

This is the Shadow of that House of Clay
Where dwelt a Soule that richly did Display
Such Light of Trueth abroad, as did Reveal
The Book of God and Hidden Things Reveal;
But having left That House now dwells Above;
In those Bless'd Mansions of pure Light & Love.

M.B:



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THE Gospel-Treasury Opened: OR The Holiest of all unvailing:

Discovering yet more

The RICHES of Grace and Glory,

TO THE

VESSELS of MERCY:

Unto whom onely it is given to know the Mysteries of that Kingdom, and the excellency

Of { SPIRIT, POWER, TRUTH } above { LETTER. FORMS. SHADOWS. }

In several Sermons preached at *Kensington* & elsiwhere,

By JOHN EVERARD D. D. deceased.

Whereunto is added, the Mystical Divinity of *Dionysius* the *Areopagite*, spoken of Acts 17. 34. with Collections out of other Divine Authors, translated by Dr. *Everard*, never before printed in English.

2 Cor. 3. 6. *Who also hath made us able Ministers of the New Testament, not of the Letter, but of the Spirit: for the letter killeth, but the Spirit giveth life.*

Verse 10. *For even that which was made glorious, had no glory in this respect, by reason of the glory that excelleth.*

1 Cor. 2. 6. *Howbeit, we speak wisdom among them that are perfect, even the hidden wisdom of God in a mysterie.*

London, Printed by *John Owsley*, for *Rapha Harford*, at the Bible and States-Arms in *Little Brittain*. 1657.

TO all those who (through the power of Ch[illegible] them) have attained to esteem it their W[illegible]dom & glory to be despised & accounted Fools *by the world for his sake and the Gospels; whose knowledge, wisdome and Guifts hath made them not* Great *and* something *(according to the customs of the world) but* Little, *yea* Nothing *in their own esteem; who notwithstanding are the True* Off-spring *of God, the Only* Right-Wise *and* Honourable *with Him, and the* Excellent *upon Earth.*



TO such only are these Sermons dedicated, (they knowing what these things mean) but not to the *Great* and *wise men* of this *world*; For saith our Saviour, *All men cannot receive these sayings*, Mat. 19. 11. *A rich man can hardly enter into the Kingdome of heaven*, nor he (especially) who is *Rich*, or *great* in his own esteem; Nay, *It is easier for a Cammel* (or Cable) *to go through the Eye of a small Needle, then for a Rich man to enter into the Kingdome of God*; And, saith our Lord, *Verily I say unto you, Except ye be converted & become as little Children ye cannot enter into*

in; But *whoſoever ſhall humble himſelf as a litt*
child, The ſame ſaith he, (mark the word) an
no other, *ſhall be greateſt in the Kingdome of Hea*
ven.

Theſe onely are they that can Deny them
ſelves in all things, and take up their *Croſſe*, da
ly following their *Lord* and *Maſter* in the ſam
path he hath trod out before them, being *Ba*
tized with his own *Baptiſme*; they wait upon hi
as his ſervants, and covet to be like him.

In all his afflictions, reproches, and death, ho
meek? how lovely? how courteous? how comel
ly; how amiable? how gratious was he
all his behaviour? How ready to pardo
and pray for his enemies? *There was no guile foun*
in his mouth, He never reproached the vildeſt ſin
ner; how patient, meek and loving was he
them? how did he pitty and tender them? an
weep over them, becauſe they were ſo faſt boun
in Satans *chains*? Only he fell very foul on the Hy
pocriſy and diſſembling Outſide Religion of th
Phariſees, their gilded *ſeemingly Holy* outſides
He could never endure; Becauſe, though ther
was an unreproveable and glorious outſide, yc
within, nothing but *Stenches, rottenneſs and dea*
mens bones; like unto *gilded* and *ſtately* Sepul
chers without, but within all manner of *rotten*
neſs and loathſome *Stenches*. And he choſe ra
ther to keep company with the groſſeſt ſinner
(the Publicans) rather then with theſe; Becauſ
them

themſelves and others had ſo high an eſteem of them, and thought them righteous, by reaſon of their grave and demure outſides, to make others believe it was ſo, or rather *better* within, when it was quite otherwiſe. He ſought not Himſelf nor his own glory, but the glory of his Father, He *endured the Croſs*, deſpiſed the ſhame; His life was, to go about *doing good*, even to his enemies; He would gladly have done good to the proud Phariſees, but they could not endure him, becauſe he did not reverence and admire them, (as others did) but diſhonour them and diſcover their *nakedneſs* and loathſome *inſides*. Thoſe that are his ſervants, they in their meaſure, ſtrive to follow their Maſter in all good things; They have the ſame *ſpirit*, Full of *meekneſs* and *tenderhartedneſs* to all; Free and ready to do good, they love all creatures for his ſake, they can ſee no creature in want, but their bowels *Yearn* to help them, being much troubled, if they have not wherewith to ſupply their wants.

Theſe indeed (like their Maſter) can *welcome* the Croſſe, yea *kiſſe* the Croſſe every day, and expect, bearing of the *Croſſe* in every thing they do; whether they be Actions *Civil* or *Spiritual*, in their *Almes* or *Charities* to men, or their religious *worſhip* and *duties* to God; They in all, bear the *Croſſe* alwaies about them. Therefore that of the *Papiſts* (to me) is a pretty

Emblem of theſe mens lives, in this regard (though they abuſe it in an *external*, outward, fooliſh, and Superſtitious way,) but the *Morral and ſignification* to this purpoſe, is (by ſome) very aptly applyed: *Viz.* Every thing they have to do with, or what ever they begin or go about, The *Croſſe*, The *Cruſifix* (as they call it) muſt be made upon it, when they *riſe* or when they go *to bed*, or whatever they do they will not forget that; ſo is it very truly and really applyed to theſe men, And the more they eſteem themſelves *Bleſſed*; for the *Papiſts* think themſelves Bleſſed by doing it externally, and the fewer Croſſes they uſe, the more (they think) are their curſes.

But in this ſence, I am ſure tis a real truth, That theſe Self-denied *Little-Ones* know by experience, (then whom *for any* to offend, *it were far better for him, That a Mil-ſtone were hanged about his neck, and ſunk headlong to the bottome of the Sea*) That the more of the Croſſe they bare, they reckon, they are the more *Rich*, the more *Happy*: This taking up the *Croſſe* and *Denial* of themſelves, they account it their *Life*, their *Portion*, their *Inheritance*, their *Bleſſing*, their *Crown*, yea indeed their *Heaven* upon *Earth*: As for all the things of this world, they ſit as looſe to them as *Elijah*'s Mantle, which as he *Aſcended* fell from him to the *Earth*, to which it belonged

belonged. Theſe Souls, they willingly and freely have departed from the love of this World, and expect no love from it, but rather Hatred, but they having *found the Pearl of great price* (of invalluable price) they ſlight all, *Sell All, for this Pearl*; For they have reſolved and concluded in their ſouls; in good earneſt, as it is Prov. 4. Wiſdome, *is the principal thing*, therefore ſay they, I muſt (what ever I do) get *Wiſdome*; for all my other Gettings, *I muſt get underſtanding*; For *the Merchandize of it is better then the Merchandize of ſilver, and the gain thereof then fine Gold*, This is that Wiſdome which is *more precious then Rubies and all the things thou canſt deſire is not to be compared to her.*

Thou once having this *High* Eſteeme of this *Super-Excellent, Super-Eminent* Life, thou wilt ſearch for it as men ſearch *for ſilver*, and dig for it, *as for Hidd Treaſures*; For (believe it) Theſe are of infinite more value; Theſe are *Everlaſting*, *Eternal*, *Durable* Riches, The other are not ſo: But the men of the world they eſteeme *ſilver* and *Gold* and ſuch like, to be their Higheſt *Riches*; and therefore all their *Loves Mights* and endeavours are to *digg* for them, but theſe ſouls

are

are quite contrary, and put *worth* upon things of *worth* indeed, *The violent take this Kingdome by force*, (saith our Saviour) Nor can it be gotten other waies; This *life* cannot be obtained without strong *Affections* to it, Not with sitting still, nor in a generall and formall road of profession, it will not fall into our laps, nor is it gotten by pattering over a few cold prayers; but it must be *Esteemed*, *Prized*, *Loved* above all things, else it will never bee laid hold on, none else shall ever come neare it; if any other thing take off your Eye, or your Love from the pursuit thereof, you immediately lose the very sighe of it. He that *findeth this life*, he indeed *findeth life. Wisdome loveth them that love her, and those that seek her early, shall find her, Riches and honour are with her, yea durable Riches and righteousnes*. But *he that sinneth against her*, (or neglecteth her) *hateth his own soul*. And this is the finall conclusion he makes; Proverbs 8. 36. *All that hate me love death*; yet know, *it is the Lord that worketh all our works in us*, Isai. 26. 12. And *tis He that worketh in you both to will and to do of his good pleasure*, Phil. 3. 13. &c.

These laborious Sermons do sweetly discover this *Life* This *Pearl*, but till you come to *experience them*, you *will finde* them full of *Parables*

bles and hard Sayings, not onely to ſuch as are *void* of underſtanding, and to the men of this world; but to all ſuch (though filled with knowledge) who are without the true knowledge of God, even to all out of Chriſt: for as the Apoſtle *Paul* ſaith, *The natural man receiveth not the things of the Spirit of God; for they are fooliſhneſs unto him; neither can he know them, for they are ſpiritually diſcerned*, 1 Cor. 2. 13. The worldly wiſe, or men onely literally learned, are uncapable of ſuch Doctrines; for St. *Paul* ſaith of ſuch, that God *will deſtroy the wiſdom of the wiſe, and will bring to nought the underſtanding of the prudent*; and as it were, looks about him, and cryes out, *where is the wiſe? where is the ſcribe? where is the diſputer of this world? Hath not God made fooliſh the wiſdom of this world?* 1 Cor. 1. 19, 20.

And it is certain, that the profound Rabbies and *Philoſophers require a ſign*, and *ſeek after wiſdom*; that is, ſuch as is but humane or *ſenſual, carnal* and *devilliſh*, *Iam.* 3. 15. and therefore if *Chriſt crucified* be preached, he is to the *Iews* (and moſt learned men) a *ſtumbling-block*, and *unto the Gentiles fooliſhneſs*. And St. *John* ſaith of thoſe *great* and learned men of the

Jews, that they plainly expreſſed ſo much; *Do any of our rulers believe on him?* no, no; they did not, nor could not; they wanted the *ſeeing eye, and hearing eare to* know and receive him; *for had they known, they would not have crucified the Lord of life.*

Theſe labours then are fit indeed, and *onely* fit for ſuch as are *weak* in themſelves, *poor* and *deſpiſed* of the world, yet *called of God, and precious*, becauſe they hold out *Chriſt the power of God, and the wiſdom of God*, 1 Cor. 1.24. and of a truth, the *great*, and the *wiſe men*, nor the *learned*, are not called (or very few of them) to the *knowledge* of God by the Goſpel, and thereupon unfit for ſuch *ſpiritual* doctrine: nay is it not true, as the Apoſtle ſaith? *You ſee your calling brethren; how that not many wiſe men after the fleſh, not many mighty, not many noble are called; but God hath choſen the fooliſh things of the world, to confound the wiſe; and God hath choſen the weak things of the world, to confound the things that are mighty; and baſe things of the world, and things that are deſpiſed God hath choſen; yea, and things which are not, to bring to nought things that are, that no fleſh ſhould glory in his preſence*, 1 Cor. 1.27, 28.

And

And therefore *to you*, even to *all* you *whoſe life is hid with Chriſt in God*, The ſeed of *Abraham*, children of faith, and of the promiſes, begotten and deſcended of the bloud and ſeed Royal, is this piece of Heavenly *directions* preſented, who are experienced and builded upon the *Rock Ieſus Chriſt*, and who know what that *Annihilation*, *Mortification* and *Self-denial is*, *which is taught* in theſe Sermons; and by Chriſt was alſo *wrought* in the Author himſelf, and others; and tends to the confuſion of the Myſtical *Babel* in mens *ſpirits*, ſo ſtrongly *erected* in mens hearts, ſo that very few *yet* ſcarce know truly, what the *confounding of that language means* in themſelves.

Oh how *rare*, how *precious*, how excellent and ſweet is this *ſpiritual*, *practical*, *experimental* life? but where to be found? where are the living Monuments of it, and where are the Books of it? where are thoſe *Choiſe ones* that know it and do it? How few in theſe days (though Chriſtians in profeſſion) do *preſs towards the mark for the price of the high calling*, and who act true *Mortification*? How few enjoy thoſe *true* and ſure *treaſures*, *pleaſures*, *raptures*, *riches*

riches and *poſſeſſions* which are in Chriſt? How *few* do diſcern the true way to that *High, Rich, Supereminent life?* But indeed few are the *Preachers* of it, and few be the *Labourers* in this *harveſt*: Oh! Therefore ſeeing the *harveſt is great*, and the *labourers few*, how ſhould we *inceſſantly* pray, *that the Lord would ſend forth ſuch Spiritual and Mortified labourers into his harveſt?*

But what may be the cauſe of this *paucity* or *ſcarceneſs?* certainly tis becauſe the *practical* part and the *contemplative* alſo, are clean contrary to *fleſh* and *bloud*, unpleaſant to the carnal man: few men deſire to *take up*, much leſs *to bear* the croſs of *Chriſt*, which is the *onely* way thereunto: and if men travell not in the *right way*, how can they come to their journeys *end* themſelves? or how can they *direct* or *encourage* others to enter into it?

Oh! this *great Idol, corrupted ſelf*, is too much *ſerved* and *worſhipped: Men are lovers of themſelves more then of God:* very few practiſe now anſwerable to the *Primitive* Chriſtians, who delighted in *ſelf-denial*, and *ſpiritual love*: very few *prize* the croſs of Chriſt *in themſelves*, but rather *deſpiſe* it: we aſcend not, nor ſet our feet

aright

aright on thoſe ſix ſteps *aſcending up* to the Throne of *Grace*, *Peace* and *Reſt*, truly and lively explained in this book (to wit) 1. *Condemnation.* 2. *Annihilation.* 3. *Abdication.* 4. *Indifferency.* 5. *Conformity.* 6. *Union* or *Deiformity*, the very *Throne* it ſelf; and compared by the Author (as you ſhall find in this book) to the ſix ſteps leading up to *Solomons Glorious Throne.*

Where are the men now, who deſire *to climb* theſe ſteps? but generally all men account them mighty *difficult* and *painful*, and therefore decline them: men rather *deſcend* them then ſeek to *aſcend*: how low, and how poorly do moſt men (yea moſt Profeſſors) live? how bound up to the world? they live altogether unto pleaſures or profits, and to themſelves, *not unto the Lord:* and yet tis certain, *He that will be my diſciple, muſt deny himſelf, and take up his Croſs:* Actions not *forced* or *compulſotory*, but *free* and *voluntary*: few now *ſeek* the glory of God, or *the good of others*; but *mind* themſelves, *love* themſelves, *provide* for themſelves, ſo that they are *rivetted* into, and *faſtened* unto the earth: Is this to *live* by *faith*? to live to *Chriſt*? Can ſuch men ſay, *I dye daily*? with the Apoſtle,

Apoſtle 1 Cor. 15. or, *I am crucified to the world, and the world unto me?* or can they juſtifie that *they* live not, *but Chriſt liveth in them?* or can they plead that *they* have crucified the old man, with the affections and luſts thereof? have theſe men *abſtained* (though it may be from outward *fleſhly luſts*, yet not) from thoſe *ſpiritual wickedneſſes* in high places, *which alſo war againſt the ſoul?* O for ſhame! is this to live as Chriſt lived? and to do as he did? *who when he was reviled, reviled not again; when he ſuffered, he threatned not, but committed himſelf to him who judgeth righteouſly: And even hereunto are ye called, becauſe Chriſt alſo ſuffered for us, leaving us an enſample, that we ſhould follow his ſteps*, 1 Pet. 2. 21, 23.

Thoſe *Primitive* Chriſtians, thoſe precious *jewels* of God, *whoſe ſouls are bound up in the bundle of life*, they counted all but as *loſs* and *droſs*, and *dung*, to gain the *knowledge of Chriſt and him crucified:* they in the *firſt* place ſought the *Kingdom* of heaven, and *its righteouſneſs:* they took the Kingdom of heaven by violence, and theſe violent ones *took it by force*: Oh admirably *active* and *paſſive* men? of *whom* the

the world was not worthy; they were *afflicted, perſecuted, tormented, who counted it their joy to ſuffer for Chriſt*: they went to their *Reſt, through the Croſs*, rejoycing *that they were counted worthy to ſuffer ſhame for his name*: Theſe were *they* that *counted not any thing, no not their lives too dear* for Chriſt, and yet in all their *ſufferings*, went off *Conquerours*: theſe found that *pearl*, ſlighted *all*, and parted *with all* to get this pearl: *Behold, here is the faith and patience of the Saints*, Rev. 13. 9.

And of this Author we may ſay, he was one that ſought after *wiſdom*, and found it, for he *knew* the *merchandize* of it to be *better then the merchandize of ſilver, and the gain thereof then fine gold*, Prov. 1. 4. and 8. And he would often ſay, that he deſired to be acquainted with men who had *experience* of Chriſt, rather then men of notions or ſpeculations, that deſired to act more then to talk; and he did in his *publick* preaching averr it, that though they were never ſo *mean, poor*, and *deſpiſed* by the world, yet if they were but acquainted *with ſuch experimentall truths* as theſe, they were *more welcome to him* then ſo many *Princes* and *Potentates*; and

and we hope *his labours* of the like ſtamp, will find the like *welcom* with ſuch as are *experienced* and *practiſed* in theſe *ſpiritual* truths: And to ſuch *Auditors* he deſired to *preach* to, and be acquainted with, that he might confirm them in the grace of God. We may ſay here of him, and of ſuch high-raiſed truths, as the Prophet *Iſaiah*, Iſa. 28. 9, 10. *Whom ſhall we teach knowledge, and whom ſhall we make to underſtand doctrine? thoſe that are weaned from the milk, and drawn from the breaſts; for precept muſt be upon precept, precept upon precept, line upon line, line upon line, here a little and there a little.*

And ſuch was the counſel of the Author, when any came to him, either *ignorant*, or full of *literal knowledge*, who uſually are *full* of queſtions: yet are alſo very ignorant (ſaith he) as to *Self-denial*, *Annihilation* and *Reſignation*, which his *diſcerning ſpirit* ſoon perceived in *reaſoning* with them: ſometimes alledging to them that of *Pythagoras*, that when any Scholler *came to enter himſelf* under him, he would *enjoyn* them to ask *no queſtion* in three years, ſo that he might teach them *as he found them able* to receive; and at

at three years end, they might *then ask him any queſtion*, but then *they had none to ask*, for he had ſatisfied all their *doubts*.

Or ſuppoſe (ſaid he) there were before you as much *meat* as you could eat *in a moneth*, if I ſhould enjoyn you to eat it *all at a meal* or two, inſtead of *nouriſhing*, it would deſtroy you: whereas if I gave you *a moneth to eat it*, taking your *meals* orderly and *digeſting* them, it would do you *much* good, *nouriſh*, *refreſh* and *ſtrengthen*.

And a *narrow-mouthed veſſel*, which holds much in the *continent*, you may fill it with *precious liquor*, and ſo preſerve it, if you pour it in *as it can receive*: but if ye pour in *too faſt*, ye *ſpil* and *ſpoil* that which hereafter *may ſupport* your life: Nor do we put *young* Schollers to learn *Latin* or *Greek* at the *firſt* entrance, but we *inſtil* learning *by degrees*, as they are able to *ſuck* in and *receive*: with theſe and ſuch like expreſſions would he perſwade them *to wait with patience, till God were pleaſed to reveal*: and the ſame *counſel* do we give to all who cannot be ſatisfied *preſently* with theſe things, but let them *read*, *ponder* and *wait*; and thoſe that

hunger

hunger and thirſt ſhall be filled.

And truly, they are but (as St. *Iohn* and *Ieremy* ſay) *One of a City, and two of a Tribe, that ſhall come to Zion*, who can attain *this ſalvation*; few there be *that enter* into this ſtrait gate: *For wide is the gate, and broad is the way that leadeth unto deſtruction, and many there be that go in thereat: but ſtrait is the gate, and narrow is the way that leadeth unto life, and few there be that finde it.*

And in reading theſe Sermons, you may obſerve the Author *cuts his way* clear between; Firſt, the meer *Rationaliſt*, who will ſquare out God according to his own reaſon, or elſe he is no God: and herein alſo including the Formaliſt: and Secondly, the *Familiſt*, who ſaith he lives above Ordinances, and ſo hath qnite left all Religion, and by degrees hath turned licencious Ranter: which are the *main* points now in agitation, and the two *great* rocks againſt which *ſo many* (either againſt the *one*, or the *other*) have *ſplit* their veſſels in theſe days: But the Author *ſo clearly* diſtinguiſhes, that he miſſeth *both Rocks*, and carries on *the truth Amain* with *Top-ſail* againſt all *battery* and *oppoſition*.

Here ye ſhall finde *the vail rent*, and the

the *laſt ſhadows* vaniſhing, and ſome *Rayes* of the glory of the *holieſt of all* appearing, being *hid from ages and generations, but in theſe laſt times*, upon the *bringing in the fulneſs of the Gentiles*, and for the *calling of the Iews*, more brightly breaking forth; revealing the *myſtery* of the Scriptures, or the *marrow* of the true word of God, *which endureth for ever:* wherein the *Life* and *Spirit* of the *Holy* Word is *clearly* diſtinguiſhed from the *outward* and *killing* letter, *comparing ſpiritual things with ſpiritual*; that all thoſe *errors, differences, revilings* and bitter cenſurings, ſo much broken forth of late, occaſioned *by reſting in the letter*, may now *vaniſh* and make *haſte* before the *preſence* of the Lord, *and the glory of his coming, whoſe fan is in his hand, and he will throughly purge his floor, and gather the wheat into his garner, but will burn up the chaff with unquenchable fire: And will baptize* his own people *with his own Spirit, with the Holy Ghoſt, and with fire.*

Howbeit, we ſpeak wiſdom onely *among them that are perfect, yet not the wiſdom of this world, nor of the Princes of this world, which comes to nought: But we ſpeak the wiſdom of God in a* MYSTERY, *even the hid-*

hidden wiſdom, which God hath ordained before the world unto our glory, which none of the princes of this world knew, 1 Cor. 2.

It is written, *Eye hath not ſeen, nor ear heard, neither hath entred into the heart of man, the things which God hath prepared for thoſe that love him, having revealed them unto us by his ſpirit. And if in this life onely we had hope in Chriſt, we were of all men moſt miſerable,* 1 Cor. 15. 19. *We are fools for Chriſts ſake, but ye are wiſe: we are weak, but ye are ſtrong, ye are honourable, but we are deſpiſed,* 1 Cor. 4. 10. *Let no man deceive himſelf; if any man among you ſeemeth to be wiſe in this world* (or to himſelf) *let him become a fool, that he may be wiſe,* 1 Cor. 1. 18. *For the preaching of the CROSSE is to them that periſh fooliſhneſs; but unto us which are ſaved, it is the power of God,* verſe 18. *But the fooliſhneſs of God is wiſer then men, and the weakneſs of God is ſtronger then men,* verſe 25. *He that is ſpiritual judgeth all things, yet he himſelf is judged of no man,* verſe 15.

The Spirit ſearcheth all things, yea the deep things of God, 1 Cor. 2. 10.

And

And the anointing which you have received of him, abideth in you, and ye need not that any man teach you: but as the ſame anointing teacheth you all things, and is truth and is no lye; and even as it hath taught you, ye ſhall abide in him, 1 John 2. 27.

If any man have an ear to hear, let him hear, Verſe 10.

Now unto him who is able to keep you from falling, and to preſent you faultleſs before the preſence of his glory with exceeding joy, Jude 24. *and to do exceeding abundantly for you above all that we can ask or think, according to the mighty power which worketh* in you: *unto him be glory and majeſty, dominion and power in the Church by Ieſus Chriſt, thoughout all ages, world without end,* Eph. 3. 20.

The grace of our Lord Ieſus Chriſt, the love of God, and the communion of the Holy Spirit, be with you all. Amen.

Rapha Harford.

An Approbation.

THe publiſher of this Book is deſirous, that it might paſs with ſome *teſtimonial* into the world; but it needs not *teſtimony* from man; for I find it *inpreſt* with ſuch a *Divine Image*, and bearing ſuch *clear lineaments of Heaven-born* truths, as teſtifie it to be of God: and therefore *ſtrongly* beſpeaks us *to receive* it, as into our *houſes*, ſo chiefly into our *hearts*.

I dare aſſure thee, *Reader*, if thou haſt received a *ſpiritual* reliſh, thou ſhalt taſte *much ſweetnes* in it; And if thou canſt *rejoyce* to be *laid low*, and *made nothing*, that God may be *exalted* and made *all in all*, then ſhalt thou find here that which will *help thy joy*: and let me intreat thee, That as thou readeſt *the Book*, to read alſo *thine own heart*; and by this

this thou mayeſt come to find thine heart in the Book, and the *Book* in thine *heart*, and will make thee fall upon thy face with that Ideot and worſhip God, and report; *God is in this word of a truth*, 1 Cor. 14. 25.

Some are *caſting off* the letter of the *Scripture*, others *reſting* in it; ſome are *deſpiſing* Ordinances, others *overvaluing* them. I find the Author *walking warily* betwixt both, giving *due honour* to the *letter* and the *form*, while he is *exalting the Power* and the *Spirit* incomparably *above* both: And thou ſhalt find him *laying the Ax of truth*, and the *Edge* of his Spirit, to that *curſed Root* of Self-Approbation in man, which is daily bringing forth *ſuch bitter fruits* in his *heart*, in his *life*, and in the *world*; and yet

remains *unſeen* and *untouched* in the hearts of *many* that would *be thought* to be arrived at the *brink* of perfection, while they *ſcarce underſtand* wherein the great *imperfection* of the natural man *doth lie.*

Some *expreſſions*, in thy reading, may ſeem *harſh* or *obſcure* to thee, as they did to me; but if thou compareſt *one* place with *another*, thou wilt *clearly* ſee what the *Author means*, and ſhalt find his whole *diſcourſe* to have a Sacred tendency to lay *man* low: and ſo to put him into a *Rich* capacity of coming in to the *neareſt* fellowſhip with God: ſo that while ſome ſeek to build up *themſelves* upon the *deceitful* foundation of *corrupted* nature, and *ſtruggle* (though in vain) in the *light* and power of it, to advance towards *perfection*; *He* is plant-

ing his *ſpiritual* Artillery againſt it, to throw it into the duſt; that *man* may come to be *ſurely* bottomed upon the *Righteouſneſs*, *Power* and *Wiſdom* of Ieſus Chriſt, which is *the onely* foundation that God *hath laid*, and the *Goſpel* revealed: And in *ſome* things you muſt give him a *latitude* to his *judgement*, as thou deſireſt *to thine own* in other: If thou findeſt *ſome truths* delivered and *inforced* with *reiterated* expreſſions, conſider they were delivered for the moſt part in ſeveral Congregations; ſo that in ſome *particulars*, the ſame things may be *re-inforced*, but yet with more *luſtre* to make Truth more clear: And that thou haſt them as they were *Preached* and *Preſſed* in Sermons, *to the Capacity* and *Conſcience of* his *Auditors*, and taken from his mouth

by a *Notary*; yet afterward *owned* and *approved* by himself, and compared with his own notes: Read, Consider and Try, *and hold fast that which is good.*

Tho. Brooks.

March 26. 1653.

M. Barker.

Imprimatur, *Ioseph Caril.*
Decemb. 6. 1652.

In

In remembrance of the Author, and upon view of his Effigies and SERMONS.

HIS ICON curiouſly engrav'd, ſets forth
His outward feature, not his inward worth:
His body was his ſouls dark vail and skreen,
So that his excellent ſubſtance lies unſeen:
The hearing-ear, and ſeeing-eye, are bleſſings rare;
He furniſh'd was with both, for twas his care
To preach and practiſe true Self-denial,
Whereof theſe labours give ſufficient trial.
In's la er dayes, while here he had abode,
His life was joyn'd and hid with Chriſt in God:
How others might this ſpiritual method know,
His Life and Doctrine in this book do ſhow.

True godlineſs is a MYSTERY long conceal'd,
But truly in theſe Sermons 'tis reveal'd:
What good thou findeſt, let not man be prais'd,
But to the Lord, let all your hearts be rais'd.

L. D.

The Titles, Contents, and Texts of both parts of this Book.

Chriſt the true Salt of the Earth.

IN one Sermon Preached at *Iſlington* Publike-meeting place, on *Mark* 9.50. *Have ſalt in your ſelves.*

The Star in the Eaſt, leading to the true Meſsiah.

The Myſtery of Chriſt crucified.

The ſpiritual crucifying the true Meſsiah.

In two Sermons at a private Meeting at *Kenſington* near *London*, on 1 *Cor.* 2. 2. *But I determined to know nothing among you ſave Ieſus Chriſt and him crucified.*

Of ſuffering and reigning with Chriſt.

In eight Sermons at *Kenſington* Publick meeting-place, on *Rom.* 8. 17. *If ſo be that we ſuffer with him, that we may alſo be glorified together.*

The dead and killing letter, the Spirit and the Life.

Shadows

Shadows vaniſhing, ſome rayes of glory appearing.

In four Sermons at a private meeting at *Kenſington*, on *Ioſh.* 16. 15, 16. *And Caleb ſaid, he that ſmiteth Kiriathſepher, and taketh it, to him will I give Achſah my daughter to wife, &c.*

The ſecond part.

Militia Cœleſtis, *or the heavenly Hoſt.*

In two Sermons on *Pſal.* 68. 17 At *Giles Cripplegate, London. The Chariots of God are twenty thouſand thouſands of angels; the Lord is among them, as in Sinai, in the holy place.*

Where Chriſt feedeth, and where his flock reſteth.

In two Sermons on *Cant.* 1. 7. at *Highgate* Publick-meeting place. *Tell me (O thou whom my ſoul loveth) where thou feedeſt, where thou makeſt thy flocks to reſt at noon? for why, &c.*

Of eating Hidden Manna.

The

The ſubſtance of a Sermon preached at a Lecture in the Old Jury *London*, on *Rev.* 2. 17. *To him that overcometh will I give to eat of the Hidden Manna.*

Covetouſneſs Anatomized, or the generality of Covetouſneſs.

The ſubſtance of ſeveral Sermons, preached at *Putney* near *London*, on *Ier.* 6. 13. *From the leaſt of them even unto the greateſt, every one is given to Covetouſneſs, and from the Prophet, even to the Prieſt, every one dealeth falſely.*

The Plus Ultra *of the Creatures.*

A brief Expoſition on *Pſal.* 148. ſpoken privately in *Old Street London.*

Milk for babes, meat for ſtrong men.

The ſubſtance of ſeveral Sermons at *Kenſington* Publick meeting-place, on *Luke* 2. 40. *And the child grew, and waxed ſtrong in ſpirit, filled with wiſdom, and the grace of God was upon him.*

The Myſtery, or the Life and Marrow of the Scriptures.

An

An Expoſition in two Sermons on *Exod.* 3. the 6. firſt verſes, at a private meeting at *Kenſington*; *Moſes kept the flock of Iethro his father in Law, Prieſt of Midian, and he led the flock to the backſide of the deſart:---- And the Angel of the Lord appeared unto him in a flame of fire, out of the midſt of a buſh, &c.*

True and divine Exorciſm, or the Devil conjured by Jeſus Chriſt.

The ſubſtance of ſeveral Sermons preached at *Kenſington* Publick meeting-place on *Mark* 1. 25, 26. *And Ieſus rebuked him, ſaying, Hold thy peace, and come out of him: and when the unclean ſpirit had torn him, and cryed with a loud voice, he came out of him.*

All power given to Jeſus Chriſt, in heaven and earth.

In one Sermon preached at a Private meeting in *Old-ſtreet London*, on *Mat.* 28. 18. *All power is given to me in heaven and in earth.*

Where-

Whereunto is added, ſome Collections by Dr. *Everard* out of ſome Divine Authors, as being things ſuitable to his preaching, and giving further light each to other: *viz.* To him who is in the light.

1. DIonyſius *the* Areopagite *his myſtical Divinity.*

2. *Certain grave and notable ſayings in Latin and Engliſh.*

3. *Sayings of a certain Divine of great note and name.*

4. *A lovely glaſs or example of our Lord Ieſus Chriſt, taken out of* Taulerus *his works.*

5. *Another ſhort inſtruction out of the ſame Author.*

6. *A ſhort Dialogue between a learned Divine and a Beggar.*

TO

TO THE READER of Dr. *Everards* SERMONS.

Christian Reader,



AS there *were* many causes of *delay* in publishing these *Sermons*, so there *are* also in bringing them to light *now*: The time when they were preached was in the dayes of the *last* Bishops, who endeavoured *the strangling* of many Truths in the birth, as *Pharaoh* the children of Israel, lest they should *increase* and *multiply*, to *discover and suppress* their deeds of darkness; to that end *High-Commissioning* many precious and *bright-shining lights*, whereof this Author was in the number, laying (as their manner was) many *foul things to* their charge, *which they never knew* (as *David* said of himself, by his enemies) *thereby* making a great *noise* to amuze the people, in medling with such men, and to colour their wicked *designes* (for the suppression of *light, and men of light)* as if they were guilty of *foul Doctrine*, or *foul life*, or both; and though they could *prove nothing* against them, yet keeping them in their Courts, *if possible*, to *aw* and *vex* them, if they could not *suppress* them.

The Author hereof being spotless in either, especially since God *in a special and extraordinary manner* appeared to him, *in him*, in his *latter* dayes; for he confessed, with the Apostle *Paul*, Eph. 4. 17, 18. that in the dayes of his former ignorance and vanity, he walked *as other Gentiles*, and as men *living without God in the world, in the vanity of his mind, having his understanding darkened, being alienated*

Ephes. 4. 17, 18.

alienated from the life of God, becauſe of the blindneſs of his heart; which no doubt our merciful and *ready-pardoning* God had forgiven, though men could not, or would not forget, which he regarded *not much*, God ſpeaking *peace* and *pardon* to his ſoul.

But afterward he deſired *nothing more* then to *bring in* others, to ſee what *he ſaw*, and to enjoy what he *enjoyed*, and to clear truth to them in either reſpect; he oftentimes *averring*, as to others, ſo to the *Publiſher* hereof, that his trouble was not for *ſelf-ſufferings*, but that truth ſhould be *any way* obſtructed or defamed through him.

And he having once obtained of their Court, to refer the accuſations in either kind, but eſpecially for *Doctrine*, and for *Conventicles* (as they called them) kept by him: *to reaſon out* his judgement, and what he had delivered, with four Biſhops, *members* thereof, or any three of them: *In this* he rejoyced ſo, as in *nothing more*, ſo he expreſt (and we judge, and not without good ground) he taking abundance of *pains* and *travel* to obtain this meeting; and ſeveral times procured *two*, but never could get three of them together *to confer* with, and to give an account of *whatever* had been delivered by him, which That he might vindicate Truth much *hungred* and *thirſted* for; what the cauſe may be of ſuch backwardneſs *in them*, we leave to others to judge of.

But *it may be* if they would have met, they might have learned that *which they* never knew: For as *truth* is ſtrongeſt, ſo God had wonderfully *come into him*, and declared himſelf by him, in his late years, and made him (as it were) a *Sampſon*, againſt the *numerous* Philiſtims, and a *David* againſt the *huge* and mighty *Goliahs* of thoſe times: for *even then*, in his dayes, ſome of his *acquaintance* and *followers*, who indeed were *very knowing* men, and pretended *High things*, as indeed they were, but abuſed by them to great *liecncioufneſs*, making even thoſe precious truths, *an occaſion to the fleſh*; inſomuch that he was *conſtrained* to threaten *proſecution* of them *to puniſhment*, for their vile words and actions, if they ſo perſiſted, after ſo often *Admonition*: and he forbad their following

following or hearing of him, except they came with affection to truth, and with desire to be *built up in the most holy faith*: yet as he was a man *of presence* and *Princely* behaviour and deportment, and fit to *accompany* such: so he was also *familiar* even with the *meanest*, and if *willing* to be *taught*, he was as willing to *instruct* and *teach* them; and they were (upon this account) more welcome to him then Lords or Princes, imitating the humble carriage of his Lord and Master; he not thinking it any disparagement to accompany with the worst and lowest of men, so he might do them good; for (he knew) he was not sent to call the *righteous*, but the *sinners*: nor to *heal* the whole, but the sick: not the *Justiciaries*, and those, who though they may be *large* in confession *of sin*, yet really see but little in themselves, and less to *repent of*.

Insomuch, that those who were about him, either in sickness or health, would often say, they gat more *good instruction* from him *in discourse*, then by many *Sermons* of other mens, he being still *forward*, if they were *backward*, to take occasions *to communicate* some *Divine* truths, so that he won their attention to hearken to him; as Christ did *Maries*, who *chose that better part*, which should never be taken from her: And when they were *backward* to enquire of him, he would *move them* to ask him questions, if they had any doubts or questions to propound then; for (saith he) when I am *gone*, many will *miss me*; therefore I desire you would make use of me, and get what you can by me while I am here; and the more you so do, the more welcome; but Christ, I know, will be a Teacher to those that are his. He was also a man of a *choise*, *couragious* and *discerning* spirit, endowed with *skill* and *depth of learning*, judgement and experience to *manage* what God had (though but of late) revealed to him, (as he often would say) *affirming*, he was *now* ashamed of his *former knowledge*, expressions and *preachings*, even since he *commenced* Dr. in Divinity; although he was known to be *a very* great Scholar, and as good a Philosopher, few or none exceeding him: yet when he came *to know himself*, and his own heart; and also to know Jesus

Luke 10. 42.

Jeſus Chriſt,& the Scriptures, more then *Grammatically*, *literally* or *Academically*, viz. *experimentally*; he then *counted* all thoſe things (even all his *acquired parts* and humane abilities) *loſs and dung, for the excellency of the knowledge of Jeſus Chriſt, and him crucified,* not onely ex-
Phil. 3. 8. ternally, but particularly, buried and riſen again *in himſelf*; and for that *bleſſed ſight*, to ſee how the *Scriptures* were daily *fulfilling* in himſelf and others; they *concerning* as much *all times, all men,* and *all ages,* as thoſe of whom they were *the hiſtory,* wherein lies (as in theſe Sermons he ſheweth) the *chief excellency,* fatneſs and marrow of the Scriptures, and without which *the word* is of *ſo little* uſe to us, that *to us* it is not *the word of God*; which the Apoſtle ſaith, *Heb.* 4. *is quick and powerful,*
Heb. 4. 12. *and mighty in operation, ſharper then a two edged ſword, and peircing between even the joynts and marrow:* as he alſo *largely* in ſeveral parts of this Book ſheweth; And this
Gal. 6. 14. was the *alone* knowledge, whereby he was crucified *to the world and to himſelf.*

And thereby his *depth* in *learning* and *Philoſophy* being *ſanctified,* they ſo much the more confirmed and centred his ſpirit, they brought him to his heaven, home and reſt, even into that *ever bleſſed* union and communion with God, which before was but *skin-deep* learning and *Philoſophy* (as he termed it;) And the *couragiouſneſs* of his *Spirit* was ſuch, when he was but a bare, *literal, univerſity* Preacher (as he afterward ſtill called himſelf) that he was *the onely* man that oppoſed, preached againſt, *and held it out to the utmoſt,* againſt the late Kings matching with the *Infanta* of *Spain,* when others durſt but *whiſper their conſciences and thoughts*: he choſe Texts *on purpoſe,* to ſhew *the unlawfulneſs,* and the *great ſin* of matching *with Idolaters,* being often committed to priſon *for it,* when he was *Preacher* at *Martins* in the Fields; and then by the next *Sabbath day* one Lord or other would *beg* his liberty of the King, and *preſently*, no ſooner out, but he would *go* on and mannage the ſame thing *more fully,* notwithſtanding all the power of the Biſhops, being committed *again* and *again*; being, as I heard him ſay, ſix or

ſeven

ſeven times *in Priſon*; inſomuch, they coming *ſo oft* to King *James about him*, he began to take *more* notice of him, asking, *What is this Dr.* Ever-out? his name (ſaith he) *ſhall be Dr.* Never-out.

Then began the Biſhops *for this*, to be *his deadly* adverſaries, fetching him up into their *High-Commiſſion*, and never left *proſecuting* him, until they had took from him his *Benefice*, being *four hundred pounds a year*: And at his *ſecond* convening thither, ſpoken of before, *Canterbury* threatned him, *he would bring him to a morſel of Bread*, and all becauſe he could not have *his will of him*, to make him ſtoop *and bow to him*: And *where is the man* that hath adventured (for all their forward and great profeſſions) *ſo far* as he hath done, in diſcharge of *duty and conſcience*, becauſe *he thought* he was bound thereto *by command* from God! And yet for all this (as he ſaid of himſelf) this he did by a *meer power* of ſelf, from natural abilities, and from *the power of the old man*, ſuggeſting and working in him, *and carrying it out* with much *boldneſs*, *magnanimity* and true *zeal* (as to mans judgement) Oh! what great things may men do *this way*, externally, and have *no principle* of grace, or *true fear* of God! yea not onely to the loſs of *Means* and *Liberty*, but to the loſs of their *heads* and *lives*, and meerly out of *Vain-glory*, or ſome ſuch *Self-intereſt*; and herein truly is little or no difference *at all* between them and *Sufferers* as *evil doers*. 1 Pet. 4. 15.

And in reading theſe Sermons, we ſhall finde *thoſe things* made good, and we *are ſure* the *experienced* Chriſtian would not *cenſure us, though we thus judge*: but *herein* judge even *as the Author*, and as we *have found* in our own knowledge and experience; for he that hath *a true ſight* of his own heart, *by a reflection* of the ſight of the bright-ſhining face of Jeſus Chriſt *upon his ſoul*, will *ſet to his ſeal*, that *mans heart* is the moſt cunning and deceitfulleſt *jugler* in the world, and ſeal to that Scripture, *Jer.* 17. *The heart of man is deceitful above all things, who can know it?* and that none but *I the Lord* can *ſearch the hear, and can try the reins*. 2 Cor. 5. 17. Jer. 17. 9.

Concerning the diſcerning ſpirit of this preſent Author,

if we ſhall relate but one paſſage, ſpoken confidently by him (after God had *opened* his eyes) thou mayeſt ſuppoſe there was *an extraordinary* diſcerning ſpirit *in him* (as it were) *to propheſie*; My friends (ſaith he) remember and *mark well* my words; *you now ſee* the Biſhops high, great and ſwelling, *graſping* all the power both of Church and State *into their hands*; but if ever you live to ſee *a ſetled Parliament* in *England*, *explaining his meaning thus*, I mean a Parliament having power *in themſelves*, ſo that the *King* may not (as hitherto he hath) *at his pleaſure* break them off, which *will be ere long*, you ſhall ſee the *utter downfal of Biſhops*: This being ſpoken near *two years* before ever it came, when there was *no ſign* of any ſuch thing; O Sir! replied his friend (then preſent) how can ſuch a thing be? they have *now got'en* ſo much power, and are *ſo rooted* by Law, that *ſuch a thing* will ſhake *the very roots* and *foundations* of the Nation; perhaps they may have *their wings clipt*, and their power *weakened* and their *great Lordlineſs* taken away; but *they* themſelves to be *quite* taken away, ſeems to be impoſſible: Well (ſaith he) yet *for all that*, take *ſpecial* notice, what I ſay, and we *both may live to ſee it*; That *the very race* and *function* of Biſhops will be *utterly* overthrown.

Not long after, he was *himſelf* fetched up *again* by them into their *High-Commiſſion*, and kept there depending, till the *preparations* hereunto began to work, *viz. The riſing of the Scots, &c.* ſo that he would then ſay, *The work was begun*; and I do obſerve (ſaith he) *by their countenances*, their hearts fail; for I ſee very *Lead* in their eyes; But *there* his cauſe *was depending* even till he *fell ſick*, and he lived to ſee *Strafford* and *Canterbury* put under *the black Rod*, and then *he was gathered to his Fathers*.

Beſides this, *take knowledge* of one thing more; when *by ſome* religious Lords, and men *of worth* and ability, *William Laud*, the Archbiſhop, was *much ſolicited* to give way for Dr. *Everard* to *preach* to clear himſelf, *as to others*, ſo chiefly to the *Miniſters* of *England*, which was offered to be done *by a Latin ſermon*, once a week in *London*; wherein he would have unfolded *his whole judgement*, and

and what *God had taught him*, wherein he was never ſparing, eſpecially when he met with Auditors, who were not *too wiſe* to learn, as (he would ſay) uſually your *bare* litteral-knowing *men* are: they eſteeming it a very great *diſparagement* to be ignorant of *any* thing: when indeed they are (for all their pretended great knowledge) *really ignorant of all ſaving truth, as it is in Jeſus.* Ephes. 4. 21.

Theſe great men *alſo promiſed* (if this requeſt might be *granted*) they would *have undertaken* to pay a 100 l. a year, to *whatſoever uſe he would* appoint; but it could not be obtained, whereby was prevented (we ſuppoſe) *as uſeful a piece of work*, as this Age *ever afforded*, or is like as yet. Take one paſſage or two more; he giving his *attendance* ſeveral *Terms* at the High-Commiſſion, expecting *Articles* againſt him, which were long preparing; and he growing impatient under ſuch *extreme* delays, waited an opportunity, and before the *Court* addreſſed his ſpeech to the Archbiſhop, ſaying to this *purpoſe*, My Lord, I am forced to *complain*, I ſuffering more then *is fitting* for any Subject to bear; I have given attendance from *Court* to *Court*, and from *Term* to *Term*, above this half year, expecting *Articles* againſt me: If you have any, or can make any, let me ſee them, and let me not be kept *waiting* here for nothing; and if you have nothing againſt me, let me be diſcharged; or elſe if you will not, let me ſave *my attendance* until they be ready, and upon the leaſt notice from your *meaneſt* Officer, I will be ready to *appear*. And I conceive this is but *a reaſonable* motion; for this *unneceſſary* charge and attendance is *burthenſom* to me: To which motion replied the Archbiſhop; Dr. *Everard*, you need not be *ſo haſtie*; do you ſuppoſe we make you *wait here* for nothing? your *Articles* are almoſt ready, and I'le warrant you, you ſhall have *enough* of them: Replied the Doctor, Enough of them, my Lord; what mean you? Do you know *John Everard*, better then *John Everard* knows himſelf? *Enough of them, my Lord!* do you cenſure me, before ye hear my *cauſe?* I had thought you had *ſat here* to do juſtice, and is it juſtice to *prejudge* me? whatever *tales or informations* you may have againſt me,

do you know how I may clear my ſelf? I wonder at your cenſure; and being ſomewhat moved, ſaid again, ſhall I have *Enough of them*, my Lord? I tell you, I have ſeveral things that *I know* will bear me out; That is well, ſaid the biſhop: what are they? Ile tell you one or two of them; the firſt is my Innocency, and another is my Poverty. *My Innocency*, in that I know what I have either *ſaid or done*, I know what I have *taught*, and by the help of God, I ſhall be *able* to make it *good*; however, you may *miſunderſtand* me: for I have well *adviſed* and *conſidered*, what I have *delivered* publiquely, before I durſt deliver it as my Maſters errand and embaſſy. Secondly, for my *Poverty*, I know poverty is *Armor of proof* againſt the *fiery darts* of this Court. I want that which is the *ſupport of your Court*, (Money) for I muſt be my own *Advocate*, my own *Doctor*, my own *Proctor*, my own Spokeſman; all you *Gentlemen* (looking toward the Doctors and Proctors) I have no *money* for you: but *ſome expence* I muſt be at, coming by water: but for other *diſburſements*, I can *part* with none, do what ye will with me: and I know you care not for ſuch Cuſtomers: Well Doctor, well, *replied* the Biſhop, do you know where you are? I do, and have well conſidered before I ſpake: Have you? Well *Meſſenger*, take him aſide, we have other buſineſs; *Pray withdraw:* He there waiting till the *Court* was riſing, the Meſſenger *urging him* to go away with him; he ſaid, what to do? Sir; you are committed; You are miſtaken, replied the Doctor, I will firſt ſpeak to the Biſhop; My Lord, ſaid he, *The Meſſenger* would have me to *Priſon*: is it your pleaſure I ſhould be committed? yea Doctor, you are committed for your bold carriage, and for affronting the Court in your language, moſt groſly, and not to be born: So the Court being riſing, the *Meſſenger* jogging him to come away. he ſaid. but do you hear, my Lord, are you *in good earneſt?* muſt I go to priſon indeed? I think you are but in jeſt: Well Doctor, replied the Biſhop, you were *too too* ſawcy, but we will paſs it by for this time, expecting better carriage from you hereafter.

And

And coming another day in the morning to the Biſhops houſe, privately to ſpeak with him, many waiting in the Hall, before he was ready, he made known his *deſire* to the Secretary; but it ſeemed the Biſhop had no mind to ſpeak with him, and there he waited; ſeveral *companies* being called in and *diſpatched*, he thought himſelf *ſlighted*; and ſpake again to the Secretary to mind the Biſhop of him; at laſt he told him, he had told him twice, and he thought the Biſhop *would not* ſpeak with him, for he ſeemed *diſpleaſed* with him for naming him; thereupon the Doctor ſtill waiting and ſeeing the laſt man called in, went after him without order; the Biſhop *ſtaring him* in the face, ſaid, How now Dr. *Everard*, what do you mean by this? who ſent for you? no, my Lord, replied the *Doctor*, I might (I ſee) have waited long enough, before I ſhould be ſent for; but it is my duty to wait upon you *without ſending* for: And then further *urged* his expectation of his *Articles*, and his trouble in *attending*, and plainly told him, he looked for *no favour* at his hands: let him have but *Juſtice* (which he had *little hope* of, he had *ſo little already*) and he deſired no more; and withal, told the Biſhop of his *ſlighting* him, and that if he would boaſt of his ſtanding in his *degrees*, he was not *behind* him; but if he would have *flattered* and *complyed* as ſome did, he might have been a Biſhop as well as he, and that he *knew* well enough; whereat the Biſhop ſtormed, and flung away in a rage. But to go on.

But ſuch was his *experience* of truth and errour, and alſo in diſtinguiſhing *the ſpirit and the life from the dead and killing letter*, having alwayes had the ſame *ſearching ſpirit*, as in other things, ſo in *divinity* chiefly; ſo that he had *run* through moſt mens judgements *that differ*, to diſcover and *divide* between *truth* and *errour*: and had it ſo *pleaſed* God he had *lived* till now, he would have been of *ſingular* uſe, as a means and inſtrument in the hand of the Lord, to have *drawn aſide the curtain* from before *the glory* of the Holy of holies, and to remove the dark vail ſtill upon *the heart*, and the ſcales of ignorance from the eyes: for *therein* was his affection, his excel-

2 Cor. 3. 6.

Exod. 26. 33. 2 Cor. 3. 14.

lency, and the delight of his heart above all things, he giving *large teſtimony* to the truth *of the Letter*, and yet making it *but the Letter*, thereby giving *the lye* to any who did or ſhall *ignorantly* charge him with *Familiſm*; but *firmly eſtabliſhing* that, he then laboured to draw men *higher*, that they might not *reſt in that*, as he *clearly* ſaw moſt men did, and ſo do ſtill: So alſo, he would have had a *marvellous faculty* in reconciling *differences* between honeſt and *well meaning* Chriſtians, and would have *clearly* told them, what they *both meant*, and how they might agree and reconcile; whereas ſince through miſunderſtanding, they have quarrelled extremely, though *but about* ſhadows, *for the moſt part*, both meaning well, but through *ill managing*, have abuſed and reproched each other moſt unchriſtianly, and making the difference more and wider then it was or is: So that a man may ask, as the Apoſtle doth *in another caſe*, 1 *Cor. 6. 5. Is there not a wiſe man among you? but brother goeth to Law, and contendeth with Brother*; nay, what *cenſurings, and bitter reproches* have they *ſearched for*, and *invented* to reproch each other, even *before the ungodly*, to make one another *odious* to all men? witneſs thoſe *Gangrenaes* of miſchief by Mr. *Edwards* and others, who intended and promiſed ſuch fruit *every* moneth; a moſt wicked, bold and preſumptuous alluſion *to the tree of life, in the midſt of the Paradiſe of God*, ſpoken of *Rev.* 22. but it is far better that the Lord hath curbed *and prevented ſuch intentions*.

1 Cor. 6. 5.

Rev. 22. 2.

Theſe Sermons we had much *ado* to keep *out of* the Biſhops fingers; the Purſevant upon ſearch *for any thing of his*, miſſed them very narrowly: But God *preſerveth* and bringeth to light *in his due time, all things*, (deſigned for uſe) *according to his own purpoſe*: And theſe had been communicated ſooner, but that we waited for a fit time, we conceiving time now more ripe, and more fit to propagate *ſuch ſpiritual and more raiſed* truths; Profeſſors of Religion formerly living more in externals; having not ſo deep a ſight of ſuch things as theſe, and of *the greatneſs of heart-ſins*, and of thoſe defilements *within*, and of thoſe *ſecret wickedenſſes in high places*, which the

Eph. 6. 12.

Author

Auther ſetting *himſelf* againſt, endeavoured *to diſcover*, labouring with *all his might*, to unbottom *unſound* and *litteral Profeſſors* from their falſe foundations, whom he obſerved and diſcovered to build *the main ſtreſs* of their Religion upon *Forms*, *Externals*, and *Generals*, and very few of them ſeldome ever came to ſee the diſorder of the inward frame of their ſpirits, and of the defilements of the inner man: yet he finding *moſt men* approving and commending (though but ſuch) yea *moſt* Miniſters and Preachers, *ſowing pillows* under the *Elbows*, even of ſuch Profeſſors, eſpecially if withall they lived inoffenſively *to men* in their lives, *and withal* retaining and expreſſing a *reverent eſteem* of them, they thought them *goodly Converts*, and they paſſed for *Eminent* Chriſtians; *for thoſe that put not into their mouthes, they prepare war againſt them.* Ezek. 13. 18. Mich. 3. 5.

Therefore ſeldom or never *of late* did our Author go *their way* and tread *their paths*, but purpoſely avoided them; which paths (he ſaw) led men to be *at beſt* but novices in Chriſtianity, and to be fed *alwayes* with milk, being not able to digeſt or receive *ſtrong meat*, their ſtomacks would *ſo turn at it*: to which ſtate alſo they might come, *and yet* be nothing at all; therefore his labour and endeavour was, to lay the foundation, and to root them ſure and ſtedfaſt, and *then to build them* up, and to cauſe them *to grow up*, and come on to perfection, which they cannot but do, if truly founded upon the true corner-ſtone JeſusChriſt; he laboured to fit them *for ſtrong meat*, as the Apoſtle ſaith, *Heb.* 6. 1, 2. *Leaving the principles of the Doctrine of Chriſt, let us go on unto perfection, not laying again the foundation of Repentance, Faith, Baptiſm, and laying on of hands, of the Reſurrection, and of the eternal judgement*: but as the Angel commanded *John To come up hither*, and to look for *thoſe Plerophoriaes*, thoſe fat and full things, that we may come to be *in the ſpirit upon the Lords day*, as *John* was; which things are held forth to all thoſe that *hunger and thirſt* for them, and who *cannot* be ſatisfied without them, *and to none elſe.* Heb. 6. 1, 2. Rev. 1. 10.

Beſides all this, the importunity and ſollicitations of

many Scholers, and other Chriſtians, *from time to time*, who having *experience* of theſe *practical* things in themſelves, who (though they want much of the Doctors *ſchollerſhip* and parts) yet deemed them worthy the *publiſhing*, and have now *prevailed* to communicate them *publiquely*; aſſuring themſelves, that thoſe who have *the things themſelves* in them, will not be captious to ſpy out faults, *but receive* in good part what is *well intended*.

Moreover, another main reaſon of deferring them *no longer*, is the *abuſe of many truths*, more broken forth of late then formerly: many *of thoſe Diamonds of truth*, being therein *cleared* and *poliſhed*, which have been *ſo much* abuſed and abaſed; either by thoſe *filthy dreamers*, who have (as to men) wofully *miſtaken*, *corrupted*, and defiled *many glorious* truths, and by their falſe and devilliſh concluſions, have not onely given occaſion, but a juſtification *to defile the fleſh*, falſly pretending that truth allows it: though truth (in it ſelf) cannot be *corrupted* or *defiled*: or elſe by thoſe *blind* Seers of our times, who yet calling themſelves Prophets, but are not, do as *Iſaiah* ſaith, *Iſa.* 5. 20. *call truth errour, and errour truth; call darkneſs light, and light darkneſs; evil good, and good evil, &c.* here alſo thou ſhalt find many of thoſe *Diamonds* and *precious Truths* taken up *from under their feet*, having been *by them* ſo trodden in the *dirt* (as to men I ſay ſtill, they not knowing the worth of them) by their *viliſyings*, and by their *foul* names of *Errour*, *Hereſie*, *Familiſm*, &c. becauſe *they knew not a true* and right *Diamond*; or if ſome, yet not all, and them they knew not, they preſently vilifie as cheating and counterfeit; indeed few can know them *from ſuch*, or from *dirt*, they have *ſo daubed and trampled them* in the mire; yet here thou ſhalt find them made *orient*, *ſparkling*, and reſulgent, as fit to be numbred among thoſe foundation *precious ſtones*, whereof the *New Jeruſalem* is built, *Rev.* 20. *And thoſe blind Seers* pourtraitured to the life, and their *ſeemingly*-holy diſguiſes *pulled off*.

Iſa. 5. 20.

And yet in all this we have ſaid *commendatory* of the Author, Chriſtian friends, do not think that we have *gone about* to praiſe *or lift up* (Man) or that *we* would have you faſten

faſten your eyes *on any creature* whatever; *No, no,* God forbid; far, far be any ſuch thing from our thoughts; for *what is man?* or *wherein is he to be accounted of?* neither was it the Authors *practiſe* at all, to *lift up* (Man) neither do we here preſent him as a *perfect man*; but with *Eliah*, as the Apoſtle ſaith of him, *James* 5. 17. *He was a man ſubject to like paſſions as we are*: and with *Lot*, *Abraham*, *David*, *Paul* and *Peter*, he had his infirmities; but he could ſay alſo with *Paul*, *In me, that is in my fleſh, dwelleth no good thing, But I delight in the Law of God after the inward man*; now *if I do that I would not, it is no more I that do it, but ſin that dwelleth in me*; neither did he *aſcribe* any good, either *graces* or *gifts* to himſelf, but all to God; he would not ſet that *crown* upon his own head, or upon the head of any creature, but with *Paul* confeſſed, *Gal.* 2.20. *I am crucified with Chriſt*; *nevertheleſs I live*; *yet not I, but Chriſt liveth in me*: And when God had *wrapt up his ſpirit* in preaching, even, as it were, to behold *himſelf in the* third heaven; yet he had that *prick in the fleſh*, which would cauſe him often to ſay, even in publique; Beloved, if at any time you find any good *by* me, or ſee any *truth* more then you did before, or find your ſouls *raiſed from death to life*; or the Cripple from his mothers womb *healed* and *cured* within you; or if you ſee any *grace*, any *gift* in me, as *Peter* to the Jews, *Ye men of Iſrael, why look ye on us ſo earneſtly, as though by our own power or holineſs we had made this man walk*: if you ſee in me any *good*, know, that is none of *mine*, I dare not *claim* it, neither can any creature claim it: But if you ſee in me or your ſelves any *ſin*, any *evil* that is moſt *properly* mine and yours; and *yet it is not I that do it, but ſin that dwelleth in me*: but all *good* is Gods; whatever it be that comes under the *notion* of Good, under what *name* ſoever, it is Gods, and his onely. So that we have onely hereby laboured to *ſet* and *fix* your eye *on him*, from whom all *excellencies* flow, to ſee and behold the *excellencies* and vertues (not of man) but *of him who calleth from darkneſs to light, from the power of Satan to God*; and that you ſhould *wonder* and be *amazed* that the *Almighty* ſhould ſtoop *ſo low*, as to work *in men*, and

Iſa. 2. 22.

James 5. 17.

Rom. 7. 18.

Gal. 2. 20.

Acts 3. 12.

Rom. 7. 20.

Acts 26. 18.

and to communicate of his *own* nature, and put forth his *mighty workings in* and *through* ſuch *poor nothings* as men are: And in this reſpect let no man *fear* to ſpeak to the utmoſt *freely* and *fully* of the Vertues, Excellencies and workings of the Lord *in the hearts* of his people; for *in them* he diſplayes his glories, they are his *Sanctuary*, his Temple, in them he reſts, as *in his holy hill*, where *every one ſpeaks of his glory*: and although theſe motions and mighty miracles be wrought in man, yet they are not *of man*, or *by man*: Therefore let men (or whoever ſhall have occaſion *to ſpeak* either of the *dead*, or of the *living*) but keep to *this rule*, and fix their eye on him to whom *all glory and praiſe is due*, and then let them *ſet forth* freely and fully whatever *vertues*, or what ever is *praiſe-worthy* in any of the ſons of men, *thus far*, *made the ſons of God*; then they need *never* fear to be charged with *flattery* or hope of rewards from *men*.

Pſal. 26. 9.

Let not (ſo far as lies in man) the graces of God, and his *glorious workings* in his Saints dye; no, not when *they* dye: yet *this* is far from over-*praiſing the dead*, or *the living*, as the miſtake hath been; though man may, and muſt return *to his mother* the Earth, and to his principle of duſt, yet let the Lord *alone be exalted*; and *in this ſenſe*, ſpare not to ſpeak out *freely* the vertues and endowments of God *in any man*; although *for the beſt of man* or *men*, we muſt ſay of them, with *Daniel* and other Saints; *To us belongeth nothing but ſhame and confuſion of face for ever*; *but to the Lord honour and glory, mercy and forgiveneſs for ever and ever*. Let no man *appropriate* to himſelf, *or put upon others* any good; *for all good is from God*, and whatever is evil *is mans*; although *naturally* and generally mens practiſes are *quite* otherwiſe, *appropriating* all good to themſelves, and *nothing* of evil; whereby the poor blind creature (*Man*) *deludes* his poor ſoul, while he lives, or when he comes *to dye*; if the Lord do but ſpeak to him as he did to *Job*, then he finds quite contrary, that all evil is his, and *no good* at all, and then he is amazed at himſelf and confounded.

Dan. 9. 7.

And although it is heartily wiſhed (if it had ſo pleaſed God)

God) that the Author had lived to ſee theſe Sermons in print, and ſome other *pieces* of his, as he *intended*, but prevented by death: yet (as the proverb is) *Seeing we cannot do as we would, let us do as we may:* Tis pity *theſe things* ſhould dye, and be altogether obſcured: there may *be in them* ſuch *an open door* to ſome men, whom the Lord hath this way enlightned, and ſuch *hints* herein given, as may lead them to higher things then theſe: yet thus much we aſſure you, *that theſe very Manuſcripts* were in the *Authors* hands a conſiderable time, and were peruſed over by himſelf, *with affection to them*, who gave *this approbation* of them, *There is nothing in them but I own*: he ſaying withal, That *writing* of Sermons was a very great advantage; not onely giving men *account* of what was delivered *many years* after, when both the *matter*, the *ſubject* and *expreſſions* were forgoten; But alſo (ſaid he) tis a kind of *immortalizing* mens labours (and the *workings of God* upon their *ſpirits*) to *generations* to come: though they themſelves *dye*, and are *forgotten*, yet their works may live and remain: And if *Writing* be ſo, much more *Printing*, which makes them ſo common, publique and cheap, ſo that ſo many *thouſands* do enjoy them; and many *thouſands* more *might* and *would*, were there not *a common fault* (eſpecially of late) in thoſe that ſhould *diſperſe*, *ſell* or *communicate* them, and *do not*, or *will not*, either becauſe of their *particular* diſlikes, every one *affecting*, and will not *prefer any thing*, but what *ſuits* to their *apprehenſions*: or elſe being *tainted* with envy at others acceptation and proſperity; whereby abundance of *precious Books* dye in *obſcurity*; either lying *by the walls*, and rot, or turned to *Waſt paper*, being *a juſt* judgement of God upon perſons and Traders, *tainted with envy*, or affecting *ſingularity*; the fruits whereof *this generation* hath deeply *taſted the bitterneſs of*, and thoſe that *ſucceed* are like to do *much more*, except we repent and reſolve *amendment*, beginning again to love *and receive each other* in the truth, and *bearing* with what our ſelves *at preſent* ſee not; for you have found, that *with what meaſure ye mete, it ſhall be meaſured to you again*: but Mat. 7. 2.

let

let us now learn that ſafe and ſure rule, ſo much in theſe dayes neglected, *As ye would that men ſhould do unto you, even ſo do ye unto them; for this is the Law and the Prophets.* Mat. 7. 11.

Tis true, we know one main cauſe is *fulneſs* and over-abundance, whereby many ſtomachs are *cloyed*; and indeed *our full ſtomachs* have loathed and turned againſt *abundance of precious hony-combs*: but *though this* be one reaſon, yet *the two former* may lead the van, as being chief ring-leaders to this miſchief.

But to conclude; for this Authors Sermons, *thou muſt accept of theſe* or none; for here is all can be hoped for, or expected, we rather chooſing to preſent thee with all at once, then divided, in regard this Authors manner of teaching was not in an ordinary way, whereby ſome things aſſerted may ſeem harſh or dark to ſome, that ſo one part thereof may expreſs and give light to another, he inſiſting more fully in ſome Sermons then other; therefore judge not all, untill thou haſt read the work through, and pondered well with waiting on God by prayer; for here are things worthy to be ſeriouſly weighed and waited for till God reveal.

So we commit *thee and them* to him who is not tyed *to mans teachings*, but is able to teach *without him*; (and it is *onely he* that teacheth *by him*) according to his *moſt gracious promiſe* in the new Covenant, *I will be their God, and they ſhall be my ſons and daughters; and they ſhall not teach every man his brother, ſaying, Know the Lord; for they ſhall all know me, from the leaſt to the greateſt.* Jer. 31. 33, 34.

Farewel.

Yours, deſiring if by any means he might ſerve you in the Goſpel, and help you on to perfection.

R. H.

TESTIMONIES

Freely given

By Mr. *John Webſter*, and by Mr. *John Cardell*, in their publick Preaching at *Alhallowes Lombard-ſtreet, LONDON.*

By Mr. JOHN WEBSTER.

AND therefore I cannot but take notice, and I much wonder at; That *precious* Book lately printed, which it may be, *many of you* have not taken notice of, being Sermons preached by Dr. *Everard*, called *Goſpel-Treaſures opened*; wherein, he among other Divine things expreſſeth this point in ſeveral of his Sermons, moſt *Divinely* and *Elegantly*; and I could not *but recommend it to you*, having my ſelf found ſo much *ſweetneſs* in it; and I wonder much at the *Heavenlineſs* and *ſweetneſs* of his ſpirit; for to me it is *as clear* a piece as any I know extant; Setting forth (as to this particular) the *infinite* and *deep* condeſcention of the Son of God, being God *equal with his Father*, yet to ſtoop *lower* and *beneath* the unexpreſſible *miſery* of man, to bring him up again. He there ſhewing, that herein lay the

the *great* and *unconceivable* ſufferings of Chriſt, far beyond his *external* ſufferings of *whipping*, *reviling*, *ſpitting upon*, *crowning with Thorns* or his *crucifying* upon the Croſs, and the like; all being *far below* and not worth the *naming* the ſame day with *theſe* ſufferings. And ſhewing alſo how *theſe things* are to be alſo in *every* Chriſtian. And that this *Liberty* purchaſed by Chriſt, is not to *encourage* the fleſh, or to purchaſe *liberty* for it; but 'tis for the *inward* man, and the *ſpirit*; And how, he once having ſuch a *principle* of life, he *cannot* give way to *ſin*, but ſin is *his bondage*; and how the power of Chriſt *in him* ſlayes all *fleſhly* actings in the love of them; And that all things *of man* ſhall be *ſlain* and *crucified* in him by *the death* of the *Son* of God; And that *theſe are the things* which ſhall be *burnt up* for ever and ever *with unquenchable fire*. And although many ſelf-wiſe *Profeſſors* in the world are *offended* at the Book, and ſtick not to *aſperſe* and *belye* it with their *common* ſlanders of *Error* and *Heterodoxal* opinions and the like: Yet we know *the World* can do no other, but will belye *the Truth*, as it alwayes hath done: And the *more* Divine any truth is, the more they oppoſe it; Why? Becauſe the *Light* thereof *Condemns* their Darkneſs, Sin, and Ignorance, and their Practices: And they are not able to *ſtand* in, or *bear* the Light thereof: For either they muſt *Condemn* the Truth to *juſtifie* themſelves, or elſe *Condem themſelves* by the *Truth*, which they *can never do*, till they are *overcome* and *Captivated* by the *Truth*.

By Mr. JOHN CARDELL.

AND therefore I cannot but *recommend* to you thoſe *precious* Sermons Preached by Dr. *Everard*, which I know many of you have both in your *houſes* and *hearts*; whoſe Name is very *ſweet* and *precious* to many that knew him in the fleſh, (in his *latter dayes*) for thoſe *ſavoury* and *experimental* Truths wrought in you, by the *power* of Chriſt, which he was *an inſtrument* to bear ſo clear *witneſs* unto; And I, *for my part*, if I had the *moſt precious Balme*, or the moſt *Odoriferous ODOUR* in the *whole* Earth, I could freely *pour it forth* upon the *NAME* and *Memory* of that man, as upon any *Engliſh* man I ever *read* or *heard*, or ever were *acquainted* with; But, I *have* it not, and he *needs* it not, for he is *far above* all things of that *nature*, or the moſt *precious things* the whole Earth can afford; For, *He Reſteth* with Chriſt. But that which makes me *now* remember Him, is, That *Myſtical* and *Divine* Expoſition he gives of thoſe 2 or 3 verſes in the 15 *Ioſh.* 15,16,17. being *very ſuitable* to the *MYSTERY* we are now unfolding; I will read you *the words*, and then I will give you the *Interpretation* in *His own Words*, for I cannot give you a better

And

And although the *Men* of the *Letter*, or the *Maſters* of the *Letter*, will not, cannot *endure* an Interpretation, but what the *bare Letter* bears, but preſently they cry out, *ERROR* and *HERESIE*, according to their wonted manner, In vilifying that which they dō not apprehend; but we leave them to themſelves. I pray give ear, The words are theſe; The Holy Spirit ſpeaking concerning *Caleb*; *And he went up to the Inhabitants of DEBIR*, And *the Name of DEBIR before was Kiriath-ſepher. And Caleb ſaid, He that ſmiteth Kiriath-ſepher and taketh it; to him will I give ACHSAH my Daughter to Wife:* And *Othniel the Son of Kenaz the Brother of Caleb took it, And he gave him Achſah his Daughter to Wife.* Saith he, *Kiriathſepher* ſignifieth *The City of the Book*, or *The City of the Letter.* And *Debir* ſignifieth *THE WORD:* And *Caleb, A good heart; OTHNIEL*, The Lords *Opportunity*; and *Achſah, The Rending of the Vail.* So that the Dr. reads the verſes in Engliſh thus. And, *A good Heart ſaid, He that ſmiteth the City of the Book, or the City of the Letter*, He onely *ſhall marry Achſah, and have the Rending of the Vail*, And *Othniel*, The Lords *fit Opportunity*, he onely *ſmites This City of the Letter*, and takes it, and to him alone are *the Scriptures* made *DEBIR, The Word*; from whence he draws moſt *Heavenly* and *Divine* Concluſions, *&c.* But I *refer* you, for your *better ſatisfaction* to the Book it ſelf. And return to our buſineſs in hand.

THE

To all Thoſe

Bleſſed and Precious Souls

Whereſoever

Scattered Throughout the World,

Yet, united in One Spirit,

Which Rejoyce in the Revelation

Of the Myſtery of Chriſt,

Being alſo reconciled unto God

In One Body, By the Croſs;

He, Having ſlain the Enmity thereby

And do, or may Comprehend This

LANGUAGE.

To Them

Is the Word of This Salvation Sent

In all Humility

Greeting.

A light to lighten the Gentiles,

And

To be the Glory of the People of Iſrael.

To make known among the Gentiles

The Manifold Wiſdom of God

And

The Unſearchable *Riches of Chriſt.*

John Sloyd's 1781

THE RENDING OF THE VAIL, OR Some Rayes of Glory from The HOLY of HOLIES.

MARK 9. 50.

Have Salt in your ſelves.

In one Sermon, Preached at *Iſlington*, at the Publique Meeting-Place.

MY beloved, now you are here *gathered* together in this place, I beſeech you *hearken diligently* to what ſhall be now ſpoken.

I will uſe no other *Preface*, then a word or two from that ſaying of our Saviour in the *Parallel* place to this, *Luk.* 14. 35. from which he makes this concluſion, *He that hath ears to hear let him hear*: Let him now hear the word of *him* by whom *he ſhall be judged* at

Luke 14. 35.

that great day: Let him now hearken *to that word* which ſhall certainly *one day*, either *ſooner* or *later*, riſe up *in judgement* againſt him: Let him hearken to the word of *him* who ſpake *as never man ſpake*; for *his words* are like the *wine* he made at *Cana*; no wine like that wine, nor *no words* like *his* words: for the beſt *words* that ever *man* ſpake, had ſomewhat of *Self* and *Carnal ends* in them, but in *his* words there is no *tincture*, no concourſe or taſt at all of the *Creature*, no *Allayes* of humane weakneſs, but *they are all* words of *grace* and *peace*, the words of *ſpirit* and *life*; inſomuch that *all* that heard *him*, wondered at *the gracious words that proceeded from his lips*; who in *all* his words never *ſought himſelf*, nor his *own* glory (as men do) but *the glory of him that ſent him.*

Luke 2. 12.

Luke 4. 22.

Nay hearken, I pray you, to *his* word that could have ſpoken *far beyond* all that ever he hath *ſpoken* had he but had *Auditors* fit to have heard and underſtood him: I beſeech you therefore ſilence *your ſelves* a while, I mean your *own* Wit and Reaſon and your own *blind* underſtandings; *And let there be ſilence in Heaven for half an hour*, that you may *learn* to know what it is *to have ſalt* in your ſelves, that *you* may have ſalt *in you*, that you be not *ſpewed out of Gods mouth* as *unſavoury*, and loathſome to his *ſtomach*: It were far better you had never heard, then that *theſe words* ſhould prove *unprofitable* to you.

Rev. 8. 1.

Rev. 3. 16.

But as you are here in this your *ſo great* zeal to hear, and in ſuch *thronging* and *flocking* together this day, to whom ſhould we *addreſs*, that our

our zeal and *meeting* may not be in vain? for as the woman of *Samaria* ſaid to our Saviour, *Iohn* 4.11. ſo may we ſay, The Well is *deep*, and we have nothing to draw *with*; mans *reaſon* and *underſtanding* cannot reach Truth; *ad quem ibimus?* then, *whether ſhall we go?* ſaith *Peter*, *Iohn* 6.60. and he anſwers it there himſelf, truly O Lord, *Tu habes verba vitæ æternæ*, *Thou haſt the words of eternal life*; Therefore let us *pray* with the Diſciples, *Mat.* 13.36. *O Lord, declare thou to us this Parable.* And I humbly *pray* and *beſeech* that God *who opened the mouth of* Balaams *dumb Aſs*, that he would be pleaſed to open my lips, and then *my mouth ſhall ſhew forth his praiſe*, for the inſtruction of thoſe that are *his ſervants* here: And I pray God you may *rouſe up* your attention, maugre *fulneſs*, *drowſineſs*, *wandring thoughts*, *cuſtom in ſleeping*, and the like.

John 4.11.

John 6.60.

Mat.13.36. Num. 22.28. Pſ. 51.15.

The things that I intend (through Gods aſſiſtance) to open to you, and anſwer, are theſe three Queſtions: *O Lord, In lumine tuo lumen*, Pſal. 36.9. *In thy light we ſhall ſee light.* And by no other *light.* Then,

Let us ſee { 1. What *ſalt is*? 2. What it is *to have ſalt*? 3. What it is to have it *in our ſelves*?

1. What *ſalt is*? Chriſt ſaith in the Verſe before my Text, *That every one ſhall be ſalted with fire, and every ſacrifice ſhall be ſalted with ſalt.* We muſt firſt find what *fire* is, and then we ſhall know what *ſalt* is. This fire is Chriſt, and that very properly, as you may ſee he is ſo called, *Iſa.* 10.17.

Mat.9.49.

Isa. 10. 17. *The light of Israel shall be for a fire, and his holy one for a flame; and it shall burn and devour his thorns in one day,*

And he is *FIRE* in three regards:

In regard of { Burning. Heat. Light.

First, The nature of *Fire is* to *burn: Fire* cannot *burn it self*; take notice of that, fire cannot *burn* fire, but *all things else* it will burn and consume: So doth Christ, he is that fire that *burns up* all our works, and *whatsoever is not himself, and his own work, IN US,* he consumes and annihilates. *The Light of Israel shal be for a fire, and his holy one for a flame, it shall burn and devour his thorns and his briers in one day.* Know this, the more *sin,* the more *fire,* the *greater* burning, Mal. 3.2. *Who may abide the day of his coming, & who shall stand when he appeareth? for he is like refiners fire, and like fullers sope?* Christ is this fire; and let me tell you this *burning* and *consuming* is for your *good*; it is that out of the *old ashes of the old man* you may have a *new life*, a new *resurrection.* Examine thy self, hath this fire *cut off thy hands and feet,* and *pulled out thy right eye?* hath it *consumed thy young men?* hath it *burnt up thy OLD heaven and thy OLD earth,* that so ye may enjoy a *new heaven* and a *new earth?* 2 Pet. 3.7. Nay further, let me aske thee, hath it thrown *all thy gods in the fire?* hath it burnt up *all* thy idols? yet I tell ye, *this*

Mal. 3. 2.

Mat. 5. 29. 30.

2 Pet. 3. 7.

burning

burning is not unto *death*, but unto *life*, as Chriſt ſaid of *Lazarus*, *This ſickneſs is not unto death*; but be ſure that as the Lord Jeſus Chriſt burneth up, and *woundeth*, ſo he *healeth* and maketh *alive* again: *I wound and I heal.* Joh. 11.

Secondly, the work of fire is *to heat*; ſo Chriſt after he hath deſtroyed and *burnt up* all our actions, then he breathes into us a gentle *warmth* and *heat* of his *own* Spirit to cheriſh and revive us again, that ſo we may no longer *live our own lives*, but the life of Chriſt.

Thirdly, The nature of fire is to *give light*: when *That day dawns* to us that *Chriſt comes into the ſoul*, we ſhall find, He brings *light* with him, and this is called *Chriſts day*. Our firſt *day* is our *own day*, that is, *a day of darkneſs, a day of gloominеſs, and thick clouds*; but the day of the Lord is *a terrible day: our fleſh trembleth for fear of thee, for who ſhall abide the day of thy coming, and who ſhall ſtand when thou appeareſt? for thou art like refiners fire and like fullers ſope.* When Chriſt comes into the ſoul, *he comes* not onely with light to diſcover, but *like fire* to burn up *all that building* that we have made to our ſelves, and that *we have raiſed* by our own power, and breathes warmly and gently, by *his* Spirit, his *own* life, until by *degrees* he brings *a glorious light* into the ſoul; *He then turns us from darkneſs to light, from the power of Satan unto God.* Iſaiah. 20.3. and Joel 2.10. Acts 26. 18.

And all this is done *by one and the ſame act in God*, although thoſe acts be *divers* and *diſtinct* in the creature; that is, *the ſame act in God*, which

comes to the *obſtinate* and *perverſe*, and *hardens* them; which comes to the *humble* and *meek* and *ſoftens* them; *the ſame act in him, Hardens, and Softens*, as the *Sun* doth *wax* and *clay*.

Exod. 19. 16. That ſame God which was *darkneſs* at the bottom of *Mount Sinai*, was *light* in the top of the *Mount*: He is *the ſame God in himſelf to all*, but he works *diverſly* in regard of the creatures; He is the ſame God in a *frozen* and hard heart, as he is in a repenting and *bleeding* ſoul; but to the one he appears not, *but in wrath and vengeance*, ready to take *revenge* on them for their ſins; but to the other he appears *in mercy and love, and marries* Hoſ. 2. 19. *himſelf to them*, he communicates *to them* his ſweet loves, and their wills are ſwallowed up in his; and theſe *onely* are they that can ſay in truth, *Not my will, but thine be done*; but the other, they Mat. 26. 39. cannot forſake themſelves, their own will, their own ends: but this is but by the way.

Heb. 12. 29. And thus you ſee in brief, what the fire is; *Our God is a conſuming fire*. But now what is the ſalt? I know it is divers wayes taken and expounded: Some take it to be wiſdom and diſcretion in ſpeech; and for proof they cite that place of the Apoſtle, *Let your ſpeech be alwayes gracious, ſeaſoned with ſalt*; for ſo *Solomon* ſaith, *A wiſe man may hold up his head before Princes*; and they give this Col. 4. 6. Prov. 16. 21. Eccl. 8. 1. reaſon, As ſalt keeps things from ſtinking, ſo doth wiſdom ſo ſalt and ſeaſon a mans words, that his words may not be unſavoury to wiſe men, ſo that he is not *laught to ſcorn*. Others take it for holineſs and ſincerity in life and converſation; as our Saviour

Saviour ſaith, *Ye are the ſalt of the earth*, Mat. 5. 13. that is (ſay they) when by their *living well*, ſpeaking the *Truth* in their words, and expreſſing *holineſs* in all thir *actions*, this *ſeaſons their lives*, & maketh them *ſavoury* before God and men: So alſo they interpret that of our Saviour, Mat. 5.13. *Ye are the ſalt of the earth; but if the ſalt have loſt his ſavour, wherewith ſhall it be ſalted? it is thenceforth good for nothing but to be caſt out, and trodden under the feet of men*; when men *live not* as they *profeſs* they are *unſavoury*, and men tread *ſuch mens profeſſion* under their feet; and therefore ſay they, He admoniſheth them to ſtrive for *integrity* of life, and *ſoundneſs* in doctrine, and *conſtancy* in *ſuffering*; for theſe things *honour their profeſſion*, and ſeaſons them with *ſalt*, and makes them *ſavoury* to God and to men. Mat. 5.13.

But to be ſhort, and without *any more* circumſtances (that we may come to the *matter* intended) The *fire* and the *ſalt* are both one, and that is Chriſt himſelf, as I have told you; He is the *fire*: ſo, He is the *ſalt*; as the Apoſtle ſaith, *Heb.* 2.11. *Both he that ſanctifyeth, and they who are ſanctified are all one*: So Jeſus Chriſt he is *the fire* that ſalteth, and *the ſalt wherewith* it *ſalteth*, as is expreſt in the verſe before the Text. Heb. 2.11.

Indeed I confeſs, the Apoſtles alſo were called *Salt*, Mat. 5. 13. *Ye are the Salt of the earth* (ſaith Chriſt himſelf) not that they were the *Salt* themſelves, or the *ſalt* indeed, but they were thoſe which *uttered* the ſalt; they *taught* ſalt, (as I may ſay) and where rather (as we may call them) *Salters*, Mat. 5.13.

ters; thoſe which *ſold* and uttered *the true ſalt*, (which is *CHRIST*) to the world: But I ſay of them, as the Apoſtle *Paul* ſaith, 1 *Cor.* 3. 4, 5. *While one ſaith, I am of Paul; and another, I am of Apollo: who is Paul, or who is Apollo, but Miniſters by whom you believed? neither is he that planteth any thing, nor he that watereth, but God, &c.* and in another place (ſaith he) *Was Paul crucified for you? or were you baptized in the name of Paul?* So ſay I, were the Apoſtles *crucified* for you? are they thoſe that *ſuffered* for you, and *redeemed* you? are they thoſe that are the *Salt*, *Life*, *Strength* and *Support* to you? no, no, for themſelves had need of *ſalting*; therefore they were not *The Salt*, but they were the *Inſtruments* or *Miniſters* which Chriſt uſed *to convey* to us *the true Salt*, and in no other regard were they called *The ſalt of the* earth.

1 Cor. 3. 4. 5.

1 Cor. 1. 13.

And again, Chriſt ſaith (in the ſame ſenſe) *Mat.* 5. 14. *Ye are the light of the world*; and again S. *John* ſaith, and more properly, *John* 1. 9. *He is the true light, which lightneth every man which cometh into the world*; and himſelf ſaith, *John* 8. 12. *I am the light of the world.* He it was alſo that was *typified* in all the *Oblations* under the *Law*, and *throughout* the old *Teſtament*; He was *the True Paſchal Lamb*, He was the *true* Sacrifice, he was that *Fire* that muſt *alwaies burn* upon the Altar, *Levit.* 6. 13. He alſo was that ſalt commanded, for *the ſalt* was never wanting; and in the verſe before my Text, Chriſt himſelf cites that place, *Every ſacrifice* (ſaith he) *ſhall be ſalted with*

Mat. 5. 14. Joh. 1. 9.

Joh. 8. 12.

Lev. 6. 13.

with ſalt, he was *that ſalt* which muſt *never* be wanting; he *ſeaſons* every *Oblation*, Lev. 2. 13. he is the Salt of *the everlaſting covenant unto thee and thy ſeed for ever*: he was *that Salt* that *Eliſha threw into the waters, and healed them*; and *thoſe many waters are many people*, as it is expreſſed in the *Revelation*; in ſum, he is the *Subſtance*, the *MIND* of the whole Scriptures. Lev. 2. 13. Num. 18. 19. 2 Kings 2. 21.

As *he* is the *fire*, by reaſon of *burning*, and becauſe of *heat and light*; ſo *he* is the *ſalt* that *ſweetens* and *ſavours* every thing. As he is *the light that enlightneth*, ſo he is the *ſalt* that *ſalteth* every man: He it was that was *wanting* in that people which God *upbraideth*, Ezek. 16. *That were caſt forth to the world in their blood and filthineſs, and their navel was not cut, and they were not ſalted at all*; that is, they had not Chriſt *that true ſalt* applyed to them, that ſhould have made them *ſavoury to God*; *That which is unſavoury, ſhall it be eaten without ſalt?* Iob 16. 4. Ezek. 16. 4. Job. 16. 4.

It is *this ſalt* that muſt *ſeaſon the veniſon that muſt be ſavoury meat for old* Iſaac; it is not your ſalt, no, nor *your VENISON*, not the *daintieſt* meat you can provide, not *the beſt duties you* can perform, will *pleaſe* him, except they be *ſalted and ſeaſoned by his own Son*; let them be *the beſt actions* that *ever* man *performed*, never ſo well *purpoſed*, never ſo *good* and *excelling*, (both for the matter and manner of them) *away with them*, without *This Salt*; it is onely *in his ſon that he is well pleaſed*: Never think that all *your prayers, your tears, your alms, &c.* pleaſe him, but onely Gen. 27. Mat. 3. 17.

that

that which is his Sons *own action* and *work in you*; else *they stink and are abominable* in his eyes; he will not, *he cannot regard* them: *The sacrifices of the wicked are an abomination to him.* The Devil made as true, and as large a *Confession* of Christ, as any man can do; look upon the *words*, and not upon *him that spake them*, and you would think they were *the words of a Saint*; *O thou Iesus of*
Mar. 1. 24. *Nazareth, Son of the most high God, I know thee who thou art, even the holy one of God*: (indeed it was extorted, and came from them against their wills) but Christ accepted it not, because this *glorious* confession *was without salt*; it was not from a sweet feeling experience of him in them, but from *some self-ends.* Therefore I have *observed*, that the Devil (where he is worshipped) to *imitate* God, hath brought in, in all his Sacrifices, *the use of salt*: nay, so *eminently* true is this, that as the Devils cry out and attest unto him, though against their wills: so by their practice we may note, that under *salt*, was hidden that great mystery and secret of all Religion, by their great care *to use salt*, thereby to *imitate* the worship of God, as *Iosephus* noteth against *Appion*, and *Ierome* against *Vigilantius*, *Pliny*, *Plato*, and others.

Mat. 13. 34. Christ spake *altogether* in Parables; for sayes the Text, *without a parable spake he nothing unto them*; yet know, he alwayes spake in such parables, as were not absurd ones, but they had *a most* fit correspondency and *resemblance* to the things *themselves*, and *those speeches* of his which *to us* seem *not congruous*, had we but eyes to see (even every

every one of them) they would be *like apples of gold, with pictures of ſilver*; ſo *aptly* and *fitly* are they *ſpoken*, as *no man* can ſpeak *like* him; As there is *not a word* nor a *ſyllable* in all this *bleſſed* book of God, but is *really* true; ſo all the words therein they are ſpoken with *infinite wiſdome*; there are *Wonders* in all Chriſts words, but *our eyes are ſhut* that we cannot *ſee the wonders of Gods Law*; and as Chriſt ſpake much in Parables, ſo doth God much in Allegories; the truth is hid under ſhadows, and *Myſteries* in the *Letter*.

Prov. 15. 23.

Pſal. 119.

But the reaſons (as I conceive) why Chriſt is compared *to ſalt*, are theſe:

Reaſ.

Firſt, *There is a healing power in ſalt*: Little do *you know* the *vertue* that is in *ſalt* to cure *all manner* of diſeaſes; for *Antidotes* againſt *poyſons*, to *heal* all manner of *wounds*, as ſome have *written* thereof at *large*: I do not ſay, ſalt *rudely* taken, as it is in our *common* uſe, but *ſalt* duly *prepared* and made *fit* to every *uſe*, nothing *more uſeful*, nothing *more excellent*.

In this regard (ſalt having ſuch an healing vertue for all wounds, poiſons, diſeaſes) Chriſt is *more truly ſalt* to the ſoul, then *ſalt* is to the body; *he* is *precious ſalt*, and *duly prepared* and *fitted* for *all our diſeaſes*; no infirmity, or *malignant* diſeaſe *in us*, though never ſo *deſperate*, but *This Salt* will cure it: If you have gotten *ſuch a wound*, that you are as a man *fallen from* an *high place* upon a *heap of ſtones*, ſo that you are *bruiſed* all over; if you be covered with the *leproſie* of ſin from the *crown* of the head, to the *ſole* of the feet,

feet, ſo that no *part*, no *member*, no *faculty* is free, His everlaſting mercy, and His never failing goodneſs, and his Almighty power, is *a never failing Medicine*, that can fit and compound ſuch ingredients, that ſhal anſwer the diſeaſe of every part: If there be *an utter enmity* between God and you, in your apprehenſion, ſo that you have *no hope* of ever coming into his favour, and nothing *you can do* can prevail with him; ſet *but* Chriſt between God and you, and he *will heal this enmity*. When he was here upon earth in the fleſh, *no diſeaſe* could withſtand him *in the body*; ſo I am
Hoſ. 13. 9. ſure none can *in the ſoul*: But if you have not *Him*, there is no way but you muſt *dye in your ſins*, and *your deſtruction is of your ſelves* becauſe you believe not, and lay not hold *on him* who would *ſave* you from *deſtruction*.

Alas do not you once think, In *your own names*, or in *your own ſtrengths* to *turn your ſelves to God*: No alas, this is the way to *deſtroy* your ſelves; for do you what you can, *faſt* and *pray*, and *weep* and *lament*, and *confeſs your ſins*, *&c.* theſe do but *deſtroy you* the more, if *he* be not the *bottom* you ſtand upon, if *he* be not *your rock* you *build* upon: But coming in his name, and confeſſing from your ſouls *your own* vileneſs, ſeeing really your own *nothingneſs*, and *utterly* diſclaiming whatever *fleſh* and *blood* can do; Then, thou ſhalt find God *gracious* to thee, not onely in *accepting* what thou doſt *on this ground*, but alſo *healing* thy nature, and *ſubduing* thy luſts; then ſhalt thou
Luke 10. 34. find *this good Samaritan* pouring in oyl *to heal thee*

thee, and *to bind up thy wounds*; and then thy meaneſt duties in *him*, are better accepted then the *moſt glorious* and *ſplendent* to men; for then the caſe is altered with thee, *Becauſe now Thou bottomeſt upon him.*

Secondly, he is compared unto ſalt, becauſe as ſalt *preſerves* things from *putrefaction* and *corruption*, ſo doth he preſerve our ſouls; for they would *ſtink* before God, if his merits were not applied to them; as *David* ſaith, *My wounds ſtink and are corrupt*: We are in *our ſelves*, without him, As unclean, *as a ſwine that walloweth in the mire, and as dogs that return to their vomit*; but of this we have ſpoken *ſufficiently* already, and therefore we paſs it by, and come to the third Reaſon. *Reaſ.* 2. Pſal. 38. 5. 2 Pet. 2. 22.

Thirdly, *ſalt* hath a power and vertue in it *to preſerve it ſelf*; if it be able to preſerve *other* things, much more it ſelf. *Salt* is the *moſt durable* of all things; therefore ſaith *Abijah*, 2 Chro. 13. 5. *Ought you not to know, that the Lord God of Iſrael gave the Kingdom over Iſrael to David for ever, even to him & to his ſons by a Covenant of Salt?* Why? Becauſe it was moſt durable: therefore ſayes the Lord, *I will make with you an everlaſting Covenant of ſalt*, *A perpetual covenant* is there called *A covenant of Salt*; becauſe *ſalt* is durable it ſelf, and makes every thing elſe *durable*, therefore the Lord compares *his* Covenant to *ſalt*, becauſe it is and ſhall be *immutable, unchangeable*; And it is *his praiſe*, and *his goodneſs*, that *in himſelf* he is not *mutable*; and it much commends his mercy to us, that *he changes not*, why? Becauſe *Therefore* *Reaſ.* 3. 2 Chro. 13. 5. Numb. 18. 19.

ye

Mal. 3. 6. *ye ſons of Iacob are not conſumed*, Mal. 3. 6. and *Iames* 1. 17. *In him is no variableneſs, nor ſhadow of change or turning. He onely is Unchangeable*; but look on *all* the creatures, and ye may ſee *them* [changeable] If we grant they *do not* change (as you think) yet they are in a *poſſibility of changing*.

But if we think Him [changeable] this is our *ignorance*, our *childiſhneſs*; When we think, by our *prayers*, or *faſtings*, and *reformings*, that we can *turn God*, or *change his mind*; that one while he *is angry*, and another while he is *pleaſed*: Beloved, this be *far* from *our* God, *He cannot change*: You think *weakly* and *childiſhly* of him, that when you *feel* or *fear* a judgement, or deſire *any* bleſſing, that you can meet *him* and *ſtay his hand*, or *you can prevail* to *turn* his *mind*, or conſtrain him; no, no, far be ſuch *thoughts* from us: The change is not *in your God*, but *you* may and *are changed*; The *change* is *in your ſelves*, and *in your ſelves* only: As when men are at *Sea* and caſt anchor *on a rock* they *draw* and *pull* as though they would *pull the rock* to them, but they *pull themſelves* to the *rock*,

We think when we repent *he is pleaſed*, and when we are obſtinate *he is angry*, as if He were ſo changeable. that he is *angry* to day, and *pleaſed* to morrow: There can be *no ſuch thing in God*; And by ſuch thoughts, *we make God no God*; we make the *ever bleſſed* and *unchangeable God* an *Idol*: Indeed, *the creature is changed*, and the *act* of God upon the *creature*, may and doth *change*; as the Pſalmiſt ſaith, *They all ſhall wax old as doth a garment; as a veſture ſhalt thou change them,*

Pſal. 102. 26.

and

and they ſhall be changed: but thou changeſt not, thy years are the ſame. We erre, not knowing the Scriptures, if we think that we can *Change* and *Alter* God, or that we can *direct* him what is beſt to be done, as I *Fear* too many of you *doe*. Yea, (I fear) even ſome that have been *long* profeſſors, nay thoſe that have been *long Teachers* in the *Church*, and ſit at the *ſtern*, and ſhould guid the ſhip aright, yet ordinarily let it *daſh* upon this *rock*, they themſelves *teach* ſo, and others *believe* ſo and ſo *both*, The people with *Aaron*, have made themſelves *A golden Calf*, and then have *fallen* down & *worſhipped it*: No, no, my brethren, *it is our happineſs*, our ſecurity, *that God changes not.*

And ſo alſo God is ſaid *to come nearer to us, & to go further from us*; but know, *God cannot remove*, God is as near us alwayes as he can be; yea, he is nearer us then any thing we can call [*i*] he is nearer us then our ſelves, *he knows all our thoughts a farr off*; that is, even before we think them our ſelves. Pſ. 139.4.

But Beloved, to me all theſe Reaſons are but external, *common Reaſons*: But I conceive, the onely and true reaſon, and that which I conceive is chiefly intended, is this:

That as ſalt is (for ſo it is) the Central exiſtence of every thing; that is, ſalt is *the Subſtance, the Strength, Supporter, and Compacter* of every viſible and mixt body: So is Chriſt to every creature. *Rev* 3. 14. *the beginning of the creation of God*, and the *BEARER bearing up all things by his mighty word and power*, Heb. 1. 3. and Col. 1. 17. *He was before all things, and by him all things conſiſt;* Rev. 3. 14.

Heb.1.3. Col.1.17. Heb.3.14.

ſiſt; and Heb. 3. 14. *For we are made partakers of Chriſt, if we hold the beginning of our confidence ſtedfaſt unto the end.* Take this as a maxime, there is no one thing in the world, but ſalt is the *ſtrength*, the *Knitter*, the *Supporter*, the *Suſtainer*, the *Compacture* of it; there is nothing in the *earth* that you can give me, but I can give you *the Salt of it*; as take a *Leafe*, wherein you may think that there can be no *ſalt*; but there is in it *Salt*, and ſo in all other things; And indeed that is *the life* of every thing; *The greenneſs* is not the *ſalt*, and yet *ſalt* is in it, though you ſee it not; even ſo is Chriſt *that ſalt of every thing*; it is *He who FILS all things*, He who *Knits* and *Upholds all things*, is the *eſſence*, *being*, and *life* of all *things*.

1 Cor.15. 51.

Behold *I tell you a myſterie* (as the Apoſtle ſaith) you think *Chriſt is in heaven, and ſo indeed he is*, for heaven is where he is, and he is *every where*. But ſhall I tell you how you may come to *handle him with your hands*, and *ſee him with your eyes*? Thus; Can you but take off all *accidents* from every thing, and then that which remains is [Chriſt;] *Their Angels alwaies behold the face of their father which is in heaven.* As if you take from me all *heighth* and *depth*, all *greatneſs* and *littleneſs*, all *weight* and *meaſure*, all *heat* and *cold*, and all kind of *matter* and *form*; for theſe are all *Accidents*: and then that which is *left*, is *He* which *BEARS* up all, *even Ieſus Chriſt*, *bleſſed for ever*; even He, *that dwels in Heaven, and in the boſome of his Father, in his Pavilion, and in his Secret place. He clothes himſelf with light* (ſaith

Mat. 18. 10.

the

the Pſalmiſt) *as with a garment.* [Light] is the next thing to God himſelf, the *pureſt* Accident: For all that may be *ſmelt, felt, taſted, ſeen, heard,* or *underſtood,* all theſe are Accidents: and therefore ſaith the Apoſtle, *the faſhion of this world paſſeth away,* for the faſhion of this world are but *Accidents*: for take away all kind of *faſhion* viſible, and every thing that can be imagined *under any form* whatſoever, and then you ſhall find Jeſus Chriſt the *Son of the father, the firſt-begotten of all creatures, the Beginning and Foundation of all the works of God, The IMMANUEL, God with us.* Pſal. 104. 3. Col. 1. 15, 17.

All accidents muſt paſs away, *all the faſhion of the World*; and whatſoever *muſt* paſs away, let it *paſs away*; and that which *periſheth* or is to periſh, let it periſh; but ſtill *Chriſt remaineth*; he changeth not, he is not ſubject to Accidents; or any change, but he *remains* alwayes the ſame; *He is yeſterday and to day, and the ſame for ever.* Therefore lay not hold on theſe tranſitory things, but lay hold on the *Anchor* of your ſouls, which is *Both ſure and ſtedfaſt, and that entreth into that which is within the vail, Heb. 6. 19. Highneſs* and *lowneſs* paſs away; *greatneſs* and *littleneſs* paſs away, *youth* and *age* paſs away, *weight* and *lightneſs* paſs away, and all the beauty and glory of the Creature; but ſtill Chriſt who is the *ſalt and the ſubſtance,* that ſtill remains. For, there was *ſomething* of me before I was either *high* or *low, great* or *little, heavy* or *light, old* or *young,* &c. and that was Chriſt, *The beginning of all things.* 1 Cor. 7. 31. Heb. 13. 8. Heb. 6. 19.

And Christ being *thus*, as we have *shewed* you, you then see, what ground Christ had to call himself *The salt of the earth*; for all these things being taken away, ye shall find him to be as the *salt of every thing*: that is, Christ he is the *Strength*, the *Holder*, the *Knitter*, the *Composure*, and *Compacture* of all things: *His name is The word of God, Rev.* 19. 13. He is *The word by whom all things were made; in him was life, and the life was the light of men: this light shineth in darkness, But the darkness comprehendeth it not.* All Accidents are *darkness*, and hide God from us; *He is the image of the invisible God, the first-born of every Creature; for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities, or powers, all were created by him and for him, and he is the beginning of all things, and by him all things consist.*

Joh. 1. Rev. 19. 13.

Col. 1. 15.

Object. *Object.* But it may be you will say to me, How can that be true of Christ? *Salt is good, but if the salt* (saith he) *hath lost its savour, wherewith shall it be salted? It is neither meet for the land, nor yet for the Dunghil, but men cast it out. He that hath ears to hear, let him hear.* What *shall he* be seasoned withal? can he be infatuated or unsavoury?

Luk. 14. 34, 35. Mar. 9. ult.

Answ. *Answ.* The decision of which doubt falls properly under the second general question of my text. My second question answers this, *viz.* What it is to have salt?

He in regard *of himself* seasons all alike; He in himself doth not season some *more* and some *less*; or

or ſome have him, and ſome have him not: but as it was in the *gathering of Manna*, they all gathered *enough*, though ſome gathered *more*, ſome *leſs*; they lacked not, nor they had *none left*: ſo Chriſt is in every one in *regard of himſelf alike*; that is, in regard of their *real* and *eſſential* perception and *participation* of Chriſt. He is the *form of forms*, the *ſoul* of the *ſoul*: and he cannot be *more* in one place then in another. But here, to *have ſalt*, is, to *ſee*, to *know*, to *feel*, and *believe*, and *aſſure our ſelves* that *we* have this *ſalt*, and that Chriſt is *in* us. Chriſt is in *regard of himſelf* every where, and in every one *alike*, but every one believs it not *alike*. Exod. 16. 18.

If we ſhould attempt to ſpeak of God *as he is* in himſelf, in his *eſſence*, as abſtracted *from all* creatures, ſo he *is unknowable*; neither *Creating*, nor in *poſſibility* of being *Created*, as tis ſaid in *Prov.* 30. 4. *Who can declare his generation, his name, or his ſons name, if thou canſt tell?* he is *unknowable, unnameable; Canſt thou by ſearching find out God?* We cannot *conceive* of his manner of *being* in the creature; but according to *his manner of working* in the creature. As *Iacob when he awaked*, then he ſaw *that God was in that place*; then he cryes out, *Oh how terrible, how dreadful is this place! this is none other but the Houſe of God.* God was *there* before *as much* as he was *then*; but *Iacob* was not *aware* of God. Prov. 30. 4. Job 12. 7. Gen. 28. 17.

The whole creation is Gods houſe, Gods Temple, but we ſee it not ſo; we ſee not God *in all places*, nor in *all creatures*, (as *Iacob* did then) *till our eyes be opened.* God is alwaies in every creature, and he

he is there *alike, in his Heaven, & in his Holy place,* and he cannot *be more* in one then another; but *till we be awaked, till our eyes be opened, till the ſcales of ignorance, and the thick darkneſs* be removed, we cannot acknowledge it: But *as ſoon as ever* they are *open,* then we ſee God *was and is* in us, & we were not *aware;* and we ſhall then cry out *of every place,* and of every *creature, O how dreadful is this place!* I ſee now, *this is Gods houſe,* and Gods Temple, and I knew it not. Till then God had made (as *David* ſaith) *darkneſs his ſecret place, and his Pavilion round about him were dark waters and thick clouds of the skies;* but when he pleaſeth to diſcover himſelf, then it follows in the next verſe, *At the brightneſs that was before him, his thick clouds paſſed, hail-ſtones and coals of fire:* then the Lord was ſeen and heard, *for he thundred in the heaven, and the Higheſt gave out his voyce:* they ſaw then that it was He alone that *wrought* in and *through* all the Creatures; that it was he alone *that gathered and ſcattered, and diſcovered the foundations of the world;* He it is *that turneth the Nations of the world upſide down; it was at his rebuke, at the blaſt of the breath of his noſtrils that the earth ſhook, and trembled, and coals were kindled by it.* So alſo he ſaw that it was God *who ſent from above out of heaven, his holy place, and took him out of his troubles, out of many waters, and delivered him from his ſtrong enemy, and he brought him out into a large place,* and ſo goes on in that 18. Pſalm.

Pſal. 18. 11, &c.

Pſal. 18.

When

When the ſoul comes *to be awaked*, and to ſee God thus, *filling all in all*, to be the *motion* and *Agent* in all things: then he falls *down* before God, and is *aſhamed*; and throws down *all his own pride* and *arrogancie*, all his *high conceits* of *his acting* and *doing* any thing; for he ſees now it was not *he*, but that it was *God in him* that did all: now, down falls all *conceit of power and gifts, with all ſtrong holds, all principalities and powers, and ſpiritual wickedneſſes in high places*, and he gives *All glory to God* who dwels ſo near him, *In his holy hill of Sion.* Eph. 6. 12. Pſal. 15. Pſal. 24.

Then he no longer looks *without* himſelf; but now he hearkens to know *what the Lord ſayes in him*; his *eye* and his *ear* are now to *himwards*; he will now no longer *rule* and *guide* himſelf, nor take *his own advice*; but he ſees how he hath *gone aſtray* from God, and deſires now that God *onely* would guide him; for he finds that *he is* the *ſureſt* and the neareſt Counſellour; his eye is *altogether* now upon God, ſo that he *trembles* in his preſence: He ſees now we need not ſay, *Who ſhall aſcend up to Heaven to bring Chriſt thence, or who ſhall deſcend into the grave to bring Chriſt from the dead? for behold, the word is nigh thee, it is even in thy mouth.* Chriſt is in thee, *in the midſt of thee*, as the Prophets often, *Great is thy God in the midſt of thee, O Iſrael.* And again, *The holy One of Iſrael in the midſt of thee.* And again, *John Baptiſt, There is one in the midſt of you whom ye know not; he ſhall baptize you with the holy Ghoſt and with fire.* Hab. 1. 2. Rom. 10. 7. Ioh. 1. 26.

When our eyes are *opened* by Christ, to come to ſee this, even thoſe eyes which were *blind from their Mothers womb:* And when the *ſtrings* of our *tongue* ſhall be *looſed*, then we ſhall *fall down before his preſence*, and confeſs our own *vileneſs*, our own *nothingneſs*; and that we in *our ſelves* without him are meer *duſt and aſhes*, poor *drops*, poor *worms*. And this is not out of *formality*, or *cuſtom*, but *unfainedly* and *really*, ſeeing our ſelves *to be ſo* and no otherwiſe. But till this time *we* go on in our *pride* and *arrogancie*; *we* exalt our ſelves and go on *to pleaſe our own wils*, and ſay *who ſhall bring us downe? our tongues are our own, we will prevail; who is Lord over us?* we ſay, *Tuſh: God ſees not, he is above: can he ſee through the thick clouds?* and ſo we go on in our own waies, and follow our own wills, and regard not God who is in *us*, and acts all our acts, and *works all our works for us*; till then we *exalt our ſelves*, even into Gods throne, and *dethrone him*, as much as lies in us: for we ſay, *I will*, and *I am*, *Power is mine*, and *Revenge is mine*: many ſay ſo, and multitudes more do ſo, they will be *Revenged*, that they will: and ſo *appropriate* and *arrogate* to our ſelves, the very attributes of God: *Vengeance is mine ſaith the Lord.* And, as *Iames*, *Woe to them that ſay, To morrow we will go to ſuch a City and remain a year, and there buy and ſell and get gain.* and Iſa. 9. 9. *Wo to them that ſay in the pride and ſtoutneſs of their heart, The bricks are fallen down, but we will build with hewn ſtones.*

Gen. 18. 27.

Pſal. 12. 4.

Job 12.

Iſa. 10.

James 4. 13.

Iſa. 9. 9.

Beloved, conclude this, *all power* is his; and *all praiſe*

praiſe is his; and *if all* be His, then what hath any creature to do to take to himſelf *any at all?* but this *great ſin of arrogancie* is that which runs *through* the *whole* world, *great* and *ſmall*; and who ſees it? and who checks himſelf for it, ſaying, *what have I done?* This is that which *rules* in the very *Devils* themſelves: Nay this is the *Devil* in us. For *they think* they have a *power*, and ſo walk according to their *own wills*, and ſee not that they act *by the power of God*; for God is *all power*, *all act*, and no creature *ſtirs* or *moves* but by him; he is *their act* and their *being*, though not of evil: for though God be The *orderer* of evil, yet he is not the *Author*: but men would hence lay the *fault* on God, and *excuſe* themſelves: And very ſtrange *concluſions* men have made *through* miſtake, that becauſe there is in God an *active*, *poſitive*, *conſulted*, and *deliberate* reprobation of *certain* men, before their ſins were committed, yea, before the Creation: and becauſe alſo tis ſaid we can do nothing without him (*for in him we live, move, and have our being*) therefore they conclude that the *evil* of action as well as the Action belongs to Him, not underſtanding to diſtinguiſh between the *Act* and the *Evil* of the *Act*: no, no, you are deceived; you conclude thus, becauſe *you* cannot comprehend his *waies*, and ſo you would *bound*, *limit* and *circumſcribe* the Almighty by your narrow Reaſon. But you muſt *diſtinguiſh* between the *Act* and the *evil* of the Act: *all Act* is Gods, but he is free from the *evil* of any *Act*. All *evil*

is thine, and all *good* is Gods. And therefore
Hos. 13. 9. *O Israel, thy perdition is of thy self,*
Hos. 13. 9. *but in me is thy help*: but this I cannot now enter upon; we therefore return to our point in hand.

Till Christ be pleased to *discover* himself to be there, to be in *us*, we are *stark* blind, until He say to our eyes, *Ephatha, be ye opened*: Else how do we walk and jet up and down in our pride and arrogancie both to wards God and men, and begin *to beat and oppress, and lord* it over our *fellow-servants*? what an unseemly thing is it, that *such worms* and *nothings* as men are, should *walk so bolt-upright*, in *insolencie* and *arrogancie*, boasting out themselves *to be something when they are nothing!* They will revenge themselves, and *begin*
Rom. 12. *to smite their fellow-servants*, and reproch even
Mat. 24. 49. those who desire to do *their masters business* as well and better then themselves; affecting nothing so much as to *rule* and to be *great*. Is this the carriage of those who have their eyes upon God, who (they know) sees all their *pride, insolencie*, and *arrogancie*? or rather is it not clear that this is the carriage of blind men, ignorant men, that say, *We see? and therefore their sin re-*
Joh. 9. 41. *maineth. And the Lord of such servants will*
Mat. 24. 50. *come in an hour when they look not for him, and will cut them asunder, and appoint their portion with Hypocrites; there shall be weeping and gnashing of teeth*: The hainousness of his *sin* is *seen* in his Lords wrath and punishment.

Isa. 2. 18. In *Isa.* 2. 18. See there how the Lord threatens

tens to bring down *this Spirit*, that is generally *in all* the ſons of men, *Verſe* 10. *Enter into the rocks, and hide thee in the duſt for fear of the Lord, and for the glory of his majeſty; the lofty looks of man ſhall be humbled, and the haughtineſs of men ſhall be bowed down, and the Lord alone ſhall be exalted in that day: For the day of the Lord of Hoſts ſhall be upon every one that is proud and lofty, and upon every one that is lifted up, and he ſhall be brought low:* and ſo he goes on, *And upon all the Cedars of Lebanon that are lifted up: upon all the Oaks of Baſhan, upon all the high mountains, upon every tower, and upon every fenced wall: upon all the ſhips of Tarſhiſh, and upon all their pleaſant pictures: And the loftineſs of man ſhall be bowed down, and haughtineſs of men ſhall be made low, and the Lord alone ſhall be exalted in that day: And their Idols he ſhall utterly aboliſh, and they ſhall go into the holes and caves of the earth for fear of the Lord, and for the glory of his majeſty, when he ariſeth to ſhake terribly the earth; and a man ſhall caſt his Idols of ſilver and gold to the Moles, and to the Bats, to go into the rocks, and into the tops of the ragged rocks for the fear of the Lord, and for the glory of his majeſty, when he ariſeth to ſhake terribly the earth: Ceaſe ye from man, whoſe breath is in his noſtrils; for wherein is he to be accounted of?* I have a little digreſt, but it was *for your good*, therefore you may bear with me.

Let us now then henceforward learn to beware of this God, *that is ſo Near us*, and ſo much *in us*: and not to be like *Lot* in his *drunkenneſs*, when his

two

two daughters came and *lay* with him, and yet he knew not *when they lay down, or when they arose,* Gen. 19. 35. But learn we to awake out of our *spiritual darkness,* and not to be so *ignorant,* so *sottish,* to let him be *so near you* as to live *in you,* and to dwell *with you*: to be *with you in your going out,* and *coming in: in your down-lying* and *up-rising,* and you *never yet* acquainted with him, *Who knows all your thoughts afar off, even before you think them your selves.* Saith the Apostle, KNOW YOU NOT *that Jesus Christ is in you, except ye be reprobates?* nay, though ye be reprobates: It is the case of *Reprobates,* of *Devils,* not to know this: but the meaning is, if ye be not *in the condition of reprobates,* then ye know and feel experimentally, in some measure and degree, *that Jesus Christ is in you of a Truth.*

Gen. 19. 35.

2 Cor. 13. 15.

O happy, yea, thrice happy is that soul, who is thus *aware of God,* to see his *workings* and *actings through all the creatures!* then will *that* soul *cry out* against himself, and instead of *arrogancy,* and applauding *himself,* he cryes out *of himself,* of his own *former* and *present* ignorance and blindness; he will not say, *we see;* and they *what they* ignorant of any thing! they would not any one should have such a thought of them: alas poor souls! *their great knowledge* undoeth them; *thy wisdom hath made thee rebel, or perverted thee,* Isa. 46. 10. because by all their parts and knowledge, *they themselves* are swelled and puffed up, and are not *lessened,* and made *nothing*; if they were, they would cry out, *Oh what a beast was I, I have not the*

Isa. 46. 10.

the knowledge of a man! Oh what a wretch was I! was God himſelf ſo near me *all this while*, nay *within me*, and I not know it? hath it been *he* that hath altered and changed me, in the whole courſe of my life, and *turned me from veſſel to veſſel*, from one condition to another? It was he that hath made *all the changes* in my life, and ordered *my actions* as he pleaſed; and alſo would and hath, made them *ſerve to his praiſe*, though I ſaw it not; but now I ſee and feel it was *He* that made me *paſs through the fire, and through the water*, and tumbled me, *and tumbleth Nations up and down*; That makes the *waters roare* and the mountains *quake*.

Jer. 48. 11.

Pſal. 62. 11. & 46. 2. Job 42. 5.

But now I hear and ſee, as *David* ſaith, *The Lord ſpake it once, and I heard it twice, that God alone doth all*; that is, I heard it *throughly, experimentally*; I ſaw it ratified *to my experience, to me, within me*; I heard it firſt *by the hearing of the eare*, I heard it in my *underſtanding*; but my ſecond hearing was my *experience, and ſeeing by the eye*, believing it, and *knowing* it in my ſelf, that it was ſo, *that God alone doth All*. Till we come to ſee this, *What ever our boaſts are*, whatever our *parts are*, whatever our *knowledge is, we are dead, we are in the ſtate of reprobates, we are frozen, we can take no ſalt*: and I pray God we are not ſo *ſelf-wiſe*, and ſo hardened *in our own conceits*, that we be not, as the Apoſtle ſaith, *twice dead and pulled up by the roots*, and ſo *never ſhall* bear any fruit, being paſt hope, and without God in the world.

Jude 12.

I know this is harſh doctrine to the general ſort

sort of Professors: What, they *ignorant!* what, *they* to be accounted by others, or to account themselves *fools!* then, who are the wise men Think they! You know Salt when it is in a frozen body, doth no good; you know *by experience*, that *frozen meat will take no salt*, and then it may be said to be *infatuated* or good for nothing. So though Christ *the true salt* be in us, as he is in himself, yet *we may be reprobates*, our *hearts*, our *souls Frozen*, and we cannot *take in this salt*: And then, though Christ be there, yet he doth us no good; and he may be then said to be *infatuated*, *useless*; not but that he can *thaw* our hearts, and *work upon us*, and overcome in us, and prevail over all the powers of sin and darkness within us, if he pleaseth: for He *in himself* is alwayes alike *strong*; but we do not *alwayes* find him so, neither is he so to us: As you know he came to one place, and *he could do no miracles there because of their unbelief*, Mat. 13. 58. Christ he *works* still, and doth *all his miracles* in the world *daily*, but it may be not to thy *sight*: he shews not his miracles *to thee*, or *in thee*; but to those *whose eyes he hath opened*, he is daily *in their sight*, working *his* miracles: You are deceived, *Miracles are not ceased* as you conclude, but *your eyes* are closed and *blinded by the god of this world*, 2 Cor. 4. 4. as the Apostle *Paul* saith concerning the Cross of Christ, *Can the Cross of Christ be made of no effect?* yet the Apostle there *propounds* a case, wherein it is made *of no effect*; that is, not that it can be so in its own nature, but *to thee* it may be

Mat. 13. 58.

2 Co. 4. 4.

of

of no effect: Chriſt may be to thee *infatuate, unſavoury,* good for nothing, as he is in reprobates.

Now I hope, is anſwered that Queſtion, *What if the ſalt hath loſt his ſavour, wherewith ſhall it be ſalted?* Mark 9. 50. Chriſt who is *the true ſalt* in himſelf, he *cannot* be unſavoury, and *good for nothing*: but he may *loſe* his ſavour *in thee*, and to thee; may be as a thing *good for nothing*; becauſe *he dyed in vain* to thee, *his croſs is of no effect*; and ſo may be (as he ſaith himſelf) *good for nothing but to be caſt out, and troden under the feet of men.* Alas, brethren, Chriſt *bleſſed for ever*, he in himſelf cannot be ſaid *to be good for nothing*; nor *he cannot be troden under the feet of men*; but till *their eyes* be *opened* to ſee him, and *acknowledge* him *as he is*, that they be *aware* of Chriſt, and of his *preſence*, and *greatneſs*. and *filling* all things; they, as it were, *tread him under foot*: And as it is ſaid, Heb. 10. 29. *How much ſorer puniſhment ſuppoſe ye, ſhall he be thought worthy of, who hath troden under foot the Son of God, and hath counted the blood of the covenant an unholy thing, wherewith he was ſanctified, and hath done deſpite unto the ſpirit of Grace?* Heb. 10. 29. But beloved, none of all theſe things can any creature do to Chriſt in himſelf; for *to him all Angels cry aloud*, Rev. 4. 8. *The heavens and all the powers therein cry continually, Holy, holy, holy, Lord God of Sabboths; heaven and earth are full of the majeſty of thy glory:* Rev. 4. 8. Iſa. 6. 3. No creature *can* diſhonour him *in himſelf*: but *in* themſelves, and *to* themſelves they *tread him under foot*, becauſe he *lives* not in them; and ſo they *ſee* not, neither

ther acknowledge him, or *his* workings in them.

Use. Then, *my beloved*, let us make this use of this; If this salt be *in us*, and that *wee see* it is *he* that is *our life*, and our *motion*, then let us not onely *give ear* to him, but let us *love*, *reverence* and *obey* him, and hearken to what he would *teach us*, and *work in us*; let him be *sole* Lord and Saviour to us, to deliver and save us from our lusts, and from Satan: nay, if this salt be in us, these will be the fruits and effects that will *follow*, *To love, reverence and obey him.* God himself proclaims him to be *his well beloved Son, in whom onely he is pleased, hear him*: Silence then *your selves*, deny your *own life*, hear *no longer* your *selves*, nor your own *lusts*, what *honour* saith, what *profit* saith, what *self*, and your own *by-ends* saith: But hearken now to what he commands; *This shall be your wisdom before all people, this shall be your life; and he that findeth his life shall lose it: but he that loseth his life* thus *shall find it.*

Mat. 3.

Deut. 32. 47. John 12. 25.

Beloved, *Christ being once dead dyeth no more*, saith the Apostle: and yet he saith again, *That we crucifie to our selves the Son of God afresh*: He in himself cannot *dye*, cannot *be crucified* no more: but *to our selves*, and in our *own soules*, he may be, and is *crucified* daily; that is, when your *lusts and your sins live*, then Christ he *is dead*, and you have *crucified* him, of whom you have been the betrayers and murtherers (as *Stephen* said to the Jews, *Acts* 7. 52.) so that he hath then *lost his savour and his taste* in and to thy *soul*; for thou *tastest* him not, *seest* him not, nor *feelest* him, though

Acts 7. 25.

though he be *in thee.*

Further, know this, that Christ himself is *that salt* himself *here* commandeth: *To have salt in our selves,* is to have Christ himself in us: as if he should say, Though *I* be *in you,* as *I* am *in all things,* in all creatures, yet my *being there* doth you *no good,* except you *feel* and *see me there,* except your faith believe me there, and your life express me.

The third and last point is,

What is it *to have salt in our selves?*

We must have salt in us, 1. *Exclusively*; and 2. *Inclusively*: not onely to see Christ in our selves, and in all creatures, as we have shewed you: but *to have it in our selves,* is to be *sure* we look to our *own* souls, whether we have *this salt* or no: and this is *a necessary Exhortation* now in these times, when men are *so ready* to neglect themselves, and are *so much* in questioning the *estates* of others: We are *too* ready to *judge* and *condemn* others, *that they* have not *this salt*; but here we are *admonished* to let others alone, and first *be sure* to look *circumspectly* that we have it *in our selves.* Another mans *grace* will do thee no good, if thou hast *none* in thy self; *Warm thy self at thine own fire, and drink the waters of thine own Cistern,* as *Solomon* counsels, *Prov.* 5. 15. *And who made thee Judge* over others? what hast thou to do to take Christs office from him? he is *appointed to be Judge of quick and dead,* Acts 10. 42. Yet thou wilt take upon thee to be *Judge,* and to sit in Christs *throne*; thou wilt be *judging* and *censuring*

Prov. 5. 15.

Acts 10. 42.

ſuring of thy Brethren, before thou haſt *cenſured* thy ſelf: *Chriſt is not in ſuch and ſuch men*; thou canſt ſpy *motes in thy brothers eye, and perceiveſt not the beam in thine own*, Mat. 7. 5. whereby thy ſight is quite put out, *as to thy ſelf*.

Mat. 7. 5.

You know Chriſt *himſelf*, when he was here *in the fleſh*, when they brought to him *the woman* taken in *Adultery*, ſayes he, *Hath no man condemned thee? neither do I.* John 8. 11. Beloved, did he *diſclaim* this *Indicature*, and ſhall *we* preſume to take it up? ſhall we *overlook* our ſelves, and *judge, reproch* and *condemn* other men? *This man* hath no grace, *and that man* hath no grace; away, away with *all* theſe things: *ſuch a man*, O he is *a wretched ſinner*, and thou wouldſt have God *deſtroy* him and *plague* him; *thou wondereſt* God doth not *ſtrike him* down *dead*; and ſeeſt not thy ſelf *how vile thou art*: *Lord, ſhall we call for fire from heaven?* ſaid ſome of the Diſciples; away, away, ſaith *Chriſt, Ye know not of what ſpirit ye are of*: Leave off then *judging* of *others*, and leave *all judgement* to God; *Vengeance is mine, ſaith the Lord*: Chriſt could have *writ* every mans *ſins* in his forehead, as his are whom thou deſpiſeſt, *to be read and ſeen of all men*: But thy ſins are more *ſecret* and *kidden*, and yet as *odious* to God as his, and this thine own *conſcience* knows; what would become of thee (I pray thee), if all thy ſecret ſins were written viſibly in thy forehead? But know, that this gift of *having ſalt in our ſelves*, is not in *any mans power* to take, but God *onely* muſt give it; where and when *he* pleaſes *to beſtow* it;

John. 8. 11.

1 Cor. 3 2.

they

they ſhall have it, and *none elſe*. And in his time, and not ſooner nor later.

But this command *to have Salt in our ſelves* is as much as to ſay, before you go about *to ſearch* other mens *cellars*, that you ſee *your cellars* be well *provided*: But (by the way) *be not deceived*, to think *God comes* or *goes*; for he cannot *remove* from *place* to *place*; he cannot *fill you* more then he hath *filled you already*; neither can he be *nearer* you *then he is*; for he is *ONE intire ACT of Being, filling all things with his infinity*; he cannot *come*, nor *go*, nor *remove*, nor *be* more in one place, *nor in one man* more then in *another*: And yet *David* bids us, *Open our gates that the King of glory may come in*; *ſtand open ye everlaſting doors, that the King of glory may come in*; yet this is *a certain truth*, he cannot *come in* more then he is *already* come in; but *the meaning* muſt needs be, ſet open the *eyes* and *doors* of your *knowledge* and *underſtanding*. Beloved, take knowledge of this, *that the King of glory* is *within you* already. Pſal. 24. 7. 9.

As when *Eliſha* and his ſervant were *invironed* round about with *enamies*, the *mountains* round the City *full of Chariots and armed men*, his ſervant was afraid; but *Eliſha comforts* him, and tels him, there was *no cauſe* of *fear*; for they had more *with them to preſerve* and *defend* them, then *there was* to offend and deſtroy them; for ſaith he, *There is round about us Chariots and Horſemen for our defence*: *Eliſha his eyes* were open, and *he* ſaw them *preſent*; but his *ſervants* were ſhut, and he could not ſee them, although 2 Kings 7. 13.

as near to him: then *Elisha* prayed, *that his eyes might be opened*, and immediately it was so, and then *he* also saw *the Chariots and Horsemen, and fire round about them to defend them*; they were *there* before he *saw them*, and his *not seeing them* did not make them not there: So Christ doth not then *come* into thy *soul*, when thou first *seest* him there, when he *works* in thee, and *to thy sight* and *feeling*, when he *lives in thee*; but then *you* come to *know* him, *and see him* there; and then *you* come to know ye are *no reprobates*, because he *dwels in you workingly*, *to your sight* and *feeling*: for if you were *reprobates*, yea, *Devils*, and *the blackest Devils in Hell*, yet he is in you: no *place*, no *creature*, can *exclude him*: the *earth and heavens, yea the heaven of heavens cannot contain him*, no, *nor exclude him*: nor is he *any more* in the highest, gloriousest *Heaven*, then he is in the *lowest Hell*, then he is in the very *Prince* of Devils: but this *they* know not, they cannot see him *in them*, they are not able to see that *he* acts in them, and by them; but they think they *act*, and *live*, and *work* by their *own power*, and think that they fulfil onely their *own* wills, their *own* malice, and do *what they please*.

Rom. 8. 27.
1 Kings 8. 22.

And this also indeed *is the very Devil in man*, this *Disposition*, when he arrogates *to himself* the *wisdome*, *power* or *glory* of God; for all *wisdom*, *power*, *glory*, and all *good*, is *all* and alone his: And (as I said) if all be his, the *creature* is deceived to think *it self* hath any; but they *in whom God lives*, they *see* themselves *nothings*: they *see* God is *all*

in them; they ſee *him* do *all*, ſpeak *all*, work *all*, think *all* in them; they acknowledge *freely* they have no *wills*, no *affections*, either *Natural* or *Divine*, but what are *his*: they *execute* not their *own wills*, their own *luſts*, but they fulfil the will *of him* who works *in them*: And to *him*, and not *to themſelves* they aſcribe the glory and power *of doing all.*

O Beloved, *If we knew the gift that is in us*, our *eyes*, our *deſires*, would alwaies be upon it: Oh how *precious* is that *gift* in us, could we but *ſee* it, and *know* it! as our Saviour ſaid to the woman of *Samaria*, O woman, *if thou kneweſt the gift of God, and who it is that ſpeaketh to thee, he would have given thee living water, whereof if a man drink he ſhall never thirſt, and it ſhould be in his belly a ſpring of water, ſpringing up to eternal life*: Such a *Gift*, ſuch a *Power*, ſuch a *Treaſure* is in every man: (mark well what I ſay) that were he but *acquainted* with it, he would preſently *deny, renounce* himſelf, his own *wiſdom, power, parts*, and *ſolely live* upon this *gift*, this *wiſdom*, this *treaſure*: I tell you, you would deſire *to drink no more of your own waters*, of your own *pleaſures*, of your own *wills*; but you would ſay, as the woman there ſaid to Chriſt, *Oh ſir, evermore give me of that water, that I thirſt no more, & that I come no more hither to draw.* Then you will deſire never to draw your comforts from *honours, pleaſures, lands*, &c. or from your own wills: then you wil acknowledge *feelingly* and *knowingly*, and not in words onely, that *you are* nothing, that *you* can do no-

Joh. 4. 10.

thing, but that he is *all, and in all.*

Beloved, look but inwardly, and there you
1 Cor. 2. 9. shal see *the glorious'eſt things that ever ye saw*; there
Rev. 21. is *the City of God, the Temple of God, the new Ie-*
Psal. 87. 3. *rusalem*, such things *as never eye saw, nor ear heard, or ever entred into the heart of man* (as man) but as he is a *new creature*, in some degree: *Glorious things are spoken of thee, O thou City of God, Selah*, saith *David*: There is within thee *such a glorious Temple*, to *bedecked*, and *beset* with *precious stones* and *rich pearls* of *Faith, Repentance, Love, Ioy, Hope, &c.* all graces, which didst thou *enjoy*, would make thee *rich* to Eternity, thou woulst never *desire* any more *to taste thine own waters*, to follow thine own will; but wouldst say with *David, One day in this house of God, is better*
Psal. 84. 10. *then a thousand elsewhere*, Psal. 84. 10. Its better (with *David*) to be but a *Door-keeper* in this Temple, *then to dwel in the places of* [self-wil] *& wickedneſs*: Here are the *Beauties* of God himself *displayed*: *One thing I have desired, and that I will seek*
Psal. 27. 4. (saith *David*) *that I may dwell in thy house all the daies of my life; there to behold thy beauty, and to visit thy Temple*: Here dwells *wisdom*; *whose wayes*
Prov. 3. 17. *are wayes of pleasantneſs, and all her paths are peace.*

Never *look* nor *never* expect *outwardly* to find God, for God dwells *within*, nor *expect* not outwardly *to hear God*, for God dwels in *his Temple* within, there *he* preacheth and there *he* teacheth: for *outwardly* are nothing but *obscurities, darkneſs, thick darkneſs, outward darkneſs*, as the right translation renders it; where is nothing but

weeping

weeping and gnaſhing of teeth: Outwardly are nothing but *accidents* and *vails*, and *thick clouds*, which hide the *everlaſting beauties* of our God from *our* beholdings: *within* dwells the King of glories, *the everlaſting Son of the Father*, who is *from everlaſting to everlaſting*; even the *Alpha* and *Omega* of all the works of God. Mat. 8. 12.

Beloved, when you are *ſtill and quiet upon your beds, then examine your hearts* & then ye ſhall find *your beloved*, when luſt, and ſelf, and fleſh *are all* quieted and aſleep, ſo that there is *no diſturbance*, nor *hurly-burly* in the ſoul; then, and not before, *expect* to *hear* and *ſee* God: God is never *ſeen* or *heard*, but when all things in us *as of us*, are *at reſt*: Thoſe that come and acknowledge him, and deny themſelves, and all they are, even all their parts both of *Nature* and *Grace*; *theſe are come* to enjoy their *reſt*, *theſe onely* keep *Sabbaths*, theſe are they *that have overcome, and are ſet down with him in his throne, even as he hath overcome, and is ſet down in his Fathers Throne.* Pſal. 4. 4. Rev. 3. 21. Rev. 3. 21.

In the evening, it is ſaid, *God came into the Garden*, and called to *Adam in the cool of the day*, Gen. 3. 8. that is, when the *heat* of *Adams* luſt and ſelf-will was over: till then luſt made ſuch *a noiſe* in *Adams* ſoul, God could not be heard: Then the Lord God puts *Adam* upon the examination of his ſoul: *Adam where art thou?* what haſt thou done? haſt thou taſted and eaten of *thine own will*, that forbidden fruit? which thou ſhalt find *the very eating* or *taſting* will be *death* to thee, which every ſoul that God hath really ſpo- Gen. 3. 8.

ken to, findes true in his own *feeling* and *experience.*

Thus have we run through this hour *allotted,* it may be God may *open your eyes,* that you may see into *these things*; and I pray God you may, even far beyond what *I am able* to express: that you your selves may *say* and *feel* that this knowledge *is that one thing necessary*: For this is *that word,* which if you *believe* not, *will be the savour of death unto death*; but if *beleived* and *received, will be the savour of life unto life.*

Luke 10. 42.

2 Cor. 2. 16.

THE

THE STARRE IN THE EAST,

Leading unto the true MESSIAH.

1 Cor. 2.2.

But I determined to know nothing among you ſave Jeſus Chriſt and him crucified.

In two Sermons Preached at a Private meeting at *KENSINGTON*.

BEloved, there are ſuch things *In-wrapt* and *folded up* in the *ſacred Scriptures* of God Almighty, which being *once* known, he that knows them in a right way, he need not with the Apoſtle here, *being taught by the holy Spirit,*

deſire to know any thing more.

And becauſe the treaſure that is in *theſe words*, and alſo *in all* the words of God, is *ſo faſt* lockt up ſo that no *natural man* can come at them; he *knows* nothing of them, *for he perceiveth not the things of God, neither indeed can he, for they are ſpiritually diſcerned.* Therefore let us implore and beſeech *his help* who hath *the keys to open the ſeven ſeals*, as it is in the Revelation of S. *Iohn*, *He who onely was counted worthy to open the book*, that He may unlock and reveal to us theſe *precious* myſteries.

1 Cor. 2. 14.

Rev. 5. 9.

I determined to know nothing among you, &c. What doth the Apoſtle mean by theſe words? was he a man that *knew nothing*, or was he *an ignorant* in all thoſe other things, and therefore *ſleighted* them: That becauſe he had no *Learning* therefore *ſleighted* learning? No, no, *give me leave to tell you*, He was no *Fool*, he was no *dunce*, he was no *Babe*, no not in all that great and *chiefeſt* learning, which was in *his time* accounted *ſo highly of*: for he was as great a proficient therein as moſt of them all. He was *brought up* (as he ſaith of himſelf) *at the feet of Gamaliel*: and he was a great man *in the learning* of the Phariſees, who were at that time the *onely* learned men of the Church, yea of the *whole* world: Inſomuch that they were had in *reverence* of all, becauſe they thought theſe Rabbins had all knowledge, & that *theſe were* the *onely men* to whom God *himſelf* opened and *revealed* himſelf: So that, he was counted a *madman* or a *fool*, one *led with the ſpirit of error*

Act. 22. 2.

ror and ſchiſm that ſhould dare *to oppoſe* or ſpeak a word *againſt them.*

Yet our Apoſtle here, being *inferiour* to none of them all, and could have gone *their paths*, to have gotten their *eſtimation* in the world, if he had then ſeen any *excellency* in them, as before he did, he could have *gloried after the fleſh* as well as they. But now having to do with theſe *Corinthians*, and ſeeing the vanity of all humane learning without this knowledge, he layes all aſide, and *undervalues* all as *droſs* and *dung*, and comes to them in *wonderful plainneſs of ſpeech, that he might preach to them Ieſus Chriſt* and not himſelf (as they did) to gain *honour* and *profit* in the world, and to make themſelves *great* in the eſteem of others; it was *death* to them to fail of theſe *ends.* Theſe, they put ſo much confidence, *both Preachers and People*, in this kind of way, and in this *learning*, being onely *literally learned*, and *knowing* in the Scriptures onely Externally; ſo that all the world was *undervalued* to them; for *ſo it was* at that time, All this great *fabrick* of the world was divided into two parts onely, *viz*, *Iews* and *Barbarians*; if they were not *Iews*, they were *Barbarians and Heathens.* 2 Cor. 2. 12.

And this kind of learning was then, and ſo alwayes is accompanied with all manner of *riches* and *honour*, with all the *glory* and *ſplendour* of the world, every man bowed to *their parts and worth*: they were preſented with *gifts*, and it was accounted a *great honour* to have them *accepted* by them: they were repaired to at all times, As to

to *resolve* doubts, and give *counsel*, &c. they were as Oracles in the peoples esteem generally. And he that went not *this way*, was like to lead an *obscure*, *beggerly* life, no body taking notice of him, scarce having a *hole to put his head in*, nay He should be sure to be *trampled* down and cast under foot by these *great* men, by their great *blustering*, and by their *great* parts, and by their *great* learning. *The foxes have holes, and the birds of* this world *have nests, but the Son of man hath not where to lay his head.*

Luk. 9. 58.

Well, notwithstanding all this, our Apostle sticks not at it, but layes all aside, *learning*, *credit*, *honour* and *dishonour*, *riches*, *poverty*; he *tramples* all *under foot*, and is content to *expose* himself to *whatever* their *malice* could bring about: he reposes no *confidence* in whatever *Parts* he had *equal* with them: and sayes that he expected, and was content to be accounted a *Fool*, and to *hide* himself, and be as one that had nothing in him. He will never go about *to dispute it out* with these great *Rabbins*, that is not the way, he *knew* that would do no good: for he had experience, *that of disputations there was no end*: for every one stuck so *fast* and unmoveable to his *opinion*, one to shew his *wit* and *eloquence*; another to gain *honour* and *riches*; another because he had *declared* what he *held*, and being once past the *bars* of his *lips*, he must not *recant* and be a *flincher*, and discover his *ignorance*, wherein he had declared so *much* confidence, but must then *stand it out* to the death: so one for *ever end*, and another for

another

another, mens *Ends* being infinite and *unſpeakable*, ſo that therein he had *no hope*.

Well beloved, our Apoſtle *ſleights* all, away with all theſe *things*, I count them *nothing*, they are *dróſs* and *dung*: I deſire to know *nothing*, I ſeek for no *knowledge* you can name: as if he ſhould ſay, you (it may be) account me *ignorant* in regard of *ſome* among you: well, all is one, *eſteem of me* as you will, ſeek to *undervalue* and to *cruſh* me what you pleaſe, I *determined*, I *reſolved* before I came I *would know nothing*, hearken to no knowledge, *but the knowledge of Ieſus Chriſt and him crucified*: that is, whether you knew this in experience or no, whether you had that knowledge that would *crucifie* and bring to *nothing* all your *great* learning, and your *great* parts. Phil. 3. 8.

Now that I may come to *unfold* and *unlock* thoſe *precious* truths that are *hid* and folded up in theſe words, by the *gracious* aſſiſtance of *that Meek Lamb that was ſlain for us*: I ſhall endeavour to open theſe three principal things, that *ly plain* in the words. Rev. 13. 8.

1 What manner of knowledge this is, that the Apoſtle ſo *Highly ſets it up even above all knowledge*, ſo that *he himſelf* was contented to be *accounted nothing*, ſo he could but *gain* more of that among them, or bring them to the knowledge of it?

2 What is the ſubject of this knowledge? that is, Jeſus Chriſt.

3 What it is to know Jeſus Chriſt crucified? (as it is here meant.)

He knew it was not enough *to know* Jeſus Chriſt

Christ *Externally*, nor to know him so *Crucified*: No, though they had been *eye-witnesses* of it, yet this *knowledge* was nothing: for (sayes the Apostle) 2 Cor. 5. 16. *Henceforth know we no man any more after the flesh, no, though we had known the LORD CHRIST himself*: Yet I know, if I should *ask* any of you; or take you *one* by *one* and ask you, If you knew Jesus Christ? You would presently *answer* me to this, and tell me a *large story*, that this was your *faith*, and that you did *confidently* believe, Math. 1. Luk. 1. 35. *That in the fulness of time God sent an Angel to the virgin Mary to tell her that of her body Christ should be born, and he was conceived in her by the power of the Holy Ghost, the most High came upon her and overshadowed her, she conceived without the aid or help of man, and she brought forth her first-born son, which was the Messiah, and that he grew up in age and stature, and in favour with God and man*; as the Scriptures expres of him. And also, *that wise men came from the East to see and worship him, and at twelve years old he came up to Hierusalem with his parents, and went into the Temple and disputed among the Doctors*: Luk. 2. 42. and then ye heard no more of him till he was 30 years old: *and then he was baptized of* John *at* Jordan, *then he began to preach, and then he was questioned for his doctrine, despised, derided: that he wrought many miracles, and taught such doctrine that many wondered at the gracious words that proceeded out of his mouth.* And at last, *he was apprehended, examined, scourged, buffeted, spit upon, crowned with thorns, and was crucified, and died upon*

upon the croſs, and the third day roſe again, and ſhall come again at the end of the world to judge the quick and the dead. This is your faith, this is he *in whom* you believe, and this is your Saviour.

Well, but *give me leave* to tell you, you may *know all this* and a thouſand times more, and yet not *know Jeſus Chriſt, nor know him crucified:* It is another manner of knowledge that our Apoſtle here *determined to know*, all this *faith* will do you *no good*, for this is no *more* then the Devils know: Although it be *all* truth, *undeniably* true; this Hiſtory of him is moſt *certainly* true, and in defence whereof we ought to ſpend our *lives* and *bloud*. And I ſay alſo, they *do well* that teach this, and who have *learned* it themſelves, and teach their *children* and *ſervants* to know it: But if you learn *this* and no more, ye know not *half ſo much* as the Devils know,

This you may know alſo, that God is a *great* and a mighty God, the Devils know him *to be ſo*: that he is a *wiſe* and *omniſcient* God: the Devils know as much and more: The *Devils* believe all this, I, and *tremble* at the knowledge thereof, as the Apoſtle ſaith. They believe and tremble, *Iam. 2. 19.* Jam. 2. 19.

And becauſe it is ſaid in the Goſpel, *This is eternal life to know thee the onely true God, and Jeſus Chriſt whom thou haſt ſent.* Doeſt thou think *this* is that knowledge St. *John* means? Joh. 17. 3.

And becauſe thou knoweſt that he is a merciful *God*, the Devils externally and in general know as much; That he is *long-ſuffering and abundant*

abundant in goodneſs and truth to thoſe that fear him, and what elſe thou canſt ſay of him: they know *as much*, and far more. This is not therefore *moſt certainly* that knowledge that is there called *Eternal life*, for ſuch an *Eternal* life the Devils have, and a *better*.

But many are ſo far from *Eternal life*, that they know not ſo much as the hiſtory, the bare letter of the Scriptures. Although they that do *know* the hiſtory never ſo exactly, in that they have every *letter* and *word* thereof *without book*, and have gathered it into never ſo ſhort an *Epitome* by their labour and induſtry, yet theſe may be far from the *Myſtery, the life and marrow of the word*. But what ſhall *they* do then, how *far* are they from the *myſtery*, who have not attained the bare *ſhell*, the bare *hiſtory* and *outſide*? Thoſe indeed muſt be known (though in *themſelves* they do us no good) for they are *but the way to the Myſtery*, and without the *Hiſtory* we cannot have the *Myſtery*: for we cannot come to Believing without Hearing: for *how can they believe him, of whom they have not heard*?

Rom. 10. 15.

We muſt not therefore *caſt away* the letter, becauſe that is the *Book* which brings us the *Word*: though they (thoſe *letters*) be not the *living* word, and in themſelves do us no good, if we go no farther; yet we cannot have the *kernel* without the *ſhell*. Theſe *outward letters* to the eye and to the ear *are a means* to convey the *True word* to the heart. And therefore if you think you *have Gods Word*, when you have gotten the

knowledge

knowledge of the letter, or of *whatsoever* the outside, or the letter bears, without the *mind* and *meaning*, you are deceived. This knowledge will deceive you; it will be but *as a broken reed, that whosoever he be that relyes thereon, it will run into his hand*, deceive and destroy him. This is Truth (if ye will believe it from our Saviours *own* mouth) *The flesh profiteth nothing, it is the Spirit* (the mystery) the marrow *that giveth life*. It is *the mystery*, the Spirit that is *eternal life*; The letter and the shell cannot nourish, it must be the mystery and the marrow, That which cannot possibly be known in the *superficies*, in the *outside*, in the *flesh*, in the *shell* of the Letter, except we go further; and *Jesus Christ opens the seals* and shews us *the life, the marrow*, That, which except *it be given to us*, we cannot understand.

Isa. 39.10.

Joh. 6. 63.

Mat. 16. 11.

And therefore the Apostle *flatly* denies all other knowledge, 2 *Cor.* 5. 14, 15, 16. for (saith he) the *love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead; and he dyed for all, that they which live should not henceforth live unto themselves, but unto him that dyed for them. Wherefore* (saith he in the 16. verse) *henceforth know we no man after the flesh, yea though we had known Christ after the flesh, yet henceforth know we him no more.* What may be the meaning of this blessed Apostle, thus *seemingly* to sleight the very *body* of Jesus Christ? In all probability he never saw the *body* of Jesus Christ upon *earth* in that 33 years he lived here: except he had a *vision* of him, as he marched to *Damascus*,

2 Cor. 5. 14, 15, 16.

Damaſcus, when he was *ſmitten from his horſe*; His meaning therefore muſt needs be, *If we know Chriſt after the Letter never ſo exactly, the whole hiſtory of him; what avails it?* Our knowledge of Jeſus Chriſt muſt be *internal, ſpiritual, experimental, to live unto him that dyed for them:* if a man be not (as the Apoſtle ſaith in the ſucceeding verſes) *made a new creature, altered and changed according to Chriſt in the inward man:* ſo that he lives no longer *to himſelf, but to him that dyed for him*; ſo that *all old things are paſt away, and all things are become new*: ſo that there is (by the mighty power of Jeſus Chriſt) *a new man begotten in us*, as the Apoſtle ſaith: *My beloved of whom I travel in birth, till Chriſt be formed in you.* This is indeed that Chriſt that *died for us*, elſe Chriſt dyed not for us, *his Croſs is of no effect*, he dyed in *vain* to us. Tis not all the *knowledge* and *believing* that ever thou canſt attain to *of an external Chriſt* will do thee any good, without a *Chriſt begotten within thee*, a Chriſt in experience.

Act. 9.

2 Cor. 5. 15.

2 Cor. 5. 17.

Gal. 4. 19.

2 Cor. 1. 17.

Hath any man gotten or attained (though by much pains and induſtry) any taſte, any knowledge of Chriſt otherwiſe, it is but *old things, old knowledge, old learning*, attained by the power of the *old man*, for ſelf-ends. And *all old things muſt paſs away* (ſaith the Apoſtle.) That *knowledge* that was conveyed to us by our parents, or by our School-maſters; let it be what it will, or by whom it will; (by all the Catechiſms and Books that can be made, and that we are able to apply them to our lives according to the Letter) tis all but *old things*,

things, old knowledge; as the young man in the Goſpel, he knew the law, and *had kept all thoſe things from his youth*: but he failed in point of ſelf-denial, he obeyed *from old powers, and to old ends.* And although we had all *knowledge*, and all *power*, and all *conformity* in this regard, before Chriſt be created in the heart, it muſt all *paſs away*: This is that knowledge that we cannot *depend* on, This is that knowledge that the Apoſtle *regards not*, he eſteems it *Nothing*: let it be never ſo *glorious* and *ſplendent*, and though all the world hath received it, and in *their words, own it* (though in practiſe they renounce it) he counts it all *droſs* and *dung*.

Mat. 19. 20.

1 Cor. 13. 2.

Phil. 3. 8.

Why *St. Paul, What manner of knowledge then is it*, that thou wilt know *nothing* beſides it? And that is the ſecond thing: he anſwers it himſelf in this chapter, *Lo, if ye are able to underſtand* (ſaith he) *ſo that the god of this world hath not blinded your eyes: we do ſpeak wiſdom, even the hidden wiſdom of God, yet in a myſtery, not the wiſdom of this world, nor of the Princes of this world, which comes to nought*: indeed this wiſdom it tends not to *outward pomp*, not to *riches*, nor *honour*, nor the ſetting up of *men* and *parts*, but we *ſpeak wiſdom to thoſe that are perfect*, to thoſe whom Jeſus Chriſt *hath pulled off the ſcales* from their eyes. What myſtery is it to know Jeſus Chriſt his *death* and *reſurrection* outwardly, and all the circumſtances? *Will this faith ſave you?* No, but to thoſe that *know no more*, we are very *fools*; and they can *ſee no wiſdom in our words. The carnal man knoweth*

1 Cor. 2. 2, 6, &c.

V. 14.

not the Profound, *the* Deep *things of God; neither indeed can he, becauſe they are ſpiritually diſcerned.*

But he that can divide *theſe waters*, ſhall have *dry* and *firm* ground to walk on, and over *Iordan* ſafely: He that can *crack* the ſhell, thoſe can *relliſh* and *digeſt* theſe precious myſteries: And to thoſe, they are the *precouſeſt dainties* in heaven and earth: they are the *ſweeteſt excellencies* wherein their ſouls can *live and die*: theſe are the *ſouls* which delight *themſelves in Fatneſs*, undervaluing the *world* and all things therein, as ſeeing them *lean* and *empty* things. But to the *carnal* man, and he that will go no farther then the Letter, theſe truths we now ſpeak of, are the *unreliſhableſt*, the *taſteleſſeſt*, the *ſapleſſeſt* meat you can give them: we *pour but water in their ſhoes*, ye cannot pleaſe them worſe then when you talk of theſe things, or preach of theſe things, becauſe ye are out of their element, tis as unwelcome and as Nauſeous as a cup of cold water, they are ſick of ſuch doctrine.

To tell them that they muſt be *killed* and *ſlain*, their own *knowledge*, their own *lives* muſt be crucified, they muſt no longer have their own *deſires*, their own *wils*, their own *affections*; but muſt be *content* to croſs themſelves in every thing, and to *take up their croſs dayly and follow Chriſt, elſe they cannot be his Diſciples*: oh here is *vinegar* and *gall*, ye are the *unwelcomeſt* men to them in the world: they cry with the Jews, *Our ſoul is weary of this light meat*, give us ſomewhat that we can *feel*: give us ſome ponderous thing, ſome comfortable thing, ſomewhat that our *ſenſes* may ſee and feel good

Luk. 9. 23.

Numb. 11. 6.

good. Alas, this is not the *Heaven* we look for; Can we think it a *happineſs* to be deſtroyed, to be *killed* and *crucified*? Give us *ſuch* a Chriſt, and *ſuch* a Heaven as is good to our outward man: who will let us have *credit*, and *honour*, and *riches*: ſuch a Chriſt that we may *believe in*, who died ſo many years ago, that will *ſave us outwardly*: ſuch a Chriſt that will be good to my *eyes*, to my *hands*, and to my *feet*, to my *back*, and to my *belly*: ſuch a Chriſt as will ſave us, if we do but *externally* and *litterally* believe in him, and will let us have our own *wils, and ſpeak our own words*, and pleaſe our *affections*, and ſave our ſouls at laſt. Iſa. 58. 13.

I marry Sir, Here is a Chriſt indeed, this is ſuch a Chriſt as all the world would have. But give me leave to tell you: This is a Chriſt *of thine own making*; this Chriſt which thou *ſpeakeſt* of, was never of the *Fathers ſending*, he comes unſent, the true Chriſt is *hid* from thee.

But (as the Apoſtle ſaith) if our *doctrine be hid, it is hid to thoſe that periſh*: but *to us* who believe, *it is the Savour of life unto life*: but to all others *the Savour of death unto death*: He is to us *ſweeter then the hony, or the hony comb*; more dear to us, *then thouſands of gold and ſilver*: This Chriſt is more precious (whom we are now unfolding) to you that truly *believe*, then all the riches and glory, yea then all the lives in the world. Pſal. 19. 7, 8.

And, That we may come to open *this Ieſus Chriſt* to you, if ſo be your *eyes* are open, or elſe we ſhall ſpeak but *parables* and *paradoxes* to you, as Chriſt did to the Jews: and they will but

make you more mad as he did them, *more enrage them againſt himſelf.*

That ye may underſtand what we ſpeak of, and intend, we muſt firſt wave the knowledge of the Hiſtory of Chriſt externally; and then we ſhall come to the knowledge of the Myſtery, of the *true* Chriſt, of that Jeſus Chriſt *which is able to ſave your ſouls, and to make you wiſe unto ſalvation.* The other knowledge cannot do ſo; for if it could, the Devils themſelves ſhould be ſaved. Therefore it muſt needs be *another kind* of knowledge then they have; it muſt be more then the knowledge of the *Letter*, and outward face, even of the whole Scriptures. It muſt be a *hidden* knowledge, and that is the *knowledge of The Myſtery*: namely, *a real, lively, and experimental knowledge of Ieſus Chriſt wrought in thy heart, by the power of himſelf.* Even like unto Flowers or Herbs, or any other thing that grows on the ground by the *heat* and *power* of the Sun: if there be not ſomething communicated to them from the Sun, that is of the Suns *own nature*, they grow not at all, but they wither and dye; if the Sun *warm* them not and comfort them, they grow not, but dye. So if there be not in every one of us ſomething of Jeſus Chriſt that is of his *own nature, the ſame mind, the ſame quickning Spirit*, the ſame diſpoſition, and the ſame *new nature*, ſomething of his own *off-ſpring*, we are but in a dead and periſhing condition; all that ever we know otherwiſe, is meer *folly* in this regard; be their knowledge never ſo excellent and glorious to thoſe *who have* not Jeſus Chriſt in them.

Phil. 2. 15.

As

As that wicked Pope ſaid when he had ſhewed ſuch a vaſt treaſure of riches, See (ſaith he) *how that Fable of Ieſus Chriſt hath inriched me*: So to theſe men, what ever they talk of Jeſus Chriſt and of the knowledge of him, to *them* the true Chriſt is a *meer fable, a meer tale:* as he thought outwardly to inrich him, ſo they think this Fable of a *deceitful Chriſt* hath and will enrich their ſouls. But except we know Chriſt feelingly, experimentally, ſo that he *lives* within us *ſpiritually*, his own *natural* life, inſomuch that whatever any man hath known in the *Letter* and *Hiſtory* of him, that he know the ſame within him, as truly done actually in *his own ſoul*, as ever Chriſt did any thing without him in the days of his *fleſh*, elſe it profits nothing; And to find all that ever you *read* of him to be *verified* in you experimentally: It is not Jeſus Chriſt without us can do us any good; he is no *Chriſt, to us*, all his actions are in *vain*, to us, they are all as a *meer tale*, a meer *ſong*, to us. As one of the Fathers ſaid, It was not that Chriſt that the Virgin *Mary carryed in her womb*, that did ſave her, but *that Chriſt* that ſhe carried in her heart.

And our Saviours own words expreſs as much, *Not bleſſed is the womb that bare thee, and the paps that thou haſt ſucked; but bleſſed are they that hear the word of God and keep it.* They that would have any benefit by Jeſus Chriſt, *they muſt have him in their hearts, Born within them*: not only to know that Chriſt was born at *Bethlehem, but born in them*, and not to know onely that Chriſt Luk. 23. 29.

dyed *at ſuch a time*, ſo many years ago; this will do you no good, except you experimentally *find* and *feel*, how he is *crucified*, *dead*, and *buried* within you.

Let no man (what ever he be) delude you, and make you believe that any other Chriſt will ſave you. Let no man *upon pain of the ſalvation and damnation of his ſoul*, once dare to think *that any other Chriſt* will do him any good; and that he experimentally feel Jeſus Chriſt *riſen again* within him; and all other *actions* that ever he did, that ſtill *he finds him doing* the ſame in him: as Saint *Paul* ſaith, *My beloved, of whom I travel in birth till Chriſt be formed in you*: not Chriſt *divided* and by *halves*, but *whole Chriſt formed in you*.

Gal. 4. 19.

When you begin to find and know, not onely *that he was conceived in the womb of a Virgin*, but that thou art *that virgin*, and that he is *more truly and ſpiritually*, and yet *as really conceived* in thy heart; ſo that *thou feeleſt* the Babe beginning to be conceived in thee, *by the power of the Holy Ghoſt, and the moſt High overſhadowing thee*; when thou feeleſt Jeſus Chriſt *ſtirring to be born*, and brought forth within thee; when thou beginneſt to ſee and feel all thoſe *Mighty, powerful, and wonderful* actions *done in thee*, which thou *readeſt* he did *in the fleſh*: For Chriſt is not *divided* (ſaith the Apoſtle) *but yeſterday, and to day, and the ſame for ever*: There is not *one Chriſt* without us, and *Another* within us, but *that ſame Chriſt* that was then upon earth, *muſt be* ſpiritually in us,

Luke 1. 35.

Heb. 13. 8.

growing

growing and encreaſing, and doing the ſame *actions ſtill.*

Now, Beloved, *here is a Chriſt indeed,* that will ſave you; here is *a Chriſt, A real Chriſt,* that will do you *ſome good*; this is *The Chriſt,* which indeed, *Alone, and Onely will* bring you to heaven.

If your faith hath *wrought and formed ſuch a Chriſt* in you, then *you may have boldneſs through him*: Of this Chriſt *you may boaſt and triumph* againſt all the *powers* of darkneſs, with St *Paul,* Rom. 8. ſo *that neither heights, nor depths, nor things preſent, nor things to come, nor Angels, nor any creature, ſhall be over able to ſeparate you and* this *Ieſus Chriſt our Lord,* bleſſed for ever, *Rom.* 8. 38, 39. Eph. 3. 12. Rom. 8. 38, 39.

What ever *other* faith you have, *believe as ſtrongly,* and as confidently as you will or can do, *be ſure* it is but *Head-knowledge of Chriſt,* it is but a *bold unwarranted preſumption,* and no faith: For Externall Jeſus Chriſt is a *ſhadow,* a ſymbole, a figure of the *Internal*: viz. of him *that is to be born within us,* In our ſouls.

Beloved, you know it is ſaid of *Abraham, He ſaw Chriſts day, and rejoyced*; ſo all the Saints that ever *were, are,* or *ſhall* be, *muſt See the day of Ieſus Chriſt as well as Abraham did*; if we look for any comfort by Ieſus Chriſt, we muſt ſee *his day* alſo. The Jews *ſaw the day of Chriſt* in the fleſh onely; but thou muſt ſee *Chriſts day* as *Abraham* did: Thou muſt as really, *yea, more really and more truly* See Chriſts day, then the

John 8. 56. Jews; for sayes Christ, *Abraham saw my day, and rejoyced*; and in the same manner *shall all* that ever shall taste of heaven, *See, The same day of Christ.* Did the Jews see the *day* of Christ in the *flesh*? did they see him *work* miracles? opening the *eyes* of the *blind*, yea, of those *born blind*, and curing the *deaf*, and the *lame*, and the *dumb*: why (as if our Saviour should have said) you *think* you see *my day*? but if you see me *but externally*, doing this action, you see not *my day*: *Abraham* that lived so many hundred years ago, *he saw my day truly*, and *rejoyced*: He saw me do *all* these works in *himself*; he did *truly* and *really* see me cast out devils, raise the dead, open blind eyes, heal and cure all the diseases of his soul; he saw me to be the Messiah and Saviour to himself and in himself; he *saw my day* better then you, and *rejoyced to see me* do all these *mighty* works in him: and *the self-same day* must we see, if ever we come to be *partakers of Iesus, and of the Divine nature.*

2 Pet. 1. 4.

Abraham saw not *his day* (as some think) so much by way of prophesie, as it is commonly taken and expounded, that he was *the Messiah* that *should come* into the world: but he (besides this) saw *done in himself*, that which he did when he came in the flesh: And so *Abraham* saw my day, He saw me *conceived, born, brought up*; yea he saw me *apprehended, scourged, crucified*; He saw me *dead, and buried, and risen again*, and all in himself: This was *a true*, a real, a *saving* seeing of Christs day. To see it by way of prophesie,

was

was *far below* this ſeeing; that was a ſeeing did *Abraham* (nor will do you) little good: If it were meant *of that kind* of ſeeing, *the Iews ſaw Chriſt better then* Abraham; for they ſaw him *actually, perſonally,* but that was a *fruitleſs ſeeing.*

Therefore if you will ſee Chriſt *gloriouſly,* as the *Great and Mighty* Saviour, we muſt ſee him ſuch a Saviour, as we may ſay of him, *Unto us a Son is born, unto us a child is given: ye ſhall call his name Wonderful, Counſellor, the mighty God, the everlaſting father, and the Prince of Peace, and the Government ſhall be upon his ſhoulders:* And all this I find and feel in my own ſoul; and in me, and to me is all this done. Iſa. 9. 6, 7.

But Beloved, *give me leave,* that you may underſtand me, *if it ſhall pleaſe God* to open your *eyes,* and to let you ſee theſe hidden *ſecrets, which are kept cloſe from ages, and from generations*: I will in the plaineſt manner that I can, *ſhew you* how Jeſus Chriſt is ſaid to be *in you*: that is, when he *ſo* begins to *ariſe* in you, *that his fame ſpreads far and near,* when he ſhews his own actions in you: for know this, *Chriſt is alwayes in you:* he is at *no time* abſent; as ſoon as ever ye began to have a *being,* he was in you in regard of himſelf, though you ſaw him not, becauſe he is *Infinite*; For, That which is *infinite,* is in all places, it is *excluded* out of *no* place: for if any *place,* if any *creature* were without *him,* he were not *infinite*: And becauſe he is *infinite, he is equally preſent* in all places *at once,* and in all places alike: he cannot Mark 1. 18.

cannot be *more* in one place then another; for if he ſhould, he could not be *infinite*: and becauſe he is infinite, he is *all-preſent* in *all places* at once.

Theſe things are out of all queſtion, and known by every one *that underſtands* any thing: I think none will *deny* them. He is as well in a *dead* withered branch, as in a *green* flouriſhing tree; but in the *living branch* we ſee him *grow* and put forth *his life*: And ſo likewiſe he is in the deadeſt, rotteneſt member that is, as well as in the *fruitfulleſt* Chriſtian: But here is the difference; in the one we *ſee* him not, we ſee not his life and fruit, but he is in *ſuch a member* as dead; dead to him, and dead (in appearance) to others, yea, that member is, as it were, *twice dead and pulled up by the roots*, as the Apoſtle ſaith, *and fit for nothing but to be condemned to the fire*: For Jeſus Chriſt, although he be in *them*, as much as in the *living* bough, yet *to them* he is dead and buried, and *lives* not in them, and to them.

Jude 12.

And *give me leave*, and I will ſhew you in ſome particular *actions* that Chriſt *did* and *doth*, when He begins *to live* in a man; for till He begin to ſhew the *actions* of life, He is, as if he were not there. I will onely *touch* upon ſome of his *actions*, which may be as a *key* to open and interpret the *meaning* of all the reſt: for it is *impoſſible* to ſpeak *of all the actions that he did and doth*; *for the whole world were not able to contain that which might be written of him*, ſaith St. *Iohn*: that is, of thoſe actions and mighty miracles that he *goes up and*

John *ult.* & *ult.* Mat. 9. 35.

and down working daily, and *doing* good internally and ſpiritually in the *ſouls* of men.

But the firſt *motive* that induceth, ſhews and perſwades us that Chriſt is *alive* in us, is his *Nativity*, which you know in the *dayes of his fleſh* was firſt proclaimed *by one* Angel, and afterwards by a *whole quire* of Angels.

When God hath ſent this *One* Angel (or Meſſenger) into the ſoul, to ſhew us, and to proclaim *the reality and being of Chriſt in every creature*, then *thouſands of Angels* ſing the ſame to us, then *every creature* proclaims H I M with a *loud* voyce (to him who hath *this light* ſent into his ſoul) *that there is now to us a Son born, and to us a child is given: glory only be to God in the higheſt, on earth peace, good will toward men*: then *all* the Angels, that is, *all* the creatures, *they all* harmoniouſly ſing *the ſame tune to us. When he bringeth* the *firſt-begotten into the world, He ſaith, Let ALL The Angels of God worſhip him.* Iſa. 9. 6. Luke 2. 14.

And then Chriſt being once born, the next thing that appears is his Star; *his ſtar appears in the Eaſt, and wiſemen come to ſee him*; then he *increaſes* and *grows up* in us; then he *ſhews himſelf to men*, then he manifeſts himſelf to be *The Chriſt*, in that he doth *the deeds of Chriſt*; in that *we ſhew the vertues of him that hath called us from darkneſs to light, from the power of Satan to God*: then he waxes *taller and taller, and grows up in wiſdome, and ſtature, and in favour with God and man* (i. e.) with all wiſe men: They now *act* and *live* the life of Chriſt, denying *their own lives* they lived Mat. 2. 2. Acts 26. 18. Luke 2. 52.

Mat.5. 16 lived before; that ſo *men ſeeing their good works, may glorify their father which is in heaven.* Til this time Ieſus Chriſt *was crucified, dead and buried:* but when once *this Lion of the Tribe of Iudah* be-
Rev.5.5. gins to *rouſe* up himſelf, then it ſhall appear *that there is now a King born,* that will bear rule, that ſhall be ſuch a *Meſſiah ſpiritually*, as the Iews
Iſa. 9.7. expected *temporally,* a Potent and Mighty Prince, *whoſe Government ſhall be upon his ſhoulders.* His Name being *WONDERFUL, Counſellour, and Prince of Peace.*

And now all thoſe *Accurſed Iews* which crucifi-
Iſa. 43. 24 ed him, *and made him to ſerve,* ſhall now be made to ſerve him: as the Prophet ſaith, *You have made*
Pſal.2. 3. and 9. *me to ſerve with your iniquites*: Now all *thoſe headſtrong luſts*, thoſe Kings and Rulers of *the Earth* which cryed *Let us break his bonds in ſunder, and caſt away theſe cords from us*: He ſhall now *rule them with a rod of iron, and cruſh them in pieces like a potters veſſel*: So that we ſhall live no longer the life of natural, carnal men, *in the va-*
Eph.4.17. *nity of their mind, to fulfil the luſts of men, and the*
Gal.5. 16. *will of fleſh, and of the world*; but they *live the life* of ſpiritual men; we ſhall then ſhew that we are *the Off-ſpring* of Chriſt: Till you be come to this,
Act.17.29. *whatever you think of your ſelves,* there can be nothing *well done*; for before this *we* altogether *think*
Gen. 6. 5. *our own thoughts*, do *our own actions, go our own ways*: *For all the imaginations of mans heart are onely evil continually.*

Mat. 24. 3, &c. *But before this great and notable day of the Lord come, the Lord will ſet ſigns in the heavens, and in the*

the earth, and there ſhall be great ſtirs and wars, and rumors of wars; and the Inhabitants of the earth ſhall be troubled; amazement and terrour ſhall ſeize upon them, becauſe of theſe things: And when thou ſeeſt theſe things come to paſs (I ſay, within thee) then look up for know your redemption draweth nigh: When you ſee the red Dragon *watch againſt the woman ſhall be delivered of her man-child* ſpoken of in the *Revelation*, that he ſends forth *whole floods of water out of his mouth*, to drown her, then know the *child is born.* Luke 21. 28, &c.

But before *this time*, when you ſee the *woman* in travel, and hath *great pain*, and cryeth out extremely, and hath *bitter pains*, I ſay *Bitter pangs*, then you may know the child is *near* delivery: that is, when *this beloved old man, our own will*, as the Scripture *terms* him, who was never *by us* denyed any thing *himſelf* deſired, but all was carried *ſmoothly*, according to *his own* deſire; and *now* to be croſt and contradicted, *Oh this is great pain to him!* Oh he cryes out *like a travailing woman!* Oh he would by no means forſake himſelf, *his own will*, his own *pleaſure*, his own *profit*, *Take up his croſs and follow Chriſt!* What, forſake *all that is dear to him!* this is death to him: Oh! when you hear *your fleſh* cry out, Oh! would to God I had *never been born*, then I had never ſeen *this day*: Oh! let me dye, *let me dye*, I am weary *of my life* when ye hear him like *Iob* bitterly curſe the day of his birth: Oh Beloved! this day is *a terrible* day to fleſh and blood: it never ſaw ſuch

ſuch a day: Oh its a bloody day, it comes *with a terrible confuſed noiſe of the warriors, and garments tumbled in blood*, as the Prophet ſpeaks; it was never ſo *haled* and *puld, this way the fleſh, tother way the ſpirit* it was never ſo torn in pieces: But know Beloved, *when theſe pains are upon you*, that *the child* is at the birth, *near* to be delivered.

Iſa. 9. 5.

Beloved, theſe things will be, if ever Chriſt be *born* in the ſoul: And when it is ſo, that the fleſh *hales* one way and the Spirit another, Oh then it *behoves you* to pray, *That ſo your flight be not in the winter, nor on the Sabbath, nor in the harveſt*: Oh Beloved, pray that theſe things, this *Seed* do not *dye* without *fruit*, that in the midſt of this *biting* bitter *winter*, you do not fly, but bide by it, and *indure* and *wait* the fruit, that in the midſt of winter you may *enjoy your Sabbaths*, a day of *reſt & peace*, leſt that when other men *enjoy their Sabbaths*, their harveſt, you have nothing but *winter, bitterneſs, trouble and want*, and no fruit to refreſh you.

Mat. 24. 20.

Brethren, I beſeech the Lord that you may *prove, try* and *examine* your ſelves by theſe things; ſee if *this day* hath overpaſt ye; hath your *woman* had pains, and bitter agonies? have you ſuffered *ſuch contradiction* between the *fleſh and the ſpirit*, that theſe wars and terrours and rumours, *have ſtruck through* the very ſoul of you? that you have felt it *as bitter as gall*, as bitter as *bitterneſs it ſelf*, for ſaith our Lord, *Luke* 21. 22. Then be the dayes of *VENGEANCE*, that all things which are written may be fulfilled; inſomuch

much as you may ſay of your ſelves, Call me not now *Naomi*, pleaſant; but call me *Marah*, bitterneſs: for the *Almighty hath dealt bitterly with me.* This work being gone through, you may be ſure the *child is born* to you, and *to you a Son is given*, elſe not. Tell me of what you will, of *education and good nature, and the ſtill work of Gods Spirit*; except this work be done in you, ſo that you can ſpeak of the work thereof *experimentally*, you do but befool and *delude* your own ſouls.

Ruth. 1, 20, 21.

Eſa. 9. 6.

And this work being gone through, and the *child* born, then (as I ſaid before) he *grows and increaſes in age and perfection* every day. He is not grown to a man in a moment, but by ſteps & by degrees. He that hath this work brought about in his ſoul, he need *fear* nothing, he is in a free and *ſafe* condition; all the men upon earth, nay the powers of darkneſs cannot hurt him; although the *Dragon, the Devil, Sin, Luſts, the old man, Self, Lucifer, Adam, the Serpent*, &c. theſe with all their fiery darts (for when I name one, I name all) (as I opened them to you upon another occaſion) for I opened near 20 of his names ſeverally: for theſe *names* and many ſuch the Scripture gives him, to ſet out that *evil one* within us, which the moſt part of men are little acquainted with (although they hug them in their boſomes, *eat, drink, ſleep, work, play* with them) & all theſe I ſay, although they ſend forth whole *floods of water after the woman*, yet they cannot drown her, becauſe this work delivers and frees men from

Luk. 2. 42.

Rev. 12. 15.

2 Cor. 10. 5. from the *powers* of darkneſs: this work brings down the *ſtrong holds*, diſarms the *ſtrong man*, and ſets the ſoul free, Saves it, delivers it, carries it above all waves.

Mat. 12. 29. The next remarkable action Chriſt did, *he was circumciſed*, That is, He ſubmitted himſelf to all outward Ordinances, becauſe he knew that all *powers* were ordained of God; and ſo far forth as they *tend* to God, and tend to love and peace, we ought to *ſubmit*: So then, we are then *circumciſed* with Chriſt, and Chriſt is circumciſed *in us*, when we for his ſake *ſubmit* to all humane *Ordinances*, both temporal and ſpiritual, they not being againſt the *Word* and command of God. For Chriſt himſelf, though he was not *bound* to them, yet he would do it, becauſe (ſaith he) on another occaſion, *it becomes us to fulfil all righteouſneſs.*

Mat. 3. 15.

And our Saviour puts this very queſtion to *Peter* (ſaith he) *Peter, of whom do the Kings of the earth take tribute? of the children, or of Strangers? Peter* anſwers, *of Strangers. Then* (ſaith our Saviour) *the children are free.* Though our Lord knew his liberty, yet he did *ſubmit* himſelf; and did not as many do now adayes, *upon pretence of liberty* deny ſubmiſſion to good orders in *Church* and *State*: But he commanded *Peter* (notwithſtanding he was the Son of God) and knew infinitely his own *liberty*, and the liberty of his *Saints* and *Diſciples*, more then we or they; Tis true *Peter*, ſaith he, *the children are free: yet notwithſtanding, go to the Sea, and caſt [illegible] Angle,*

Mat. 22. 21.

and

and open the mouth of the firſt fiſh that comes up, and there he ſhould find a piece of ſilver; go and give that for me and thee; ſo then are we *circumciſed* with Chriſt, when we do *the ſame action* for his ſake, although we be free, *that we may give them no offence*, as Chriſt there ſaith. Mat. 22. 21.

The next action that we read Chriſt did, *He came up with his Parents at the feaſt to Ieruſalem, and went into the Temple and diſputed among the Doctors.* The ſame thing doth Chriſt in the ſoul; for there is within every one of us A many Learned Doctors, brought up in Satans *Univerſity*; who are very *ſubtle*, very acute *Diſputants*: even the rankeſt fool amongſt us hath a whole Univerſity of Doctors within him: how *ſubtle*, how *learned* then are they in wiſe men? Truly the more *wiſdome*, the more *dangerous* to diſpute a man to hell; and in this regard the more wiſe the more remote from the Kingdome of heaven, more unfit to be made a *fool* for Chriſt: how hard is it for ſuch a man to be brought to *vnknow, unlearn*, and *deny* his own *wiſdom, parts, goodneſs? &c, Thy wiſdome hath made thee rebel*, ſaith *Ieremiah* and *Iſaiah*: We are ſo full of wiſdom to defend our ſelves in our evil wayes; and by *cuſtome* and *practice* we have wonderfully profited in this *Univerſity*: we have made a large *progreſs* in theſe Schools, and have out-ſtript many of our *ſtanding*. Inſomuch that we have not onely approved and cleaved *faſt* and *cloſe* to our iniquities, but we are grown *learned Doctors* at it, to defend them, to hold out arguments againſt the Luk. 2. 46. Eſa. 47. 10.

very Word of God, and the everlaſting bleſſed *truths* of Jeſus Chriſt: which did we but receive, and ſuffer our ſelves to be *overcome* by them, they would make us for ever happy, and *Able* to make *the man of God wiſe nnto ſalvation.*

2 Tim. 3. 15.

Beloved, examine your ſelves; *find you not* theſe things ſo? What mighty, learned, *unwearied* Diſputes are there held in our ſouls? what ſtrange and ſtrong reaſonings? inſomuch that the *Old man* carries all before Him, and theſe *Luſts*, theſe *great Doctors* bear away the day of it: down with the Word, down with Law, Goſpel, Chriſt, Salvation, Truth, all kept under and impriſoned, and *made to ſerve with our iniquities*, as the Prophet ſpeaks. And this you know is, and hath been of old, and ſtill will be, *My brethren*, until Jeſus Chriſt be pleaſed with his Almighty power to *come into the ſoul and command a ſilence*; and that he will now manifeſt himſelf, and comes in with *Regal, Conquering power.* Elſe our luſts make ſuch a *hurly burly*, ſuch a *noiſe*, ſuch loud *clamouring* in the ſoul, that Chriſt cannot be heard: therefore he in the firſt place, is fain to put them all to ſilence, *anſwering* and *convicting* every luſt: and then *are we mighty through God to the caſting down of ſtrong holds and every imagination that exalts it ſelf againſt the knowledge, kingdome, and power of Ieſus Chriſt*: otherwiſe, if Chriſt come not in thus, there is no ſilencing theſe Doctors: He muſt put the Minſtrels out of doors before he will raiſe the dead ſoul. Do you what you can, *pray, faſt*, ſtrive againſt

Iſa. 43. 24

2 Cor. 10. 15.

againſt them, yet *they know you not*, they are *furious* and *raging*. Ieſus we know, and *Paul* we know, but who are ye? Self will not be croſs'd, will through all, knows no *banks*, no bounds, no bottom; will ſeek it *ſelf*, ſet up and exalt it ſelf in every thing; there is no *overcoming*, no *ſilencing* theſe Doctors. Act. 19. 16

For there is Doctor *Pleaſure*; and he pleads, *take thy pleaſure* in thy life time, fill and ſatisfie thy ſelf with *recreations*, and take thy fill of the good bleſſings of God: Were they not made for *mans* uſe, and art not thou *Lord over the Creatures*, to uſe and enjoy them as thou pleaſeſt? (1) (2)

And then there is Doctor *Profit*; ſaith he, Friend, the beſt way for thee is to get *riches* for thy ſelf, it is no matter how, though others pinch for it, ſo thou canſt but bring in *profit*: this will do thee good when all thy friends will forſake thee: thou mayeſt then take thine eaſe; come times what wil, *thou haſt goods laid up for many years*, thou ſhalt be rich, and be a man in *eſteem* in the pariſh: hereby thou ſhalt be a *great* man, thou ſhalt be heard before another, and thou ſhalt be *looked* upon and advanced, whereas the *Poor* they are deſpiſed and trampled on, ſcarce ſuffered to ſpeak for themſelves. Luk. 12. 19

And then comes Doctor *Honour*; and ſayes he, what need all this ſtir about Religion? canſt not thou be content to go the *old* way thy fore-fathers went? canſt not thou be content to go that way the *State* goes, that way that *Kings* and *Princes*, and *Great* men go? then ſhalt thou walk ſafely, (3)

and enjoy *thine own*, and be honoured for a *wiſe* man, a *prudent* man, do not the moſt go this way? and though thou art not ſo forward in Religion, thou ſhalt do as well as they: There is none but a a company of poor *beggerly* fellows, *Tinkers* and *Coblers*, and ſchiſmatical and conceited fellows that are ſo hot, and they are every where deſpiſed; as it was ſaid in *deriſion* the laſt day, that there was none came *running* out of the City ro hear me, but a company of *Coblers* and *ſlight* fellows.

Although I would not encourage any to *ſlight* their own Paſtors who teach them truth, and labour to build them up in their holy faith, and I know there be many able men in the City near them, and therefore I marvail *what they came out into the Wilderneſs to ſee?* a poor ſinful man, ſubject to like paſſions and infirmities with others? a *Reed ſhaken with the wind?* who hath nothing to give, if God enlighten not, and if he *open not my mouth, I cannot ſet forth his praiſe, whoſe praiſe is far above the earth and heavens*: for if Praiſe, or Profit, or Self open my mouth, I cannot *ſet forth His praiſe*: but if this people come after me with a *hungring* and *thirſting* after truth, and without ſlighting other worthy Teachers, I here profeſs, be they what they will be, rich or poor, if they have a *feeling* of theſe things in their own ſouls, I profeſs *they are more welcome to me then ſo many Princes or Potentates*: and for ought I know, one of them may enjoy more of God then moſt Kings or Princes, or Noblemen, and ſhall enter into their

Pſal. 51. 15.
Pſal. 8. 1.

their Maſters joy, when they themſelves ſhall be ſhut out, for the poor are alwaies deſpiſed in the world. You know the Prophet *Eſay* ſaith, *ch.* 43. 8. *Bring forth the blind people that have eyes, and the deaf that have ears.* And ſaith our Saviour, *Go tell Iohn, the poor receive the Goſpel.* This is a digreſſion by the way, we return to our matter.

Iſa. 43. 8.

And although the *ſtorm* and *the lightning be now very terrible*, be not afraid, *change not* your *countenances*, nor be not ſo *amazed*, *ſtand faſt*, our God is able to defend us. Attend, mind the buſineſs in hand, and fear not; we are about *the Lords buſineß*, our *fathers buſineß*; we are now diſcovering the powers of Darkneſs; if we ſhould now be ſnatcht away doing this work, we ſhould have comfort in it: *though the earth be removed* (ſaith *David*) *and the Mountains be hurled here and there*, *we will not fear*; though the heavens *ſhould kiſs the earth*, and all things be reduced to their firſt *Chaos*, yet ſtand ſtil, *fear not*, but attend and we ſhall go on.

A terrible ſtorm of Thunder and lightning filling the place with fire & flame.

Saith Doctor *Honour*, Be wiſe for thy ſelf, art thou willing to be counted *ſuch a Fool*, to be ſo *hot* in religion? do any of *the learned*, any of the *great and wiſe men* go this way? canſt not thou go on in a fine, ſmooth, moderate way, and ſo ſhalt thou pleaſe all the World? And thus theſe Doctors will diſpute againſt *thoſe wayes* which are of abſolute neceſſity, if ever a man come to Heaven. If thou wilt go this way we go, and ſeek for honour, riches, &c. thou ſhalt be a *man* of ſome account,

all the world ſhall bow to thee, thou ſhalt be accounted *ſome body*, people ſhall flock to thee for counſel: elſe, if thou wilt not hearken and obey our counſell, thou art like to lead an obſcure And beggerly life.

(4) Again, there is Doctor *Arrogance*; and he ſaith, Be thou *ſome body* in thine own eſteem, exalt thy ſelf, ſeek *thine own praiſe*; thou haſt wiſdom, and power, and parts, *they are thine*; arrogate and appropriate theſe to *thy ſelf*, and walk confidently and boldly on in thine own worth; and ſo he looks on himſelf as a *Peacock*, and ſaith, *Am not I ſome body*? have not I done this, and this, and that? *Is not this great Babel* (ſayes *Nebuchadnezzar*) *that I have built, for mine honour, and greatneſs*? Oh Beloved! this little word [I] little do you think what a *comprehenſive*, vaſt *word* it is; *it is a little one*, as the Apoſtle *Iames* ſaith concerning the tongue, but full of *evil*: have not I brought *about* this? and have not I *effected* that? and ſo prides himſelf therein, as if he had brought things to paſs, and ſees not God *acting and doing all* in him and by him, and in and by all the creatures.

Dan. 4. 30.

Jam. 3. 5, 6.

This Doctor is none of the *loweſt*, but is every where in *requeſt*, he runs through the whole world, *but unobſerved* [Arrogance] you may obſerve almoſt in every man, in ſetting up himſelf, praiſing and admiring himſelf what great Acts he hath done, being tickled and delighted with the praiſes of others, but cannot endure to hear any other praiſed but Himſelf: and though all men ſay not thus with their tongues, becauſe of their ſubtilty

ſubtilty, The Devil will not ſuffer them, for they would not be obſerved to do ſo, yet tis the *end of their diſcourſe*, and in their hearts they ſay *no leſs*: And men are ignorant *how dangerouſly The Devil in them diſputes*, and whereto it tends, in taking from God *that which belongs to him*, and arrogating it *to himſelf*, no leſs ſin *then pulling God from his throne*, as much as lies in them, and advancing themſelves into his ſeat: *Oh! poor crawling worms, nothings, worſe then nothings!* to attempt this high Treaſon, to the *King of kings*, and *Lord of lords*; for all power, wiſdom, goodneſs and praiſe, *All is Gods*; and if *all* be his, what right hath any creature to ſay or think any part thereof is his?

This is no leſs then *the ſin* of *Lucifer*, which threw him down from heaven: *This is Lucifer within us*, being not content to be as he was *created*, but would be *ſomething of himſelf*, he would aim at Gods ſeat; *Thou haſt ſaid in thine Heart, I will aſcend into Heaven, I will exalt my Throne above the Stars of God, I will be like the moſt High*, &c. And this doth *all the world* by appropriating any *good* to themſelves, or any power to act *without God*: for the creature is but a *meer inſtrument* in the hand of the Almighty, and hath nothing of his own but *ſin*: and therefore they ſhould in themſelves be *vile* and *nothing*, little in their *own eyes*; elſe *we cannot enter into the Kingdom of God*; as our Saviour ſaith, *Except ye be converted, and become as little children, ye cannot enter*; that ſo *all* praiſe and good-

Iſa. 14. 13.

Mat. 18. 3.

neſs, and all power to *act*, be aſcribed to God alone.

(5) And then comes up Doctor *Reaſon*: Oh! He is a great man, he is a *learned Doctor indeed*, he is *Doctor of the Chair* at leaſt: when all the reſt are ſilenced, yet he muſt be heard; and he will believe nothing that you cannot bring within his bounds, within his element: whatever ye ſhew him, if you ſhew him *a reaſon for it*, then he is on your ſide: If you tell him its reaſon he ſhould regard his body, he will believe you; and that he ſhould regard his *ſoul above his body*, as the more precious, and look out for the good of that, that it may be ſaved hereafter, he will believe you alſo, becauſe ye ſpeak but reaſon to him; but if you go beyond reaſon, tell him any thing you cannot make him underſtand by reaſon, he will, if he can, *have you hiſt out of the Schools*: Tell him *he muſt deny himſelf*, he muſt deny his own wiſdom, parts, goodneſs, he *muſt become a fool, that he may be made wiſe*, Tell him It is written I will deſtroy the wiſdom of the wiſe, and bring to nought The underſtanding of the prudent, Oh! This is Harſh Doctrine, then he cannot hear, he cannot underſtand.

1 Cor. 3. 18. 1 Cor. 1. 19.

But *when Jeſus Chriſt comes into the ſoul*, he puts *all theſe Doctors* to ſielnce, he oppoſes and anſwers all; he comes *and preaches with authority, and not as the Scribes*: he diſputes with ſuch power and authority, with ſuch a *plain demonſtration of truth* in all his queſtions and anſwers, that he makes the ſtanders by amazed and *aſtoniſhed at his*

Mat. 7. 29.

his underſtanding and anſwers, and brings *all things* into ſuch a peace and tranquillity in the ſoul, that there is no more jars and diſſentions, but the ſoul yields to Chriſt, he having caſt out thoſe unclean and unruly ſpirits; and they now with *Mary ſit quietly at Chriſts feet and hear his Heavenly Doctrine*, and there is a confeſſing and ſubſcribing, *that he hath done all things well*: they will no more contend with him, *nor direct* him; but confeſs, that *what ever he doth* is the beſt. Luk. 2. 47. Mar. 3. 20.

Well, then we hear no more of Chriſt after this, till he was thirty years old: I beſeech you go along with me, and look *altogether within your ſelves*, and it may be, the Lord may ſhew you *all theſe things*, and a thouſand times more then I *can* ſpeak: I beſeech him *to open your eyes*, and to give you *underſtanding*; for this day (through Gods bleſſing) I ſhall put *ſuch a key* into your hands, that *unlocks* all the Scriptures; even as a *fine* curious *contrived* Cabinet, which we know not which way to open, yet having found the *ſecret* Lock of all the *Drawers*, then they all fall to pieces, and every one comes to your hand: So ſhall I do this day (if God ſay Amen) give you ſuch *a ſecret key*, that takes *all the Scripture to peices*, and you may come to ſee what uſe every *ſeveral* part thereof is for: Thoſe Scriptures that before were *hard* and *dark*, and you could not tell *what they ſhould mean*; now *they all* fall off as *eaſie*, and come to hand as you deſire: but it is not I, nor any thing I can do, though I ſhould *preach* and beat *theſe things* into you till *midnight*,

Acts 20.7. *night*, till Chriſt himſelf be pleaſed to come into the ſoul, and work theſe things *in you* by his own power: the *hearing by the ear* will not do it, it muſt be the *experimental touch* of theſe things upon your hearts that muſt teach you *theſe things*.

Well, after Chriſt was thirty years old, he began to fall to working of miracles: and it is ſaid, Luke 2. 1. *the firſt miracle* that we read *that Ieſus did, was in Cana of Galilee*, where *at a feaſt he turned the water into wine*: Thoſe things which before to you were *but dead*, flat waters; *theſe precious truths* that heretofore were ſo untaſteful, ſo unreliſhable, that you had as live dye as drink thereof, *the wayes of Chriſt* are ſo harſh and thwart to fleſh and blood; Chriſt muſt come and make thoſe waters (that before were deadly, they were *ſo bitter* you could not endure to taſte them: Oh! it was *Gall, Vinegar* and *Wormwood*, if you *tipt* but your tongue in them, you would have no more of them, away with them) now he comes and makes theſe waters firſt drinkable, that you begin *to endure* to take a draught of them; and afterward *he turns them into wine*, delightful and pleaſant drink: nay, he made *ſuch wine* that it was Luk. 1. 10. wondered at, *Thou haſt kept the good wine until now*.

Oh! the wayes of Chriſt *to that ſoul* that hath experience of them, are *more pleaſant* then the Pſal. 19. 10. pureſt wine; they, as *David* ſaith, *Are as ſweet as honey, and the honey comb; are more deſirable then gold, yea then much fine gold*: And now *thoſe wines*

wines that we ſo much prized before, now *are turned into water*; they are now *harſh* and *diſtaſteful*; its death to them now to drink of *thoſe waters*; but he that is overcome and governed by Chriſt, he turns *all* into wine: then *all Chriſts wayes* are pleaſant, *though he walk contrary to them*, yet ſtill he gives *theſe ſouls* wine to drink, and ſuch wine, as they never taſted the like before: Do you now tell them of drinking of their *old waters*? no, they can *deſpiſe them all*; he deſpiſes his *ſinful pleaſures*, he deſpiſes *the world*; he can deſpiſe *honour*, *pleaſure*, *eaſe*, *profit*, all; though they were his life before, now *he can deſpiſe them all*.

If Chriſt before had commanded *to forſake* our *pleaſure*, our *profit*, our *friends*, our *houſes*, our *lands*, our *lives*: Oh! this had been *harſh wine*, we ſhould *have dyed* to have heard of it: but as ſoon as Chriſt comes, he convinces and overcomes our inward darkneſs and miſtakes; our judgement of theſe things is quite turned; our eyes *begin to be opened*, we have *new eyes*, *new taſtes*; we can *now* ſee and reliſh *the wonderful things of Gods Law*: Now Chriſt doth nothing but go up and down in us, preaching and teaching *in our Temples*, and working miracles *from place to place* in our ſouls; in one place he makes *clay* and anoints their eyes, *and opens* them; in another he cryes to the ears, *Ephatha*, *be ye opened*, and then *all things* ſhine glorioufly to theſe eyes, *and all things ſound melodiouſly* to *theſe ears*. Mat. 9. 35.

What

What thunder is not a well tuned cymbal? and what voyce so hoarse and harsh, that is not a clear Organ, when God *sets* his voyce to the instrument, and the instrument to his voyce? when our spirits are set right, there is a sweet harmony between us and all the wayes of God, seem they never so harsh to flesh and blood: all Gods dealings they *esteem them to be right*: though God afflict them, yet they see it is *in faithfulness*; as *David* saith, *I know, O Lord, that all thy judgements are right, and thou in faithfulness hast afflicted me*: and again (saith he) *I esteem all thy precepts concerning all things to be right, and I hate every false way*: Before they could endure to hear of nothing but *ease, pleasure, honour, profit, credit*, and external freedom from crosses: I, I, ye cannot bring news so fast *of these things*, as they have *eyes, ears, hearts, hands*, and all ready to receive them: ye are the *welcomest Guests* that can be *to them*; but if you tell them they must deny all these things, they must part with these things, they must *sell all and follow Christ*, as he told the young man; That they must *enjoy them as if they enjoyed them not*, as *Paul* saith: Oh bitter! they have now neither *eyes* to see, nor *ears* to hear you, nor *hands* to receive: all this Doctrine *shall fall to the ground* for them; they cannot endure any thing which brings not good news *to themselves*, to their carnal self.

Pſal. 119.

Pſal. 119. 75. 128.

Mark 10. 21. 1 Cor. 7. 30.

As when the Sun shines, you know it shews all things below it self, and darkens every thing above it self: for in the day ye can see nothing above the Sun; all the Stars, which are above the Sun,

Sun, are obſcured, and all things elſe: So while a man is in the ſtate of unregeneration, he can ſee nothing above himſelf: but if it be any thing that leads him *to the love of himſelf*, that he can ſee: Heaven is *welcome* to him out of a *ſelf-love*, and ſo far as he apprehends it will make him *happy*; but if ye ſhew him any thing *above* himſelf, he cannot ſee nor hear any thing; he is therein ſtark blinde and deaf: this is not *the generation* that he is wiſe in; *but the children of this world are wiſer in their generation, then the children of light.* Luke 16. 8.

I ſaid, Chriſt being once *come* into the ſoul (conceive, I pray you, what I mean) not that Chriſt in regard of dwelling *can come in*, or *go* out, but in regard of his *workings* in us, and to us: Chriſt in himſelf cannot grow *greater* or *leſs*, or more *exalted*; for his praiſe *is far above the earth and heavens*; but to us he is *more manifeſted* and to us and in us *he grows and increaſes*, and ſo his life *comes to us* by degrees: And ſo far forth as we lay down our ſelves, and all that is in us, or whatſoever is acted by us, at the foot of Chriſt, and that we are ruled and guided by him, then we ſhall ſee, how he ſpeaks all in us, doth all in us, hears all in us, ſees all in us; *for it is not ye that ſpeak, but the Spirit of your Father which dwells in you*: This is to have Chriſt *come* into the ſoul; becauſe before we are really ſenſible of this, he is *as it were* not there: But he being (I ſay) once come into the ſoul, for we muſt make uſe of ſuch expreſſions for our underſtanding, then he opens *thoſe eyes* that before were ſhut; he now makes thoſe *feet* that Pſal. 8. 1. Mat. 10. 20.

were

were cripple from the mothers womb, ſo that they could not ſet *one foot* forward in his wayes, now he makes their feet *like hindes feet*; he makes them run his ways with delight, and he ſhews his miracles in all their members; he turns all into *a new creature*, and in this ſenſe he grows more and more in them, *till they come to a perfect ſtature, even the meaſure of the ſtature of the fulneſs of Chriſt*: Before they could not endure this life, it was *the old life* they were taken up withal, how they might pleaſe the fleſh, *and fulfil the deſires of the fleſh, and were by nature children of wrath even as others*: Thoſe were the thoughrs they were taken up withal *at bed and at board*; all their *thoughts, words, actions, eyes, ears, tongues, feet*, were all *imployed* in this ſervice, elſe they were *unquiet*, and never *contented*.

Epheſ. 4. 13.

Ephe. 2. 3.

To ſee Chriſt to be *all* in all *in us*, this is to know him experimentally: and if ye know him thus, then you know him *as you ought to know him*, elſe he is but a *fable* to you: for *ſo to know him*, is to have all the Scriptures fulfilled *in you*, as our Saviour ſaid, *This Scripture is this day fulfilled in your ears*.

Luke 4. 21

Beloved, ſuch a light, *ſuch a key* ye have gotten, who ſee theſe things, that whatever place of Scripture you read or hear, that you ſhall be able to ſay *and feel it* in your own ſouls, *That this day is this Scripture* (though writ ſo long ago) *fulfilled in your ears*, in your ſouls.

When you read the Story of the *Conception, Birth, Life, Death, Reſurrection of Chriſt*; of his

Whipping

Whipping, *Crowning* with *Thorns*, *Buffeting*, *Spitting upon*, you ſhall be able *experimentally* to ſay, and cry out, Alas! *this day is this Scripture fulfilled in me.*

And Beloved, this is *a daily doing* all the Scriptures over again; this is *the enduring of the word for ever*; as *David* ſpeaks, (ſayes the ſoul) Alas, my ſoul was like a Leopard, *ſpotted from head to foot* with the leproſie of ſin, and he hath commanded, *I will, be thou clean*; he hath waſht away *with his bloud* all my ſpots. I found that I was *grown crooked and bowed together* with my *ſtrong ſinews* of luſts, and he hath made me ſtraight. I found I had a *continual running iſſue*, that continually ran, to the polluting of my ſoul, and to the diſhonour of God; and the *touching of his garments* hath healed me. Oh happy ſoul, to whom God hath been pleaſed *to give this key!* this is *ſaving knowledge* of the Scriptures; all other knowledge of the Letter, is but the fleſh of the Scriptures, that which the *carnal man* may comprehend: and although it be never ſo *great*, never ſo exact, it is meer *dirt* and *dung*, its not worth one *ruſh*: for thus to know the Scriptures as I have ſaid, is to have the whole Scriptures fulfilled *in us*, as *David* ſaith, *I will hearken to what the Lord ſaith in me.* Pſal. 119.

Mat. 8. 3.

Mat. 9. 20.

Now we come to the third thing: What it is to know Jeſus Chriſt crucified: *I determined to know nothing among you, ſave Ieſus Chriſt, and him crucified.* And again, ſaith the Apoſtle, *God forbid that I ſhould rejoyce in any thing, ſave in the Croſs of Chriſt,* Gal. 6. 14.

Phil. 3. 8.

Chriſt, whereby the world is crucified unto me, and I unto the world. And again, *I count all things loſs and dung, that I may win Ieſus Chriſt, and know him crucified.* Before we can live the life of Jeſus Chriſt, we muſt of neceſſity know his death, and find that he is crucified in us. In a natural life a man muſt firſt be born and live, before he can be crucified and put to death; but in the ſpiritual life *in us* its contrary; a man muſt firſt ſee that Chriſt is crucified before he is born.

Beloved, I tell you, if you take but this *key* to unlock this precious Cabinet of God, you will find *precious Iewels* will come tumbling down to your hand. Chriſt Jeſus, as he was crucified upon the croſs, ſo by way of equivalency, he is ſtill and daily crucified in us: for he is *the lamb ſlain from the beginning of the world*, and ſhall be to the end of the world. You are deceived if you think the *paſſion of Chriſt is paſt* when he had ſuffered under *Pontius Pilate.*

Rev. 13. 8.

Every man before he comes to be a ſpiritual man, he was a *carnal man*, a *natural man.* And this natural man *poſſeſſed the houſe*, and he is the *ſtrong man*; and not onely *ſtrong*, but *armed*: and when ever I ſpeak of the *ſtrong man*, or the *old man*, or ſin, or the Devil, or Satan, or Lucifer, or Antichriſt, &c. I mean and intend one and the ſame thing, and ſo doth the Scripture, as I conceive, and *I would have you well to conſider this thing*; for they are thoſe *enemies* the Scripture moſt *minds* us of, and gives us warning to beware of, and watch againſt; they be our *boſome* enemies

Mat. 12. 29.

mies that betray us: as for outward enemies, we meddle not now with them; but the Scripture hath given theſe *Enemies*, or rather this *Enemy* of ours ſeveral names, that thereby we may come to know him, or by ſome of them at leaſt: that we may ſee in our ſelves the *ſeveral effects of all thoſe names, and the ſeveral workings*, according to the nature of thoſe names.

So long *as this ſtrong man keeps the houſe*, that is, ſo long as our own wiſdom, ſtrength, gifts, abilities of nature, reaſon, underſtanding, will, affections, ſo long as theſe keep the houſe, *Ieſus Chriſt is crucified*; theſe are thoſe Jews who have *Crucified the Lord of life*; theſe *have kept him under, and made him to ſerve your iniquities*; theſe *have laden him as a cart is preſſed with ſheaves*, theſe have kept him down; theſe *have put his feet in the Stocks with* Joſeph, *and the irons have entred into his very ſoul*. This is the true, the real crucifying of Chriſt: all other crucifyings are but the repreſentment of this. This is that *crucifying*, that all the external crucifyings and deaths in the world *are not ſufficient* to figure it out to us, and *make us* ſenſible thereof, unleſs we *our ſelves* partake thereof; for herein chiefly conſiſted the ſufferings of Chriſt, even as the Apoſtle layes them down in *Philip. 2. he emptied himſelf, and he humbled himſelf*: he emptied himſelf of all his riches, glory and greatneſs which he had with the Father, and came down here among us, and was content to be as a ſervant; he that was Lord of all, to be content to be

Heb. 6. 6. Iſa. 43. 24. Amos 2. 13. Pſ. 105. 18.

Phil. 2. 6, 7, 8.

trampled upon and crucified *both literally and myſtically*, by his own creatures: *herein were ſufferings indeed*, far beyond his bodily whipping, or *nailing* to the Croſs; far beyond his *buffeting*, *crowning with thorns* and the like: and if we herein ſuffer *with Chriſt*, this is the *true Croſs* of Chriſt, and this *is to be made partakers of his ſufferings*. S. *Paul* largely expreſſes how he came to know *theſe true ſufferings*: and ſo ſhall all that ever ſhall taſt of heaven; ſaith he, *though we have known Chriſt after the fleſh, yet henceforth know we him no more*: you know that as ſoon as the body comes, the *ſhadow* goes away, when we enjoy the *body*, the ſubſtance, there is little uſe of the ſhadow. And Chriſt himſelf beats us off from theſe things when he ſaith, *The fleſh* does us no good, *profiteth nothing, but its the Spirit that giveth life*, that onely profiteth. If once we have the *body*, let the *ſhadow* go; if once we have the *Spirit*, let the *fleſh* go; if you ſuffer with Chriſt (as we ſaid before) then you have the life, the Spirit of the Scriptures in that particular, and ſo likewiſe in the reſt, To ariſe and triumph with him, &c.

1 Pet. 4. 13.

2 Cor. 5. 16.

Joh. 6. 63.

But by the way, becauſe I would have you underſtand me, let me remember you, except you *know the myſtery of the Trinity*, you will never underſtand what I mean when I ſpeak of Chriſt; for it is the knowledge of *HIM*, The *ONE* in Trinity and the Trinity in *ONE*, Being rightly grounded in that, it makes *all theſe things* eaſie, *viz.* to him *whoſe eyes and whoſe heart God hath opened*. This is that I ſay. Ye muſt firſt come to the knowledge

Act. 16. 14.

knowledge of the *Three in One*, and the *One in Three*, or you will never rightly come to know what Chriſt is.

Mind this, when we ſpeak of *God the Father*, then we ſpeak of him that is *Unknowable, Unſpeakable, Unnameable*; and then you muſt conſider him as *abſtractedly* from all manner of creatures; neither in poſſibility of *Creating* or *being Created*; He is That he is; *I am that I am*; that is, he is [God] Unknown, Unſpoken, Unpronounced, *either by men or Angels*, or any Creature; as having nothing *to do with Creatures, or Creatures with him*: And ſo the *Father, Son, and Spirit* are All one; Here is the *Trinity in Unity*. But if ye come to ſpeak of any *THING*, any manner of conception, or of *Things created*, then we divide the Godhead into perſons; then there is immediately *Father, Son* and *Spirit*, There is *Ieſus Criſt the Son of the Father*, the firſt begotten of all Creatures. *The Heir of ALL THINGS.*

Exod. 3. 14.

Heb. 1. 2.

And ſo, we behold Ieſus Chriſt as the *ſecond* perſon in Trinity, Although the perſons in the Godhead are not before or after other; and ſo, He hath to do with *creatures*, and is In *the creatures*; is the *Being*, *Action* and *Life* of the creatures: And ſo, Ieſus Chriſt is called The *WORD* Spoken, for ſo he is called in that firſt of the *Hebrews*: as He was in the boſome of his Father, he was *Unſpoken, Unpronounced*, or in *poſſibility* of being pronounced; ſo He was and is *God equal with his Father*: but being once ſpoken or pronounced, ſo he is *leſs then his Father*, he is af-

ter his Father: but before, he was neither before nor after.

As for example, (for I would illuſtrate theſe *unknown* things to you as well as I can) I have a *word* in my mind, while it is in my mind it is my own; what have you or any one to do with it? but being once *paſt the door*, the bars of my lips, then tis yours.

Rev. 2. 7. Mat. 16. 17. **Brethren**, I beſeech you mind theſe things; *He that hath eares to hear, let him hear*: but it muſt be given to you to underſtand theſe things; *Fleſh and blood cannot reveal* theſe things: But I will open them unto you as familiarly as I can. As ſuppoſe the word in my mind be [A Houſe, A Tree] or any other thing; while they were in my mind you knew them not; but being once *ſpoken*, Then you know them, and apprehend them: the figure and repreſentation of that *Word* or *Thing* is immediately alſo in your mind; So long as Jeſus Chriſt was or is in the boſome of his Father, he is unknown to the creature; he is *God Equal with his Father*, neither One before or after other: But *if God pleaſe* to ſpeak *THIS WORD*, *if he pleaſe* to put forth himſelf in *the Creating* of any Creature; Here now, The word is Spoken, I ſay Here now is Ieſus Chriſt come *OUT from the Father*, here is now, The *MEDIATOR That is between God and man*, without whom *we cannot come to the Father*.

John 14.6

He Onely complyes with his Father, and complyes with The creatures: If God ſhould ſpeak to us as he is in himſelf, we dye; *Our God is a conſu-*

Heb. 12. 29.

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ming fire: if he ſhould ſpeak to us as he is in himſelf, all the *Creation* would be undone, conſumed to nothing. But here is our comfort, Onely Jeſus Chriſt *HIS SON is Our Mediator*; otherwiſe, *Tell me his name, or his Sons name if thou canſt Tell*, as it is ſaid in the *Proverbs*: *No man cometh to the Father, or knoweth the Father, but by the Sonne, and him to whom the Sonne will reveal him.* Prov. 30. 4. Mat. 11. 27.

Chriſt is called alſo *The Eternal purpoſe of God*, and ſo, *All things* in him had their *IDEAL form*; but vvho knevv vvhat that *IDEA* vvas, or vvhat vvas in his mind? But he put forth *his Son*, that ſo he might reveal to us *what his Eternal purpoſe was*. And knovv this, that *what ever was In God*, vvas God himſelf; Chriſt vvas and is in him, therefore is Himſelf; His purpoſes vvere *in him*, and they are *HIM*: And ſo, Chriſt vvas Equal with his Father *Unknown, Unſpoken*: But as ſoon as ever ye think of any *word*, or of any manner of *Form*; then *faſten* preſently on God the Son, as *Col.* 2. 15, 16. *Who is the image of the inviſible God, the firſt-born of every creature; by him were all things created that are in heaven, and that are in earth, viſible, and inviſible, whether they be thrones, or dominions, or principalities, or powers, all things were created by him and for him, and he is before all things, and by him all things conſiſt.* Eph. 3. 11. Col. 2. 15, 16.

The ſame alſo is expreſt *Heb.* 1. 2, 3. Heb. 1. 2. 3

And then The third Perſon in Trinity, the Holy Ghoſt, He is The Motion, or Reciprocation between the Father and the Son: The *Act of Love*, as I may ſo ſay, or that *Bond of Love* be-

1 Joh. 4. 16. tween the Father and the Son; for *God is Love*, ſaith the Apoſtle;

Then, *God the Holy Ghoſt* is nothing elſe but that conſtant love and amity that the Father bears to his Son, and that love that the Son bears and returns to his Father again; and ſo Proceeds from the Father and the Son; and this is that Holy Spirit of love, whereby we are *ſanctified and conformed to our head Chriſt*: and ſo is The third perſon in Trinity, and after both, though in *themſelves* One and the ſame. But know this, God cannot communicate himſelf *to us*, but by *One in Three*, and *Three in One*, it is impoſſible: but in himſelf he is but *One*, and cannot be more, there is not three things in him: for he *cannot be multiplied nor divided.*

Ro. 8. 29 and 15. 6.

Joh. 1. But *BY* Jeſus Chriſt God made *all things* that he hath made, as in *Ioh.* 1. *The world was made by him, and without him made he nothing that was made. In the beginning was the Word, and the Word was with God, and the Word was God*; There was God In Himſelf: But if God make any creature, it follows, *The world was made by him, and without him made he nothing that was made*: There is God *IN* the Creatures, Chriſt Jeſus: And in *This Son* is all the Fathers complacencie and delight, *in him he is onely well-pleaſed*: he loves Him, and Him onely, *Him and nothing elſe*, That is, His own image in every creature: for tis certain, God cannot love any thing *but Himſelf*; It is impoſſible *His love* ſhould *go out* of himſelf if it ſhould, let me tell you *He could not be* God Almighty.

Mat. 3. 17.

So

So that in concluſion, The ſum of All we have ſaid, is thus much, You can conceive no otherwiſe but thus, if you conceive of it rightly: God is in himſelf *Unſpeakable*, *Unknowable*, and *Incomprehenſible*, having *no relation* to Creatures, nor to a Creator; neither in poſſibility of Creating or being created. But Thus it is, God the Father hath been pleaſed to put forth his Son, and to ſend him into the world, *who is the expreſs image of himſelf*. And This image of himſelf *he loves Infinitely*, & indeed nothing elſe he can love, *viz.* The *image* of himſelf in every creature, *This is His Son* and nothing elſe he can love: And it is one and the ſelf ſame thing in God, though to us they be diverſe; *Himſelf loves Himſelf, and onely Himſelf*: now you ſee here is three things named, *the Loving, the Loved, and The Love*: yet all is but *One and the ſame thing*, Heb. 1. 3.

Beloved, theſe are *High*, *Mighty*, Sublime, *Unexpreſſible things* we have now in hand; but if God be pleaſed to give us this *KEY*, I ſpeak of, then theſe things will be eaſie to us.

Now having a little digreſſed (for your ſakes) that you may the better underſtand *Theſe things*, we come nearer to our matter in hand: mind me I pray you, As long as any thing whatſoever *lives* in us beſides Chriſt, As long as thoſe things we brought into the world with us, *Any thing that is* [US or I] *lives*, Chriſt is whipt, his mouth is ſtopt, he is crucified, dead and buried: As long as *Reaſon* lives, Chriſt is dead: As long as our own *Wills* live, Chriſt is crucified: As long

as our own *knowledge* lives, he is dead. He may *knock* and *knock* long enough at the door of our hearts, but we will not *hear*, we will not *open* to him, & he is as one dead to us, & we dead *to him*. Our ears are onely open, to hear the voice of Nature & the voice of flesh and self. Oh! here is *a way* how thou shalt be made rich; Here is *a way* how thou shalt come to be Honourable; we are deaf, except it be to these things: Oh! here is *a way* how thou shalt come to be esteemed a wise man, a Famous Professor; How thou shalt be set up, and esteemed, and *every* one shall *speak* Well of thee, People shall flock to thee for *Counsel*, and thou shalt be The *onely man* in the City.

Oh beloved, Let me tell you while we hearken and are *Taken* with such things as these, Now is Jesus Christ, *whipt, blind-folded, crowned with thorns, and smote on the mouth, made to carry his Cross, crucified, dead, and buried, and a heavy stone rolled upon him*, that he may never rise again. Now is Jesus Christ Taken, Apprehended with a strong guard, carryed from one judgement-seat to another; And every lust cryes, *Crucifie him, Crucifie him*; they are all willing, and give sentence that he shall be *condemned*, that so *THEY* may still *live* and *rule*; for They know, His *life* is their *death*: Therefore he is now taken for the *Grand* Transgressour; and why? Because He hath broken the Laws of *flesh and blood*, therefore *Crucify him, Away with him*, It is pity he should live. The Innocent is hereby *taken and led Captive*

tive, and he that was *Righteous in all he did*, is now taken *for a Wicked man* and a Sinner.

My beloved, *Herein Lies* The life of the Scriptures; Yet do not think that I go about to deny the Letter: I hope I ſhall ſtand in juſtification thereof to *the death*, that thoſe things were *Externally* and *Literally acted*. But this I ſay ſtill, Let us not be content with the Letter *Only*; Friends, Bear me Record, I ſay, They were All, Actually and Really done in the fleſh; but yet I alſo ſay, *They were To Teach us*, That the ſame things are Alwayes In doing: I am ſo far from having ſuch a thought (as ſome ignorantly charge me) as if I would make all the Scripture a Fable, and meerly *Allegorical*, and no ſuch things done: that I wiſh from my ſoul, Curſed be thoſe lips, and *for ever* be they *ſealed up*, even with the wrath of *Eternal fire*, that ſhall deny in the leaſt, the truth of the Letter.

The truth is, Chriſt was conceived in us as ſoon as ever we were born, as I ſaid before, Nay as ſoon as ever we had A Being; Nay it was *He* that created us, and gave us Our Being: But now, This we muſt know and believe, *Chriſt was born in us* at our firſt Being; But that is not enough (as to us) But He muſt be manifeſted IN US, and that is, To be *Born* again. We condemn thoſe Curſed Jews, that apprehended our Lord and Saviour, and put him to death; And we condemn *Judas* for betraying him; And we condemn the Souldiers that nailed him to the *Croſs*, and that pierced *his bleſſed* Side with a *ſpear*: Oh! we

count

count Them *Bloody Villains*, and we would have them put to a *Thouſand* deaths: But Let me ask thee, What doeſt thou do, when thou followeſt thine own will, and thine own pleaſure, againſt his pure commands? *I tell thee, Thou art the man*, as *Nathan* told *David*; thou art that very *Iudas*, The very Traytor that haſt betrayed him: For, when he would *live* in thee, and *rule* in thee, and be KING in thy ſoul, and *Tread all his enemies under his feet, thou haſt betrayed him into his enemies hands*; Thou haſt delivered him up *to be crucified*: As long as thy ſins live, and thou pretendeſt to be a ſervant to him, Thou haſt *made A MOCK of the Son of God, And counted the blood of the Covenant an Unholy thing, wherewith he would have ſanctified thee*: therefore ye muſt ſeek to have *your part in the firſt Reſurrection*, if you hope *the ſecond death ſhall have no power* on you,

2 Sam. 12. 7.

Heb. 10. 29. Rev. 2. 11. & 20. 6.

But Let me remember my ſelf, Perhaps friends, I ſpeak Riddles to you; for you may ſay in your hearts, Far be it from me to crucifie my Saviour: I find no Chriſt *crucified* in me, nor I would not do it, no, not for a Thouſand worlds: What? to have my hands *imbrewed* in the Death and BLOUD of the Son of God? God forbid: No *poor ſoul*, I believe thou feeleſt it not ſo, Becauſe *the ſtrong man keeps the houſe*, and He keeps all at peace: But if once Jeſus Chriſt come into thy ſoul, Even He that *was* dead, and now *begins* to live, That he begins to *rouſe* up himſelf like a Lion, He will then, *Make all the beaſts*

Mat. 12. 29.

beaſts of the Forreſt to TREMBLE: And know this, if he once *Will* Lift up himſelf, it is not *in our power*, nor in the *power* of all the *luſts* and *corruptions* in the world, nor in *all the powers of darkneſs* to keep him Down: But Till this time; *He is content, To ſerve your iniquities.* Iſa. 43. 24.

But, When He doth Ariſe, He will then *ſhew you* and make *you* ſenſible, How you have ſcourged and crucified him All this while: *He will make you Amazed to ſee*, How all this while, you have had him Live in you, and been ſo near you, and you have Crucified him: What? I Crucified my Saviour all this while; and I not aware of it? Oh wretch that I am! Oh! now now he cryes out, Oh! let theſe Jews dye, let them live no longer, theſe luſts, *theſe Sins of mine*, that have crucified and put to death *The LORD of Life*: When I read the ſtory of his life and death, how he was uſed, derided, buffeted, &c. little did I think *that I was He* that was in doing all thoſe things to Chriſt *my ſelf*; Then, thou ſhalt clearly ſee, that when Chriſt commanded thee, Theſe and theſe things to be done, *Thou haſt caſt his Commands behind thy back, and thou wouldeſt not have him rule in thee*; but thou choſeſt rather *to follow thine own will*, and what ſelf and fleſh commanded: Oh! here now thou haſt *Newly pierced Ieſus Chriſt to the heart* with a ſharp ſpear: Thou confeſſeſt, truth it is, God commands me to do theſe things, *to croſs my ſelf, to forſake my own will, and follow him*: Tuſh, but it is all one, I will, and I muſt have my own will, I will not *ſtand bent* Pſal. 50. 17.

bent to theſe Laws; thou ſnappeſt in ſunder theſe bands and caſts theſe cords from thee: Oh Friend! thou art now *The very man*, that hath newly wounded the Son of God, *and brought from his ſide, water and blood:* Oh Beloved, theſe are The *Spears*, Theſe are the *Mocks*, theſe are the *Scourgings*, theſe are *Vinegar* and *Gall*, to Chriſt: And that man that hath, *Thus*, Crucified him, He hath more *truly* crucified him then ever the Jews did.

Pſal. 2. 3. John 19. 44.

But after a man is brought to *ſee* and *feel* This, How do you think? Can that man that ſees how he hath crucified Chriſt *In him*, and put him *to death*, Can he go on and *crucifie* him *ſtill*? Can he *wound* and put him *to death ſtill*? Can he be *ſo Cruel* to take theſe *Spears*, theſe *ſins* and *luſts*, and wound him *to the very heart again!* Oh! no, no, He *cannot*, He *cannot*; he will rather chuſe to *dye Ten thouſand deaths*: Whatever he doth, he will not *wound* again So Meek and Merciful A Saviour.

Queſt. But it may be there is this Queſtion which may run in your thoughts, and it may be it is Hard for you to conceive, *How Chriſt ſhould ſuffer, and not God to ſuffer*, ſeeing he is God and man: It is certain, God cannot ſuffer: and therefore ye muſt underſtand, That Chriſt in *Himſelf* cannot ſuffer, but *he ſuffers* in his body, in his members: Thoſe types and ſhadows of his ſufferings are but to ſhew how He ſtill ſuffers in his Members Internally, and ſpiritually: He ſuffers *In regard of Us, and to Us*, and for Us, becauſe

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we live, and our ſins and luſts live, and *our Self* lives, and therefore He ſuffers, He is Crucified and dead: For, whatever we ſee done by Chriſt in the letter, is An Embleme of that He doth for Ever; *For He is the Lamb ſlain from the beginning: Ieſus Chriſt is yeſterday, and to day, and the ſame for ever*: Did you ſee him yeſterday nailed to the Croſs? he is the ſame to day, and for ever, *&c.* yet *He HIMSELF ſuffers not*, but his body: For Example, my body can never ſuffer, unleſs my ſoul be in it; neither can my ſoul ſuffer without my body; and yet my body cannot ſuffer without my ſoul: Then wonder not, if it may be thus in a creature, if Jeſus Chriſt *in himſelf* ſuffereth not, but onely *Himſelf in his members*, neither can his members ſuffer unleſs he be in them. *I my ſelf* (ſaith Paul) *fill up in my body The meaſure of the ſufferings of Chriſt.*

Rev. 13. 8. Heb. 13. 8. 2 Cor. 4. 10.

Beloved, Theſe are *Divine, ſublime things*, if your eyes be but open to ſee them: And, you having This KEY put into your hand *by God himſelf* (for God himſelf muſt interpret his own meaning) then you will have *Such a light*, ſuch a *Demonſtration* of Truth, ſo that, Thoſe Scriptures which you knew not before, what to make of them, nor what they *concerned*, they were *So dark* and *Obſcure*, and *Contradictory*; Now, all the whole Scriptures *open of themſelves*, and ſhew you all their Hidden *Iewels*, and Unſpeakable *Treaſures.*

And now my Brethren, God forbid, that after an *hours*, or more *patient hearing*, *that* I or you ſhould

ſhould fall under the *reproof* of *Iobs* friends, *Inventum verba protuliſſe*; or to have entertained you here *ſo long* with *wind* or *lyes*; as *Ephraim* is ſaid to have dieted himſelf with, *Hoſ.* 12. 1. *He feedeth on wind, and followeth after the eaſt wind, He daily encreaſeth lyes*: God forbid, That all we have ſaid ſhould be but as *Lyes* or *Wind* or *Nothing* to you.

Hoſ. 12. 1.

Pſa. 118. 12.

But if you ſee theſe things in experience; Then Beloved, you ſhall ſee wonderful things, How *all Davids* Pſalms come in, How *the Fat Bulls of Baſan came about him like Bees*; *and How his feet were faſt in the ſtocks*; *and how he was overwhelmed in the mire*: and ſo throughout the whole Pſalms, and the reſt of the Scriptures (ſtill ſeeing and taking them as done ſpiritually and inviſibly) And ſo, you ſhal come to ſee, The Scriptures to be A Bottomleſs SEA *wherein the Elephant may ſwim and the Leviathan may ſport himſelf.*

Pſal. 104. 26.

Neither would many men ſo much trouble themſelves about a perſonal Reign of Chriſt *here upon earth*, if they ſaw that the *Chief* and *Real* fulfilling of *Scriptures* were within *them*; And that whatever is *externally done* in the world, and expreſſed in the Scriptures, is but *Typical* and *Repreſentative*. and points out, A more *ſpiritual* and *ſaving* ſalvation, and a more Divine fulfilling of *them*: For this is no more, Then to ask, as the Sons of *Zebedee* did, to ſit *one* at his *Right hand* and the other at his *Left*, in his Kingdom; And with the Diſciples, to expect a Temporal *Reſtoring* the *Kingdom* to *Iſrael*: but Chriſt takes them

them off from all thoſe things; and ſaith, *My Kingdom is not of this world, for then would my ſervants fight* to obtain this their Kingdome; but *the Kingdome of heaven is within you*; for men may have *their part* in theſe *external* Powers, Scepters, Crowns and Kingdoms, and have *no part* in Chriſts Kingdom; Therefore all thoſe thoughts are but *Literal* and *low*, and *poor*, and *childiſh*: but let us mind ſuch a Kingdom, wherein if we have but *the leaſt part*, the *leaſt ſhare*, that if we be *but Door-keepers*, *then we are Happy* for ever, and ſhall never *periſh*, neither in this world, nor in that to come. John 18. 36.

And *let* us look upon all thoſe Scriptures they alledge, as fulfilled to the Church *ſpiritually* in all ages: *Verily there be ſome ſtanding here, which ſhall not taſte of death till theſe things be fulfilled:* And then whether that *come about* they ſpeak of or no, *it matters not*; or if it do or ſhould be *fulfilled* literally, either for the pulling down of Antichriſt the Pope externally, or for the *thouſand years* of Chriſts *Perſonal* Reign, yet we are not Here to Reſt, in the external fulfilling of them, but *plus ultra*, let us look beyond all theſe things: Theſe things may be, and yet Chriſt not exalted *in thee*, nor Antichriſt *pulled down* in thee: And if they be not done *in thee*, and *in me*; what is all *to us*? John 8.51.

But I will hold my ſelf at this time rather to the point in hand, concerning Chriſt being crucified *IN* man; for to look upon *thoſe actions* and propheciesonly as to be fulfilled *externally*, is but a knowing

2 Cor. 5. 16. ing Chriſt *after the fleſh*, and to pleaſe the outward man; of which the Apoſtle ſaith, *Hence forth I will know no man after the fleſh; no though I had know Chriſt after the fleſh, yet henceforth will I knew him no more:* Of our hope and belief in this kind of *fulfilling* the Scriptures *ſpiritually*, we are ſure we *need not*, nay we *ſhall not* be *aſhamed*, becauſe we are ſure we ſhall not be *diſappointed*: This is the *body*, The *Subſtance*: the other is but the *Figure*, the *ſhadow*.

And thoſe actions being done *Spiritually*, they are more truly done then thoſe that are done *Temporally* and *corporally*: for if he did ſuffer then in the time that he lived upon earth, in the daies of his fleſh (as he did) He ſuffers now herein, *more truly and really*; for that *ſuffering* was but the *Shadow* of theſe ſufferings. Theſe are The Sufferings *indeed*, His other ſufferings, are not worthy *The Name of ſufferings* to theſe. Yet be ſure, The Godhead cannot ſuffer, by no means: And therefore if God in you have brought the knowledge of Chriſt to this, to ſee all theſe things to be *within you*, And to ſuffer with him *Internally*, then is your knowledge right; *Sufferings with Chriſt in the outward man* are nothing to theſe ſufferings, namely thus; *for a man to lay down his own will*, to croſs himſelf, to forſake and Empty Himſelf (as Chriſt did) herein lie the Great and unconceivable ſufferings of Chriſt, as the A-

Phil. 2. 4. poſtle ſets them down in *Phil.* 2. 4. He that was Lord of all became leaſt of all, *He Emptied Himſelf*, Poured out all his glory (as the original

nal renders it,) *and became as a ſervant*; was content *to be abaſed and trampled on* by his own creatures; Herein was Sufferings indeed: Herein lies *The* MYSTERIE of the Goſpel of Chriſt; His other ſufferings, or any External ſufferings in the Saints are not worthy to be named the ſame day with *THESE* Sufferings.

For, If once you come to theſe ſufferings, then, down with parts, down with our own excellencies and endowments both of nature and grace: (*Babel* within us muſt be thrown down) then ſhall we come to be *nothings* in our own eſteem: Behold Herein is the ſufferings and patience of the Saints, and whatever elſe we ſuffer, if we ſuffer not thus, *we ſuffer not with Chriſt*, we are not acquainted with *Chriſt Crucified*. For if we know never ſo much of an External Chriſt, of an Outward Chriſt, and of Outward ſufferings *without this*, it will do *us no good*. Rev. 18.

But I beſeech God, That you may obſerve All within you; How Chriſt is conceived within you, and when he offers himſelf to the birth; Obſerve when thoſe Commotions and *Hurly-burlies* are within you: then look up, and know that the birth is at hand, *The kingdom of God is at hand*; Your *Redemption* draweth nigh; That you may ſee, how *you* are the men that have killed and crucified Him: and that he will be exalted and lifted up in you.

And then, being once come to this: *That light* which hath diſcovered *Thus much*, of the work of Chriſt *within you*, will not leave you, but

bring you further and further: ſo that you ſhall go on, *From ſtrength to ſtrength, and dig up fountains* of wonder and comfort *till you come, and appear before God in Sion.* Then ſhall ye be brought *by His power and ſtrength, And by his Mighty workings in you*, to ſtand *in awe* of him: And now, *To look Altogether* to his counſel and direction, ceaſing any longer to *Guide* your ſelves: ſo that, This mans will is quite altered and turned upſide down.

Pſal. 84.

As for example: Suppoſe, Two men alike Vile coming into a room where the King is *Behind the Hangings*: The one, He is aware of the King, becauſe he knows he is there: but the other, *knowing not hing*, he laſhes out into his own idle, fooliſh, frothy talk: he talks any thing, *he ſpeaks Trenchmole* (as the Proverb is,) That is, He obſerves no rules but his own will and fancy; He behaves himſelf Rudely and Unmannerly: but the other, he obſerves himſelf and his carriage, becauſe he knows, *The king* hears him and obſerves him. Now, *The King*, He is *as near* to the one as to the other: but here is the difference, *The One* ſees him, and *Trembles* before him: but *the other* ſees him not; and ſo thinks he may do what he liſt. But if ſo be, That the King pleaſe to diſcover himſelf to this man, and to let him know, That he was an eye and an ear-witneſs to all his behaviour; Then he falls down with *trembling* and *fear*, and judges himſelf and his own looſe actions, and ſubmits himſelf to the *will and pleaſure of the King.*

So

So my brethren, Chriſt Jeſus in regard of his Eſſence, he is *as near* one creature as another, as near the wickedeſt man alive, as the higheſt and glorioufeſt Saint: But, the One, he is ſenſible how Jeſus Chriſt is *near* him; and He knows how he hath been overtopt in him, and overmaſtered by him, and therefore he is aſhamed and will *do ſo no more*: But the Other, not knowing of this, he goes on according to his own laws, and his own will, and kills him *Again and Again*, and runs his *own wayes*, and thinks his own Thoughts, and pleaſes himſelf: *Ruſhes* upon any thing that tends to ſatisfie his *own will*; He ruſhes upon any ſin *as a horſe ruſhes into the battel* (as the Prophet ſpeaks) without fear: He pleaſes himſelf and *Tickles* himſelf in his *own delights*, & cryes Ha, Ha, and he feels nothing, ſees no *danger*: what ever men talk of *Hell* and *Death*, and *Bitterneſs*, *Deſtruction*, and *Damnation*, yet he believes none of theſe things: and therefore he goes to the ſame courſe again and again. But having once eſpyed the King, *Him*, who *ſtands Behind the Hangings*, *Him*, whom he hath ſo often kickt at and crucified; then he is amazed at his *Horrid* Oaths and Blaſphemies, of his *Pride and Arrogancy againſt Him*, of his *Envies and Reproches againſt his Brethren*, being once come *to a true ſight of this*, He is amazed and confounded in Himſelf.

Jer. 8.6.

Sayes he, Have I been *the man* that hath put *the Son of God* to death? have I *trampled his Blood under my feet*? I will not any more adde *to his*

Heb. 10. 29.

torments, no, not to gain the world.

Hath he dwelt ſo near, been my gueſt, and lodged within me? been my life and my ſtay? and *have I been he* that hath ſtarved and famiſhed him? have I ſo often mockt, whipt, derided, crucified him, and knew it not? Rather then I will do it again, I will dye ten thouſand deaths. All the world ſhal never make me commit thoſe Horrid Facts again, I will now *be ruled by him*, I will now do *his Will* not mine own: I will now (by his aſſiſtance) live as he will have me live; now I *am content to deny* mine own wiſdom, gifts, parts, ſtrength, For now I ſee, I am *Nothing*. And ſo by this means Chriſt ſhall be fed, nouriſhed and brought up; and he *ſhall grow in wiſdom, and ſtature, and favour with God and man.* By this means Ye ſhall bring Chriſt to the Temple; who ſhall put *all the Doctors* within you to ſilence, and ſo *non-plus* them, that not one ſhall be able to gain-ſay or anſwer him. By this means you ſhall find him do all his miracles (more truly) over again (the ſubſtance of his miracles) as I ſhewed you before: you, even you your ſelf us ſhal ſee him *work all his miracles in thy ſight*, within thee: and this ſhall make thee, *more run after Chriſt*, to ſee theſe Divine miracles, *far more affectionately*, and with more *wondring*, and with more true love, then ever they did in the dayes of his fleſh, *to ſee* his external mighty works and miracles.

Luk. 2. 52.
Luk. 2. 46.

This was that S. *Paul* determined and deſired *Onely to know*: for he knew this *knowledge* would *never* leave him till it had diſcovered *ſuch things*, (ſuch

(ſuch Miracles) *as neither eye had ſeen, nor eare heard, no nor ever entred into the heart or thoughts of any man*; things unutterable, unſpeakable. Let others ſeek after what they will, to get glory and ſplendour in the world, and to get thoſe things that the world accounts *great matters*, or any external *literal* knowledge of Chriſt, though never *ſo glorious*, though never ſo *received*: yet ſayes he, I lay all in the duſt for the *Excellency of the knowledge* of Jeſus Chriſt my Lord, *by whom the World is crucified unto me, and I unto the World*; for all *thoſe things* ſhall vaniſh with them, *and periſh in the uſing*, and come to nothing.

1 Cor. 2. 9.

Gal. 6. 14.

But theſe *comforts* will ſtand a man *inſtead*; this is ſuch *knowledge*, that it will ſet one *foot* in Heaven while the *other* is upon earth: when as other men who reſt in the Fleſh and in the Letter, *who know none* of theſe things, God knows (when they come to dye) how many *weary, winter*, Cold and comfortleſs ſteps they have to fetch, that they ſhall be forced to *Fly upon the Sabbath*, and *in the Harveſt*, and have their Oyle *to buy*, when all things are at reſt with others, and they enjoy a fulneſs and a harveſt, and have *Oyle in their Lamps at the Bridegrooms Coming*: for they have given up their wills and their lives to Chriſt, So that Chriſt and they have ſuch *ſweet Embraces*, as if they were in heaven already: Inſomuch that they are gotten above the world, *and all things below*; go they *Even or Odde* with other men, they alwayes go *Even* with them: they have gotten above Themſelves and their own wills;

Mat. 24. 20. & 25. 3.

Now, Christs will is their will; And Christs peace is their peace; And They have begun their Eternal SABBATH, and are at Rest in the bosome of Jesus Christ their Blessed Saviour.

OF

OF SUFFERING AND REIGNING WITH CHRIST.

ROM. 8. 17.

If ſo be that we ſuffer with him, that we may be alſo glorified together.

In eight Sermons, Preached at *Kenſington* Publique Meeting-place.

THIS is true, the Coherence of the Text imports *An exception*, after ſome *vaſt* and immenſe *Priviledges* aſſerted; and thoſe priviledges, *Such* whereof a Chriſtian *may boaſt* of, and triumph in; as firſt, of his *Sonſhip*, Ver. 14. *As many as are led by the Spirit*

of God, they are the Sons of God, have received the Spirit of Adoption: Verſe 15. *For ye have not received the Spirit of bondage again to fear; but ye have received the Spirit of Adoption, whereby we cry Abba, Father.* 2. Such is a Chriſtians *Priviledge and Sonſhip*, that he is delivered *and ſet free* from *the Spirit of bondage*, he need *never fear* more: And 3. He hath alſo received the *Spirit of Adoption*, whereby he can *own* God, and cry to him, and call him *Abba*; for he *is his Father.* 4. The teſtimony of the Spirit of our *Father*, with our *Spirit*, Verſe 16. *The Spirit it ſelf beareth witneſs with our Spirit, that we are the children of God.* And laſtly, Of our being made the *Heirs* of God, and *Co-heirs* with Chriſt, As in the former part of the Text, *And if Children, then Heirs, Heirs of God, and joynt-heirs with Chriſt.*

Our Text, being much like the *Exceptions* in the Kings general *Pardon*, wont to be given in the end of a Parliament, where at the firſt beginning you would think he had forgiven *all* and *every One*; but by that you have read it to the end, you will find ſo many exceptions and limitations, he hath ſcarce forgiven any: So this our Text is *ſuch a reſtriction* or *limitation*, narrowing and bounding all thoſe large Priviledges, *Immunities*, and *indulgences*, and tells us in plain terms, *Except we ſuffer with him, we ſhall not reign with him* (for every one is ready to catch at the Priviledges and aſſume them to themſelves) but ſtay, (as if he ſhould ſay,) Although theſe be very large priviledges, yet let me tell you *to whom* they

they belong: *If ſo be we ſuffer with him, that we may be glorified together*: Theſe words I ſay, are a *limitation* and *concentring* theſe *precious priviledges*; And terminating them upon, *One out of a city and Two out of a Tribe*, No more: *yea, though the number of the children of Iſrael be as the ſand of the ſea, A remnant onely of them ſhall be ſaved*, Iſa. 10.22. Being like thoſe words of our Saviour, *Wide is the gate, and broad is the way that leadeth to deſtruction, and many go in thereat: but ſtrait is the gate, and narrow is the way that leadeth unto life, and few there be that find it.*

Iſa. 10. 22.

Mat. 7.13.

Yet, for this preſent we will conſider the Text As a *Melchizedek*, ἀπατωρ & ἀγενεαλογητε *without father, without mother*; viz, without any *dependance* or *ſucceſſion* from the words going before, or *any reference* to them that follow: As a *ſubſtantive* ſtanding by himſelf, & ſo we ſhall find this Text, an *Everlaſting* Almanack, an *Erra Pater*, ſetting before your eyes the ſtate of a Chriſtian, from the very firſt day [of his Regeneration] to his laſt day even [of Glorification] nay, beyond *all time*, according to the Angels Oath, *Rev.* 10.6. *Till time ſhall be no more.*

ἀ'πατωρ & ἀγενεαλογητε.

Rev. 10. 6.

This Text is that ſword, without which, you will never cut aſunder *that Gordian knot*, As to tell us why St. *Paul* ſayes, *Col.* 1. 24. That he did *Gaudere in paſſionibus*, *Rejoyce in his ſufferings*: and ſaith he, 2 *Cor.* 11. 30. *If I muſt needs glory*, I have nothing more to baſt on, then of the things *that concern my infirmities*: That which to you, and to all the world Seemeth my *infirmity*, my *loſs* and my *croſs*, this is my *gain*, and my *Crown*;

Col. 1. 24. 2 Cor. 11. 30.

2 Cor. 11. 30. *Crown*; *In labours more abundant, in ſtripes above meaſure, in priſons, in deaths, in perils, in painfulneſs, in watchings, in hunger and thirſt, in faſtings, in cold and nakedneſs, &c.* and herein (ſayes He) *I glory*: And he aſſerts it with the greateſt aſſeveration that can be, *The God and Father of our Lord Ieſus Chriſt, who is bleſſed for evermore, knoweth that I lye not*: What a ſtrange paradox is here? what a *Gordian knot* is here to be untyed? or who can with the ſword of mans reaſon cut it *in ſunder*? Therefore have I choſen this Text, that *by it* and by Divine Light, *the Spirit* of God, we may clear this paradox, and untie this knot.

Verſ. 31.

Neither was this *Pauls* caſe alone, but the other Apoſtles alſo when they were beaten, *Acts* 5. 41. *they departed from the Councel, rejoycing that they were counted worthy to ſuffer ſhame for his name.* I pray Beloved, if you had known no more of the Apoſtles then the Jews did, would not you have ſaid as they did? that they were γλεύκως μεμεστωμένοι *Act.* 2. 13. *Theſe men are full of new wine*; for its ordinary with you, when you are not able to comprehend the *Myſtical* Depths of the Spirits working in the hearts of thoſe regenerated, to ſay, They are *Mad, Diſtracted, Drunk, Filled with new wine*; And if you had known no more of the *Martyrs* of the Primitive Church, then their *Perſecutors*, would you not have ſaid with them? *Wiſd.* 5. 4. *We fools thought their life madneſs, and their end without Honour.*

Acts 5. 41.

γλεύκως μεμεστωμένοι. *Acts* 2. 13.

Wiſ. 5. 4.

It is ſaid, *Nemo carnem ſuam odio habuit, &c.* Epheſ. 5. 29. *No man ever yet hated his own fleſh, but*

Eph. 5. 29.

but nouriſheth and cheriſheth it: What did *They* then? and what caſe *were They in, Iſa.* 50. 6. *that gave their backs to the ſmiters, and their cheeks to the nippers, and hid not their faces from ſhame and ſpitting*; And were content *to be killed all the day long*; *And to be as ſheep for the ſlaughter*? that preferred *Mountains* and *Dens*, and *Caves* of the earth, before *Palaces* of Princes? *wilderneſſes* before *Society*? Heb. 11. Mat. 11. 8. ſheep-skins and goats-skins, before the *ſoft raiment* of them that are *in Kings Courts? mockings and ſcourgings*, before ſleeping in a whole *skin? Rackings*, before *down-beds? Stoning, Hewing aſunder*, and *ſlaying with the ſword*, before *Deliverance, ſafety, health* and *long life*? Heb. 11.

Iſa. 50. 6.

Heb. 11. Mat. 11. 8.

And generally *all* who are not ſufferers *with them*, have that opinion of them *rooted in them*, which *Feſtus* had of *Paul*, Acts 26. 24. that they conclude they can be no leſs then *Mad men*: and the very truth is, *theſe true ſufferers* are counted every where, In All Ages no other;

Then *God Almighties FOOLS.*

Acts 26. 24.

But, there is no finding out *Sampſons Riddle*, without ploughing with *Sampſons Heifer*; could we but do ſo, then we may ſay, as *Philip* ſaid to *Nathaniel*, *We have found him of whom Moſes in the Law and the Prophets did write*, Jo. 1. 45. So here, In opening *theſe words* now read, we hope (by the gracious aſſiſtance of the holy Spirit) we ſhall *unfold*, As this Text, ſo thoſe Riddles mentioned in the SCRIPTURES: As,

Judg. 14. 18.

Jo. 1. 45.

1. What is meant by *Moſes bitter waters* at *Marah*,

Exod. 5. 25. *Marah*, Exod. 15. 25. whereof the people could not drink, but murmured; and *Moſes cryed unto the Lord*, and he ſhewed him a *Tree*, which being *caſt into the waters*, they were made ſweet; even ſo, ſhall theſe ſufferings with CHRIST be made very *ſweet* to us, And come to know How, they come ſo to be, in our own experience.

2 Kin. 2. 19, &c. 2. We ſhall ſee what is meant by *Eliſhas* naughty waters of *Iericho*, 2 Kings 2. 19, &c. *The men of the City ſaid to Eliſha, the ſituation of the City is pleaſant, but the water is naught, and the ground barren: Then he took ſalt, and caſt therein, and ſaid, I haue healed theſe waters, there ſhall not be from hence any more death or barren Land: and the waters were healed, according to the ſaying of Eliſha which he ſpak*: Even ſo ſhall be theſe ſufferings with Chriſt. All bitterneſs and unſavouryneſs ſhall be taken from them.

Job. 16. 6. 3. You ſhall ſee whats meant by *Iobs unſavoury meat*, and the *ſalt* to *ſeaſon* it, *Iob.* 16. 6. *Can that which is unſavoury be eaten without ſalt? or is there any taſte in the white of an egge?* Theſe Sufferings with Chriſt being once ſeaſoned by Chriſt, they will be ſavoury to your Taſte, Self-Denial will be no hard task, but Meat and Drink to you.

Mark 9. 50. 4. You ſhall come to ſee what is meant by *Having ſalt in your ſelves*, Mark 9. 50. *Salt is good*, ſaith our Saviour, *but if the ſalt have loſt his ſaltneſs, wherewith will you ſeaſon it? Have ſalt in your ſelves, and have peace one with another.*

5. You ſhall ſee what is meant by *Davids ſowing*

ſowing in tears, and reaping in joy, Pſal. 126. 5. *They that ſow in tears, ſhall reap in joy: he that goeth forth weeping, bearing precious ſeed, ſhall doubtleſs come again with rejoycing, bringing his ſheaves with him: And then the Lord ſhall turn again your captivity, as the ſtreams in the South:* all theſe things you ſhall come to ſee and feel experimentally fulfilled in *you,* and upon you. Pſal. 126. 5.

6 You ſhall come to ſee what is meant by *Iſaia's Mourners* and *Rejoycers,* Iſa. 66. 10. *Rejoyce ye with Ieruſalem, all ye that love her: Rejoyce for joy with her, even all ye that mourn for her, that ye may ſuck and be ſatisfied with the breaſts of her conſolations: that ye may milk out and be delighted with the abundance of her glory.* You ſhall come to know what *Heaven* is, which is ſo much talked of, and ſo little known. Iſa. 66. 10.

7. You ſhall ſee what our Saviour repreſented and intended, when he ſaid, *Iohn* 16. 21. *A woman when ſhe is in travail, hath great ſorrow, becauſe her hour is come; but as ſoon as ſhe is delivered of the child, ſhe remembreth no more the anguiſh, for joy that a man-child is born into the world.* John. 16. 21.

And laſtly, we ſhall alſo ſee, what it is St. *Paul* means, 2 *Cor.* 1. 15. *For as the ſufferings of Chriſt abound in us, ſo alſo our conſolation Aboundeth by Chriſt*: So that you ſee, both the *Law and the Prophets,* And Chriſt and his Apoſtles, do plentifully *bear witneſs* to the Text, and to both parts of it; both for our ſuffering with Chriſt, and our reigning with him: for as the Apoſtle ſaith, 1 *Cor.* 15. 19. *If in this* preſent *life onely we had hope* 2 Cor. 1. 5. 2 Cor. 15. 19.

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in Chriſt, we were of all men moſt miſerable. But our Life is Hid with Chriſt in God.

As then, There is *a Seaſon* to every thiug, *and an appointed time for every purpoſe*, Eccleſ. 3. 1, *&c*, *A time to be born, and a time to dye; a time to weep, and a time to laugh; a time to mourn, and a time to dance; a time to loſe, and a time to get, &c.* So will I enſtyle this Text A CHRISTIANS TIME, His *whole* time, from the very beginning to the end; ſo that beſides or beyond which, he hath not nor cannot *look* to have, a *minute*, a *moment*; Nay he is *not at all*, when he is not, either *ſuffering or being crucified with* his Saviour, or elſe in being *glorified or reigning* with him. In both which ſtates heis very ſafe, although he cannot a lwayes ſee it ſo.

Eccleſ. 3. 1, &c.

Or you may call it (if you will) his *Non-age and Full age, Gal.* 4. 1. when he is under age, and *differeth nothing from a Servant*, thorgh he be *coheir with Chriſt*, who is *heir of all things:* or elſe his *Full-age*, or partaking with Chriſt in his *Inheritance and glory*: Or elſe, if that be too long, ye may call it A CHRISTIANS YEAR, that is, *his winter and his ſummer*; his winter *of affliction and ſuffering*; and his *ſummer of joy, refreſhing* and *conſolation.*

Gal. 4. 1.

Heb. 1. 2.

Gen. 8. 22.

Or if that be too long, then cal it HIS DAY, as *Gen.* 1. *The evening and the morning were the firſt day*; and ſo the firſt day, and every day after conſiſted of an *evening* and a *morning:* firſt the evening then the morning: And *Luke* 19. 42. *If thou hadſt known in this Thy day the things that belong*

Luke 19. 42.

belong to thy peace; You muſt obſerve this order; or elſe a Day is improperly applyed to him, becauſe he hath firſt *his Night* and evening of *darkneſs and ſorrow*; and then his Morning of *joy and refreſhing* after *that* NIGHT of *ſorrow*; as *Pſal.* 30. 5. *Heavineſs may indure for a Night, but joy cometh in the morning*: Call it *all* theſe, or *any* of theſe, ſo you pervert not the order, that we muſt be firſt ſervants and ſuffer with Chriſt, before we come to be heirs in *poſſeſſion* with Chriſt; we muſt firſt have our winter: firſt *ſow our ſeed, &c.* before we have *our Summer* and time of *reaping*. Pſal. 30.5. Pſal. 126. 5, 6.

From hence take notice of the perpetual and *conſtant* method God takes with all his children; firſt he gives them their *Evening*, their *Non-age*, their *Winter, &c.* Firſt, lets them have their time of *ſuffering*, their winter of *affliction*, their evening of *ſorrow*: Their ſerving-time firſt, and then afterward cometh their *Morning*, their *Summer*, their *Full age*; Their *Morning* of joy and conſolation, and their time of *Reigning*: firſt Servants, then Heirs: as you may obſerve in thoſe *Types* of Jeſus Chriſt: which *Types* ſet out not only his Perſon, but his Body: *Ioſeph* was firſt ſold for a *ſlave*, and was caſt into priſon, before he was *advanced* to a kingdom. And *Mordecai*, he had his *ſorrowing* and *faſting time*, before he was *advanced*; *a triſtibus ſemper ſed neceſſariis inchoat Deus*, as *Origen* ſaith. Gen. 37.

And as our Saviour ſaith, *Mat.* 11. 28. *Come unto me all ye that labour and are heavy laden, and* Mat. 11. 28.

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I will give you reſt. But it is quite contrary in the Devils *method* towards his ſervants, He gives, firſt their *Summer*, firſt their *morning*, firſt their *good wine:* but Chriſt he keeps the good wine *laſt*; God firſt *plucks up*, and then *plants*; firſt *pulls* down, and then *builds*: firſt *kils*, and then *makes alive*, 1 *Sam.* 2. 6. And as it is *Rom.* 5. 15, 16. *For if through the offence of one, many be dead, much more the Grace of God,, and the gift by grace by Ieſus Chriſt, hath abounded unto many: For if by one mans offence death Reigned: much more the abundance of grace, and the gift of righteouſneſs ſhall Reign in life by One, Ieſus Chriſt.*

1 Sam. 2. 6. Rom. 5. 15, 16.

But wicked men, They may *rejoyce* here, but they have *their* portion, but their ſuffering ſucceeds, and is coming apace, as *Abraham* ſaid to *Dives*: *Son, remember that thou in thy life time receivedſt thy Good things; but now he is comforted, but thou art tormented.*

Luk. 19. 25.

Friends, you may *rejoyce, ſing, and dance*, and *be merry*, but you have ſmall cauſe if you conſider all: you may *ſup* well, but you are like to have *an hard* breakfaſt. You prefer *your life*, and *your lovial time*, before the life and time of the people of God; you think, they are a *melancholy* people: but judge your ſelves, whoſe *condition* is beſt, *theirs or yours*: *He that will be my Diſciple, let him here take up his croſs, and then his Crown follows*: whatever He loſes, parts with, *denies* himſelf in, tis that he may have an *hundredfold* with Chriſt, in *his Kingdom*; He now *ſows*, that he may then *Reap*: but it is quite contrary

Luk. 9. 23.

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in thy condition; nothing will content thee but to *reap* now, *rejoice* now, and to be *frolick* here; and then follows *everlaſting* darkneſs; inſtead of *leaping* and *dancing*, your feet will for ever *ſtumble on the dark Mountains.* Jer.13.16.

Beloved, *theſe things* are worth your conſideration; which if you ſeriouſly do, it may be, that *your ſpirit may be ſaved in that day of the Lord:* do not overprize your contents here, but rather uſe them *ſoberly*; uſe them, but uſe them ſo *as if ye uſed them not*: there will come a time will abundantly *recompence* all your ſuffering, Bearing and forbearing. 2 Cor. 6. 10.

But I fear, to *ſome* this is harſh doctrine, as Chriſt his doctrine was to the *young* man, when he bid him *Sell all, and he ſhould have treaſure in Heaven*: he went away *ſorrowful*, for he was *very rich*; worldly riches *gliſtered* more in his eye then *heavenly riches*, and that drove him quite away: And our Saviour preaching ſuch unſavoury doctrine as this, *Ioh.6. 66.* tis there ſaid, *Many of his Diſciples went back and walked no more with him.* And ſo alſo, it may be ſome of your caſes here preſent, To turn away and turn back from the Holy Comandement, when it is ſet before you without fraud or flattery. Mar. 10. Joh.6. 66.

But I muſt tell you, this *Tryal* he hath *Appointed*; ye muſt all that look for *this crown*, this *Throne* of *Reſt*, paſs through the *Fiery Tryal* in one kind or other: For enough would willingly eat of Chriſts *Bread*, and drink of his *wine*, ſee his miracles, and be healed by him *externally*;

but to eat the *fleſh* of Chriſt, and to *drink his blood*, to be content to bear his *Croſs*, and to be baptized with his *Baptiſm*, to *ſuffer with him*, how few are they? How many are content to hear his doctrine, and to be ruled by it *very much*, as *Herod* was by *Iohn*: its an eaſie and a pleaſing *requeſt*, to *ask to ſit on his right hand, and on his left*; but hard to be *baptized with his baptiſm*: To ſee and read of his Miracles done upon others, but to be content to have his Miracles done in *our ſouls*, how few are there? nay, you are *ſo far* from that, that you cannot ſo much as yield or acknowledge that you are *lame* or *diſeaſed*, or *blind*, or *deaf*, or *dumb* ſpiritually; it were much if you would *confeſs* this, then there were ſome hope you would be content, I, and be glad to be *healed* by him. O my Brethren, I would ſay to you as once *Paul* to His Corinthians; *O ye Corinthians, Our mouth is open to you, our Heart is inlarged; ye are not ſtraitned in us*, but I feare *ye are ſtraitned in your owne bowells. Now for a recompence in the ſame, I ſpeak unto you as unto my Children, Be ye alſo inlarged.* For I would not Keepe Back from You any part of *Gods Counſel* revealed to me.

John 6. 20. Mat. 20. 21.

But to *many*, how harſh is this doctrine? are you not *ready* many of you to *repent* you ever followed Chriſt, and to turn back and leave all profeſſion? I know that theſe *thoughts* will creep in even while I ſet *theſe things* before you. When Chriſt ſhall tell us, That *for his ſake* ye muſt be *content* to be *deſpiſed*, *mocked*, *excommunicated*, caſt

2 Cor. 6. 11.

caſt out of the Synagogues of the *greateſt* Profeſſors, and that by the greateſt *Rabbins* and learned Teachers, and by thoſe that profeſs Chriſt: And, by them ye ſhall be *perſecuted, ſcourged, killed,* and by them his name ſhall be *blaſphemed:* Oh! then you are ready to cry out, What *ſtrange* new *Doctrine* is this? what *hard ſayings* are theſe? And many times Chriſts own people are *amazed* at this doctrine, and are not willing to ſubmit to it, *Mat.* 19. 25. *When his Diſciples heard it, they were exceedingly amazed, ſaying, who then can be ſaved?* How many are willing to flatter themſelves, ſaying, *Maſter, favour thy ſelf, none of theſe things ſhall happen to thee, Luke* 4.8. Mat. 19. 25. Luke 4.8.

But beloved, you know *Tops* muſt be kept up with whipping, and *Nets Kept open* with cork and lead; Elſe there is no fiſh caught: But be not afraid of the Croſs of Chriſt, it is the *pathway* to his *Crown,* to his *Throne.*

If the Son himſelf *learned obedience by the things He ſuffered, Heb.* 5.8. much *more* may you. And tis ſaid *v.* 9. He being ſo *conſecrated,* He was the *Author of ſalvation to all that obey him:* and not onely an *Author* but a *pattern*: we muſt *imitate, obey,* and *follow* him our pattern. And, *Luke* 24.26. *Ought not Chriſt to have ſuffered theſe things, and ſo to enter into his glory?* Elſe if it were not ſo, *The Diſciple would be Above his Lord, and the Schollar Above his Maſter.* As *David* ſaid, *Shall I dwell in an houſe of Cedar, and the Ark of God dwell between the Curtains?* Heb. 5. 8. Luke 24. 26.

2 Sam. 7. 2. 2 *Sam.* 7. 2. So ſhall our Lord, wade through *a Sea of blood* to his *Crown*, and wouldeſt thou be carryed in a *bed of Roſes and Spices*? and as *Uriah* ſaid to *David*, refuſing at his command to go to his houſe, *The Ark, Iſrael and Iudah abide in tents, and my Lord Ioab is encamped in the open fields: and ſhall I then go into my houſe to eat and to drink, and to lye with my wife?* 2 Sam. 11. 11. ſo how unſuitable is it, for our Lord and Maſter Jeſus Chriſt to ſuffer ſo much, to be ſo *humbled*, and ſo *emptied*, and we to be ſo *full*, and ſo *lifted up*? *He came not to be miniſtred unto, but to miniſter, Mark* 10. 45. and ſhall we expect to be *ſerved*, and not to *ſerve*? But the wiſdom of our God in this caſe, hath appointed it otherwiſe.

2 Sam. 11. 11.

Mar. 10. 45.

But as there are ſome are *amazed* and diſcouraged at theſe things, and turn back, ſo ſome alſo though they go forward, and ſeem to *walk* with Chriſt, yet *ſuffer* not with him. If this be all (ſay they) then we have to *plead* for our ſelves, we have ſuffered *for* him, and *with* him: Theſe are ready to bleſs themſelves, and will not be found without an anſwer; like thoſe in the 7. of *Mat. v.* 22. *Many will ſay to me in that day, Lord, Lord, have we not propheſied in thy Name? and in thy Name caſt out Devils? and in thy Name done many great workes?* when Chriſt had there, a little before, been *telling* them what they muſt do, and what they muſt *ſuffer*; he there takes them off as well as the former *Sufferers*. So many now will come and ſay, Have not we *ſuffered* in thy name? have not *we* been *mocked* and perſecuted for

Mat. 7. 22.

for thee? have not we *ſuffered* with thee, and for thee? have not we been poor as thou wert? have not we been deſpiſed as thou wert? *contemned* as thou wert? have not we been *whipt* as thou wert? *Luk.* 6. 40. but Chriſt ſhall *anſwer* them as he did *the other* there, *Mat.* 7. 23. *Then will I profeſs unto them, I never knew you, Depart from me ye workers of iniquity. Have not we had compaſſion on thee, when we have either heard or read of thy Bitter Sufferings?* we never thought upon thy *Bloody ſufferings*, but it *grieved* us for thee: we never read in the Goſpel of thy ſufferings, or of the Jews *malice* toward thee, but it *pierced us* to the very heart; we never heard of thy *ſweet* name [*Ieſus*] but we *bowed our knees, put off our hats*; and yet for all this, wilt thou ſay, *nunquam novi vos*, thou wilt not know us? No, I *will not know you.*

Luke 6. 40.

For although they have *done* and *ſuffered* all theſe things, yet they have not *ſuffered* for Chriſt, nor with him. Therefore Chriſt will profeſs unto them, *I never knew you.* I know you not, you *poor* ones, you *contemned* ones: I know you not, you *compaſſionate* ones: *Depart from me, ye are All workers of iniquity.* Though you were *ſufferers*, you miſtake your ſelves, *you ſuffered not* with me nor for me.

Oh beloved! how Chriſt met with and *amazed* his Hearers, he ſearched their very hearts, he cut off all their pretences, he could not be *beguiled* with a *profeſſion* of him onely: thoſe who are ſo eager for *forms* and outward profeſſion, they cannot *befool* and deceive him, though they may

the world: He ſees through all their great *ſhews* and glorious *pretences*: he ſo *ranſackt* the heart in all his *preachings*, which was the reaſon that ſo many went back and walked *no more with him*; All thoſe who could not indure to be *laid open*, hated his Doctrine: and ſo I expect will mine be, by ſuch; but ſuch who are willing to know and be acquainted with *their own hearts*, will draw near to hear, and ſit quietly, while we are opening theſe truths, as *Mary* ſat at Chriſts feet, and heard him gladly.

Joh. 6. 66.

But to clear the point to you.

There be then three kinds of *Sufferers*, As *Moſes* profeſſed to *Pharaoh*, that he would go *three dayes journey into the wilderneſs*, *Exod.* 5. 3.

Exod. 5. 3.

And *Solomons* Temple had

Atrium { *Populi.* *Sacerdotum.* *Sanctum Sanctorum.*

2 King. 6. Heb. 9.

It had three *Courts* of three *Rooms*: the *Out-Court*, where all the people came: the *Middle Court*, whereinto went the Prieſts onely: and the *Sanctum Sanctorum*, whereinto went onely the High-Prieſt *once a year*: much like unto theſe, are there three kinds of ſufferers for Chriſt, and of two of them Chriſt ſaith, *non novi vos*, I know you not.

1 Such, As out of *tenderneſs* of nature ſuffer with

with him; they are of a *natural* tenderneſs, and can weep to ſee any *creature* ſuffer, much more *Him* whom they conceive to be their Saviour: to look upon him as *whipt*, *wounded*, *mockt*, *crowned with thorns*, *nailed to the croſs*, *ſuffer*, *crie out ſo lamentably*, and then to yeild up the Ghoſt. And all this by the Cruelty of his *own* Creature.

1 They can compaſſionate his *bodily* ſufferings. 2 Then alſo, they can Compaſſionate the ſufferings in his *ſoul*, as I ſaid.

There be ſome kind of Sufferers, and they come but into the peoples Temple: theſe go but the firſt dayes journey with *Moſes*, and there ſit down.

The ſecond ſort go farther, they go two dayes journey with him: theſe indeed do enter into the Prieſts Court, but go no farther. Where are *Laws* and *Ordinances*, and a *wordly Sanctuary*, and directions for outward *worſhips*; where indeed the generality of *Preachers* and *Profeſſors* ſtick, and there ſit down.

And theſe Sufferers, though to *man* they ſeem to go a *great* way; yet (as the Lord ſaith *Heb.*4) *They have not entred into my Reſt.* Heb. 4.

But there is a third ſort, who go the third days journey, and theſe, theſe are the *Sufferers* I aim to ſet before you: theſe are thoſe whom God carries on, (the power of *man* and *ſelf* may bring men into the two former conditions of *ſuffering*) but theſe, God himſelf never leaves them, till he hath brought them into the *Holy of Holies*. That is, till ſufferings hath brought them *to*, and ended

in *Reſt: Having overcome, and do ſit down with Chriſt in his throne, even as he hath overcome, and is ſit down with his Father in his throne*, Rev. 3. 21.

Rev. 3. 21.

The firſt of theſe ſufferers, who ſuffer with him by way of compaſſion (as we call it) *Mat.* 15. 32. *Ieſus had compaſſion on the multitude, becauſe they had been with him three days*: and *Mar.* 8. 2. the ſame word σπλαγχνίζομαι in both places tranſlated *Teneritudines*. Theſe Sufferers, though (it may be) they may think they go a *great* way, and they *can* go no farther; Some of theſe, they only look upon his bodily ſufferings, and therein they can enlarge themſelves, and can *dilate* largely of it: of the *ſhame* and *diſgrace* that he ſuffered, the *ſpitting in his face*, of his being *crowned* with thorns, of *ſtripping* him naked out of his clothes, of his *cruel* whippings and ſcourgings, of his *nailing* to the *croſs*, of giving him *gall* and *vinegar*, of his *wounding with the ſpear*, and the reſt. In all theſe things they can amplifie, unfold, and enlarge themſelves, thereby to affect their hearts in *compaſſion* toward Chriſt in all theſe his *bitter ſufferings* and *Agonies*: Inſomuch that ſome of the Papiſts can find in their hearts, for very *grief* and *compunction* of heart, to whip and tear their own fleſh, that ſo they may have the *deeper* compaſſion, and be more fellow-feelers with him; inſomuch (They would make you believe they ſo much *prize* his ſufferings) that they make *much* of any part of the wooden Croſs whereon he ſuffered; and out of love to him, keep it for a precious Relique

Mat. 15. 32.

Mar. 8. 2.

and

and remembrance of him. Likewiſe they can tell how many ſtripes his bleſſed body had: and they keep the number of the *nails* that pierced his *members*, and happy is he that can handle them, and kiſs them; and afflict themſelves, and go many ſore and far *pilgrimages* for their ſins againſt him committed.

Nay, ſo particular ſome of them have been in theſe things, as the Rabbin in the Letter of the *Pentateuch* relates of one that hath ſummed up and collected all his ſtripes, how many he had, and ſaith he had 5400. Another ſayes they were 5370. Another that they were 4000. And one hath been ſo punctual, and ſaith, that the *crown* of Thorns *bored his head* with ſeventy two wounds.

Nay, not onely ſo, do they ſuffer *with him*, in compaſſionating his bodily *ſufferings*, but they carry it farther, to the *pangs* and *torments* of his ſoul, and ſuffer with him in that. How do they weep for, and lament his *ſufferings* in that he ſhould bear the heavy *weight* of his Fathers wrath? Compaſſionating *thoſe ſorrows*, *fears*, *frights*, *amazements*, which he had before his ſuffering, when he prayed in the garden, his Sweat being like Drops of Bloud, *Mar.*14.35. *Father, if it be poſſible, let this cup paſs from me.* Mar. 14. 35.

And how do they take to heart thoſe his *ſufferings upon the Croſs*, when he cryed out, *Eli, Eli, Lamaſabacthani*? ſo that they may ſay of him, and call to others to lament and weep with them, as *Lament.*1.12. *Is it nothing to you, all ye that* Lam. 1. 12.

that paſs by? behold and ſee, if there be any ſorrow like unto my ſorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger. And all this they take to be *pious*, *devout*, and *religious*, and they may have a *good meaning* in it; yet all this they may do, and yet Chriſt may *profeſs* unto them, *I know you not.* They may do all this, and not ſuffer with Chriſt.

All this is but *Atrium populi*, the Peoples Court, whereunto *Every one* may come. This is but as the Phariſees Tything *Mint*, and *Cumin*, &c. *Mat.23.23. And neglect the weightier matters of the Law*: to whom our Saviour pronounceth many woes. All this is but as the Graſs that withereth, and the Flower that fadeth, and *all fleſh ſhall ſee it together*, when the *glory of the Lord ſhall be revealed in us*, *Eſay* 40.5,6,7. *And the voice ſaid, Cry; what ſhall I cry? Cry, that all fleſh is graſs, and all the goodneſs thereof but as the flower of the field; the graſs withereth, and the flower fadeth becauſe the Spirit of the Lord bloweth upon it, but the Word of the Lord abideth for ever*: Therefore *ariſe, depart hence, this is not your reſt. Mic.2.10.*

Mat. 23. 23.

Iſa. 40.5, 6,7.

Mic.2.10.

Of all theſe, and to all ſuch, we may ſay as our Saviour, *Luk.* 23.27. when they wept for him, *Weep not* (ſaith he) *for me, O daughters of Ieruſalem*, when he was going to ſuffer, *but weep for your ſelves and for your children*: as if he ſhould ſay, away with all this tenderneſs of heart, away with all this ſeeming ſuffering with and for me, away with all your thouſands of tears, were they never

Luke 23. 27.

never ſo many, *I regard them not*; all this is nothing worth to me *as you do it.*

Beloved, Theſe are not thoſe ſufferings the Apoſtle *Peter* ſpeaks of, 1 *Pet.*4.13. Where he bids us *rejoyce in as much as ye are made partakers of the ſufferings of Chriſt:* to ſuffer with and for Chriſt, are other *kind of ſufferings* then theſe, which I ſhall hereafter come to unfold to you. But ſaith he, *weep for your ſelves, and for your children:* that is, for thoſe bitter calamities that are coming upon you, the cauſe whereof is bred in you, and you ſee it not; *weep* for that, *lament* for that. 1 Pet.4.13.

But ſecondly, ſome (as I ſaid) go farther then this; they ſuffer as Chriſt did *actually* with and for him, and as he commands (as they think) *in ſhame*, in *reproch*, in *impriſonment*, in *loſs of goods, houſes, lands, wife, children*; yea in loſs of *liberty* and *life* it ſelf.

But though they think it is for him, and they pretend and ſeem to ſuffer *for* and *with him*; yet it is not for him, but for themſelves: nay not onely ſo, but many are come ſo far, that they do not onely ſuffer theſe things, ſuffer *poverty*, and forſaking of *houſes, lands, wives, children, good name, liberty, life*: but they may and alſo do take *pleaſure* in ſuffering with him and for him: This indeed they may do, but how do they do it? they ſuffer indeed willingly and cheerfully, and yet unwillingly: *Willingly*, as it may accompliſh *ends to themſelves*, and *ends of their own*; but they ſuffer not for *his will ſake.*

They

They may thus ſuffer, becauſe this is a *way* (as they think) to bring about *their own* happineſs: ſo that though they ſuffer *willingly*, and may rejoyce in it, yet it is but as of neceſſity, that ſeeing there is *no other way to heaven* but by ſufferings, and by undergoing the croſs: but yet *withal*, they *grudge*, *and think hardly of God*, they *accuſe* him of *ſeverity* and *cruelty*, and think he is *a Hard Maſter*: and they accuſe the Law alſo of *ſeverity* and *difficulty*; they could wiſh *the way* had been *eaſier* and *ſmoother*, without ſuch *croſſes*, and ſuch *hard* ſelf-denyal; they would that God would have more *pleaſed* them, and are ready to direct him a *better way*, as they think: There is indeed in them *a willingneſs* to *ſuffer* and *act*, things being *as they are*, but they do not ſuffer *freely*, they do not *chooſe* to have them ſo as they are; their *wills* and Gods *jarr*; They like not *in themſelves* the *Croſs* of Chriſt, they wiſh God had done otherwiſe, then to make their *way* to heaven ſo *Rough*; They do his Commands, but they do them as a hard and ſore Task: Theſe do indeed (as one ſays) *carry the croſs*, but they do not *follow* Chriſt: and of both theſe *ſufferers* Chriſt ſaith, *Non novi vos*, I know you not: And though all theſe be *good* Herbs in regard of the matter of them, yet a little *Colaquintida* among them ſpoils all, ſelf-ends poyſon all, 2 *Kings* 4. 39. and we may ſay of them, *Mors in olla*, there is death in the pot.

2 Kings 4.39.

Therefore I had need to ſay *to you*, as Chriſt did, *Mat.* 16.6. *Take heed of the leaven of the Phariſees, and of the Sadduces*; Take heed of the

Mat.16.6.

poyſon

poyſon of *ſelf-ends* in all you do, for you may *run* far, and act *much*, and *ſoare high*; but if Selfe be your end, you loſe *all the things you have wrought:* though it be but *a ſmall thing* as you would think, yet it *corrupts* your beſt duties: as you know, *a dead flye* is but a ſmall thing, yet it corrupts the ointment, and makes it ſtink: ſo doth this all your duties, all your actions; therefore I ſay to you, as the Apoſtle to the *Galatians*, Gal.3.3,4. *Are ye ſo fooliſh, having begun in the Spirit, ye will be made perfect by the fleſh? have ye ſuffered ſo many things in vain, if it be yet in vain?* and indeed it is ſo in vain, that there is no hope, except you ſee and amend this evil: therefore this is to be *mainly* looked to, that this *ſelf-ſeeking* in your actions and duties, do not *poyſon* and bring all you do *to nought*; for all of this Kind is but from *fleſh* and *ſelf*: but *when the glory of the Lord ſhall be revealed, and the Spirit of the Lord blow upon it*, we ſhall ſee all this is as *graſs*, and all the *goodneſs* thereof but as the *flower of the field*: therefore *ariſe, depart hence* alſo, *This is not your reſt.* Gal.3. 3,4.

But there is *a third ſort*; and *Theſe* are *They* which ſuffer with Chriſt *indeed*: and we may truly ſay of them, with St. *Peter*, 1 Pet.4.13. *They are made Partakers of the ſufferings of Chriſt*: theſe are *they* which have *caſt Anchor*, and are *entred* with Jeſus *Within the vail*, into the *Holieſt of All*: Theſe go the *third days journey*: theſe, not onely *See*, but *enter* and *poſſeſs* the Land of *Canaan:* theſe are *the Little flock* that ſhall *inherit* 1 Pet. 4. 13.

the

the kingdom: theſe are *the Poor Remnant* the Scripture ſpeaks of, *That though the number of the children of Iſrael were as the ſands of the ſea,* Ro. 9. 27. *a Remnant onely ſhall be ſaved*, Rom. 9. 27. And though all the world were *Chriſtians* in *profeſſion*, and were *Sufferers* in the two former reſpects, It is *this Remnant*, this *Poor* Remnant onely *that ſhall be ſaved*, as the 9. of the *Romans* teſtifieth; and as in the 29. Verſe of this 8. of the *Romans*, Rom. 8. 29. where it is ſaid, Theſe are they whom he makes *conformable to the Image of his Son*: Theſe are they *that enter in at the ſtrait gate*; for our Saviour ſaith, *Wide is the gate, and broad is the way that leadeth to deſtruction, and many finde and go that way: but ſtrait is the gate, and narrow is the way that leadeth unto life, and few there be that finde it*, Mat. 7. 13. Mat. 7. 13. There is in the way to Heaven ſo many *Snares*, ſet by the Devil; and ſo many *By-pathes*, and *Falſe ways*, which others have *beaten* and *trodden* before us, that a man may eaſily be led out of the *way*: many *falſe ways* but onely one true way: But very few *finde*, or *come* ever to *know*, The *True* Sufferings of Chriſt; and do we not ſee, how *many* the *Dragons tail* doth daily *Sweep down*? yea ſuch *Stars*, as we thought verily had been *fixed* ſtars, and yet are proved but *Comets*: and what numbers of theſe *glittering* Comets, even in theſe days are come *to nothing*? As you know the Dragons Taile drew down the third part of the ſtars of Heaven, even Thoſe which ſhined and Gliſtered, like ſtars in a forward Profeſſion of Chriſt.

There

There are ſome miſs this *way*, becauſe they never intend it, and for them it is *no marvel*: becauſe they never once *ſet their faces toward Sion.* But there are ſome (for my intent is to ſpeak of thoſe) that *intend* the voyage for heaven, who *miſcarry* at their firſt *ſetting out*: they miſs their *way* at the very firſt *entrance* into Chriſtianity; and ſome after they are entred in, and gone a little way, they will not venture *too far*; if they can catch *fiſh* near the *ſhore*, well and good, but they are reſolved they will not *venture* much, they will not *Sell All*, part with all, they will not *loſe their hold*, ye cannot perſwade them to *weigh* anchor, and *Hoiſe up ſails* to *lanch out into the deep*, But onely content themſelves with what they can *catch* on the ſhore, and what lies near hand, for they will not *adventure* themſelves: And theſe men are *ſo much* taken up about *the ſhell of Religion*, and about outſides, they are ſo taken up about the *letter of the word*, that they *can* catch nothing, *though they fiſh all night*, take *great pains* about it, and *toil* themſelves *exceedingly*; and yet all in vain: No *wonder* then that St. *Paul* talks of *working out our own ſalvation with fear and trembling*: and no *wonder our Saviour* bids us, *Strive to enter in at the ſtrait gate*, Luke 13. 24. for ſaith he, *many ſhall ſeek to enter in, and ſhall not be able.* Luk. 13. 24.

Some again *miſs* their way, after they are *lanched out* into the *deep*: they have loſt their *ſeamark* and their *Compaſs*, and then wander they know not whither; they mind not *perfection* and Re-

Religion for it ſelf, but *Religion* for ſome *ſelf-ends*; and ſo by ſeeking themſelves, have quite loſt themſelves: Yet Beloved, I would not be He that ſhould *diſcourage* or *diſcomfort* any manin the way to *Heaven, by no means*: and yet alſo I would have you ſet *ſure footing*, ſo that ye may not *labour in vain, and loſe the things you have wrought*: The truth is, I aim not (as you may think, and as ſome have affirmedof me) to bring your *Hell* into your *conſciences*, no otherwiſe then to ſave you from Hell; and as the Apoſtle ſaith, 1 *Cor.* 6. 11. *O ye Corinthians, our mouth is open unto you, our heart is enlarged; and though I made you ſorrowful with a letter, I do not repent*, 1 Cor. 7. 8. So if the Lord by me did ſo kindle *Hell-fire* in you here for a time, to keep you from the *Everlaſting* Hell, this were a great mercy to you, and a fruit of *true love*.

1 Cor. 6. 11.

But, I am ſure, you are all of *Davids* mind concerning *Ahimaaz*, 2 Sam. 18. 27. *O he is a good man, and he brings good tidings*: And you are good at ſaying, as in *Iſa.* 52. 7. *How beautiful upon the mountains are the feet of him that bringeth good tidings, that publiſheth peace, that bringeth good tidings of good, that publiſheth ſalvation*: Oh! thoſe are the good men, that will preach of nothing but *peace*, and propheſie *good* to you: theſe are *the onely men* with you; but I (for dealing *plainly* with you, and for *ſearching your wounds* to the bottom, to make a ſound cure) ſhall even gain that opinion from you, that *Micaiah* the Prophet had from *Ahab*, 2 Kings 22. 8. That when king *Ahab* and King *Iehoſhaphat* were met together

2 Sam. 18. 27.

Eſa. 52. 7.

2 King. 22. 8.

together to joyn battel againſt *Ramoth-Gilead*, and they had enquired of 400 *falſe* Prophets, and they all cryed *Peace, peace: Is there not one more*, ſaid *Iehoſhaphat, of whom we may enquire?* Yea, ſaith *Ahab, there is one Micaiah, but I cannot abide him, I hate him, for he never propheſieth good to me but evil:* And thoſe that were ſent for him, tell him by the way, *That all the Prophets propheſied good unto the King with one mouth*, therefore they counſel him, *ſo let thy words be alſo*: And as the prophet anſwers there, Verſe 14. ſo do I, *As the Lord liveth, whatſoever the Lord ſaith unto me, that will I ſpeak*: I ſhall not, I cannot, nor dare not (though you *intreat* me never ſo) ever ſpeak well of that the Lord ſpeaks evil of: though men may cry you up and admire *parts*, and *duties*, and *forms*, as if they were the ſubſtance, yet if they come but from *the power of ſelf*, and tend to *advance* ſelf, though others may make ſuch as *Kings* and *Princes* and *Leaders* in Religion: yet theſe, without the ſubſtance, I muſt tell you plainly, My God, my Maſter abhors: *Iſrael is an empty vine and bringeth forth fruit to himſelf*: therefore I for my part cannot propheſie peace to you, in your higheſt and glorioueſt duties on that ground: Truly Brethren, I dare not *in this place* ſpeak the *viſions of mine own heart*, but the faithful Embaſſie of my Lord and Maſter.

Mat. 7. 13.

That Scripture named before, *Seek*, (ſaith our Saviour) *ſtrive to enter in at the ſtrait gate; for many ſhall ſeek, and ſhall not be able:* And ſay I, if many ſhall *ſeek to enter, and ſhall not be able*, what

ſhall become of them that never ſeek? And know, it is ſuch a ſtriving, which made the Apoſtle compare it to *a Race, So run* (ſaith he) *that ye may obtain*: Likewiſe he compares it to a *fight, Put on the whole armour of God, and ſtand faſt*, Eph. 6. 13. he compares it likewiſe to *A wreſtling*: How intent are men in *theſe caſes* of ſtriving? they mind that thing onely: *We wreſtle not againſt fleſh and blood, but againſt principalities and powers, and ſpiritual wickedneſſes in high places*, Verſe 12. Now you know, *Wreſtlers* are very intent, and mind *the things* onely they are about, they are *very watchful* leſt they ſhould be *foiled*: Therefore examine your hearts; Do you *Thus* ſtrive? do you *Thus* wreſtle for heaven, *with all your might*? or is it not the leaſt thing that troubles you? Do you not rather mind *All other things* of leſs conſequence? or do you not mind it, and other things too with it? do you not ſeem *to offer violence to the Kingdom of heaven*, and yet your *eye* and *deſires* are another way, after other *things*; *money*, and *health*, and *ſuperiority*, *favour at Court*, and with great ones, *preſervation* of *youth*, *handſomneſs*, *decking* the body, opinion of *goodneſs* from others, and the like? Theſe you account *real* things, and worth *your labour and pains*; but as for the Heaven I ſpeak of, the way whereto conſiſting ſo much in *ſelf-denyal*, you have ſome *faint* wiſhes toward it, but the other way *runs* your *ſtrong deſires*: And if you thus wreſtle, no marvel you get the *foil*; for, let you have but *riches* and *honours*, *health and proſperity*; let

Epheſ. 6. 13.

Epheſ. 6. 12.

let you have but *beauty* and *handſomeneſs*, *long life* and *deliverances*, and the *eſteem* and *praiſe* of men, and you are well enough.

As *Mephiboſheth* ſaid to *David*, when he bid him and *Ziba Divide the land between them: Mephiboſheth* anſwers, *Nay*, ſaith he, *now my Lord the King is come home in peace, let who will divide the Land*: So, let that which is Lord and King *in thy eſteem*, come home to thee, let who will take heaven: for *health*, and *riches*, and *honour*, and *praiſe*, and *credit* in the world, theſe things you account *real* and *preſent*: for you *know* and *feel* the uſe and *benefit* of them; but as for *theſe things* to come, they are a *great way* off, we ſee them not *now* what they are, and therefore (ſay you) give us *theſe things*: and as for our ſouls, we will truſt God with them, for God is merciful; *we know it*, and he that would make us afraid *knows it alſo*, for all he *frames* and preſents us with ſuch *Bugbears*. 2 Sam. 19. 30.

Saith the Apoſtle *Peter*, 1. Pet. 4. 18. *If the righteous can ſcarcely be ſaved, where ſhall the wicked and ungodly appear?* I know the general vote of *interpreters* expounds this place of *temporal deliverances*: but you muſt pardon me, I take it not ſo (my *eyes* are too *dim* to read your *Iunius* notes upon this text) I take it as it is ſpoken, *If the righteous ſhall ſcarcely be ſaved, &c.* that is, if the *righteouſeſt*, with all his *righteouſneſs*: if the *juſt* with all his *juſtneſs*: if *Peter* with all his *tears*, if *Iob* with all his *patience*, if *Abraham* with all his *Faith*, if *Ioſeph* with all his *chaſtneſs*, if *Moſes* with all his *meekneſs*, if *all theſe* ſhall ſcarcely be 1 Pet. 4. 18.

ſaved, where wilt thou appear? what will become of thee that haſt nothing of all theſe?

And to this purpoſe I told you the laſt ſabbath, as there were ſix *ſteps* that went up to *Solomons throne*, ſo there be ſix *ſteps* or *degrees* which we muſt *Aſcend*, before we can *ſit down* with Chriſt upon his throne of *Reſt and peace.*

The firſt is, *Condemnation of our ſelves*,

Confeſſing and acknowledging our own *ſinfulneſs* and *wickedneß*, condemning and abhorring our ſelves *really* in the ſight of God, upon a true ſight of our own vileneſs.

Secondly, *Annihilation* of our ſelves, accounting our ſelves *Nothing*, *worſe* then nothing, and as it were, *beating* our ſelves to duſt in our own eſteem.

Thirdly, *Abdication* or *forſaking* all things in the world, of what nature or condition ſoever. *Uſing the world as if we uſed it not.*

2 Cor. 6. 10.

Fourthly, *Indifferency* to all things, to all *conditions*, whether to *riches* or *poverty*, to *honour* or *diſhonour*, to *health*, or *ſickneß*, to *ill report* and *good report*, to *liberty* and impriſonment, to *praiſe* or *diſpraiſe*, to *peace* or to *war*, to *fair weather* or *foul.* When all conditions are *Alike* to us, whether God makes us ſad or merry.

Fifthly, *Conformity* to Chriſt our head, folfowing him *as our pattern*, that in what *condition* ſoever we are in, *whatever* in ſuch a *condition Chriſt himſelf would do*, were he *in our caſe and condition*, the ſame do we.

Sixthly, *Deiformity*, when indeed we are no longer

longer *men* but *gods*: miſtake me not, that is, when we *act* no longer *our ſelves*, but God acts *in us*; that if we do *any* thing, yet we *ſee and feel*, and *confeſs* it is God *that doth it*; that if *we ſpeak*, it is Chriſt *that ſpeaks*; if we *think*, it is Chriſt *that thinks*; if we *go*, it is Chriſt that *goeth*: that it is no longer *I* that act any thing, *it is Chriſt that dwelleth in you*: and you and the *members* of your *body* are *given up to him a living ſacrifice*, and as *inſtruments of righteouſneſs*, Rom. 6. 13. Theſe are things *the Old man* cannot indure to hear of, They are terrible to fleſh and blood, the fleſh cannot indure to hear of Whippings and Rackings, fire and faggot. But let me tell you, that theſe things are farr ſhort of theſe ſpiritual ſufferings, Theſe are a thouſand-fold more hard to undergoe; as thoſe can witneſs, who have experience in them: nay, yet let me tell you, a man were better endure any, nay all thoſe ſufferings, Nay that a Milſtone were hanged about his neck, and He dragged to the bottom of the ſea, then not to have his part in theſe ſufferings, for they are *happy ſufferings*.

Rom. 6. 13.

Beloved, leſt *theſe things*, and the *difficulty* of theſe *Names* and of this *work* ſhould make you amazed, and make you cry out, *quis poteſt ſalvari?* who then can be ſaved? if all muſt aſcend thoſe ſix ſteps you have named, how few then have gotten, or will get to heaven?

Luke 18. 26

Therefore before I proceed any further, Let me for your comfort and encouragement repreſent unto you two things: two *Qualifications*

fications of theſe truths.

Qualification 1.

The firſt is this, That God is in you, although you know it not; as you know there are in us all thoſe parts, thoſe organs and inſtruments of life by which we breath and live, as *Nerves, Arteries, Sinews, Bones*, &c. whereof though moſt of us do not know their particular names and uſes, and how knit together, and whereof we have daily and minutely uſe of: And if any of you be Artiſts in the body of Man, you can diſcourſe thereof, and delineate plainly the *uſe* and *exerciſe* of them.

John 1. 26. And as *John* ſaid concerning Chriſt, *There is one in the midſt of you whom you know not, Ioh.* 1. 26. I ſay ſo of you, there is one *among* you, and yet alas, you *ſee him* not, you *know him* not: and as God ſaid to *Moſes, Exod.* 6.3. *By my name Almighty, was I known unto your fathers: but by my name* Jehovah *was I not known unto them.* I was the *ſame* then, but by that *name* they knew me not. So God is *the ſame* in himſelf, but he is not *manifeſted* to thee, nor in thee; that is, he lives not *in thee* (as to thee), to thy ſight and knowledge.

Exodus 6. 3.

So likewiſe the Patriarchs and Prophets before Chriſt, they knew him but not as we do now; they knew him by the name *MESSIAH* to *come*, and by *the promiſed ſeed*, and to be *He in whom all Nations ſhould be bleſſed*; by theſe names they

they knew him then; but not by the *Meſſiah* come, The *Meſſiah* born, the *Meſſiah* crucified, the *Meſſiah* riſen again, the *Meſſiah* aſcended. *Abraham*, ſaith Chriſt, *deſired to ſee my day, and he ſaw it and was glad. Ioh.* 8. He ſaw it fifteen hundred years before, but not as we ſee it. John 8.

But *theſe things* are ſomewhat *too high*, and you cannot conceive (it may be) what I mean by theſe *expreſſions*. But I ſhall come lower to your capacities, and ſhall make you acquainted with theſe hidden things, and make them familiar to you.

Saith our Saviour to *Nicodemus*, (he was one *that wanted teaching*, for all he himſelf was a Teacher in *Iſrael*; Chriſt began to reaſon with him of *High* and *Hidden* and *Myſterious* things) *Except a man be born again, he cannot ſee the Kingdom of God*; Chriſt was now *too high* for him: See (for all he was ſuch a *great* and *learned* man among the Jews) what an ignorant and a *fleſhly* anſwer he makes Chriſt, *Can a man enter into his mothers womb and be born again?* Chriſt falls *lower* to his underſtanding; (ſaith he) *That which is born of fleſh is fleſh, and that which is born of the* Spirit *is Spirit*: He falls lower ſtill, to familiar *compariſons* to make him underſtand; *Marvel not that I ſaid unto thee, ye muſt be born again. The wind* (now I am in thy element wherein thou underſtandeſt, even among the creatures) *It bloweth whither it liſteth, and thou heareſt the ſound, but knoweſt not whence it cometh or whither it goeth; ſo is every one that is born of the Spirit.* John 3. 6.

So, would you know of me how far theſe *high* truths may be diſpenſed with, and what is the *loweſt* degree in grace you muſt come to, if ye would be ſaved? *Thus*; though God call you not to that *degree* of ſuffering, as he doth ſome *others*; yet there ought to be a propenſion and an *Affection* to it, to aim at it, though you reach it not. As a child is a reaſonable creature as well as the *luſtieſt* man, and the *fulleſt grown* man; and we do not exclude it from the *name* of a man, or from the *nature* of a man: for he will be a man in time, he hath all the parts and *lineaments* of a man, and he is growing and intends towards a man. So neither do we exclude thoſe Chriſtians that are *weaklings* and *Babes* in Chriſt, neither from the *name*, nor from the *hope* of Chriſtians, though they be but *Babes*, and have not that *ſtrength* as perfect and ſtrong men in Chriſt have: You know *men* can *reaſon* and diſcourſe of things to our *underſtandings*, and can tell you *the reaſon* of their *ſtrength* and *growth*; we do not expect this in children.

Our Saviour calls the woman of *Canaan* no better then a Dog, a whelp; *truth* (ſaid ſhe) though I am ſo, *yet Lord the whelps eat of the crumbs under their Maſters table*: know this, *the beſt Chriſtians* are but *Whelps*, meer puppies and weaklings in compariſon of their *Maſter* and of that they ſhould be, and eat but the *crumbs*, the *ſcraps* that fall from their Maſters table in that regard: Alas what poor, *ungrown*, *unſhapen* creatures are they, in compariſon of their head, the

Mat. 15. 27.

Lord

Lord Jeſus Chriſt? and what fragments do we live upon, to thoſe *dainties* he would find us and feed us with, if we were but *capable* or fit for them? So, though we find not in our ſelves that ſtrength and growth that ſhould be, yet be not diſcouraged, ſo you find but a *propenſion* and *diſpoſition* toward theſe things, and to grow as much as you can, then be ſure, Chriſt will *perfect that diſpoſition* in his due time.

2 *Qualification.*

Secondly, *God accepts the will for the deed*: for (as the Apoſtle ſaith) 2 *Cor.* 8. 12. *A man is accepted according to that he hath, and not according to that he hath not*: ſo it be a real and a *true will*, a will in good earneſt, then there is no queſtion, He accepts the *will for the deed*; but be ſure it be ſo; for you muſt know (as the Apoſtle ſaith, *Gal.* 6. 7.) *Be not deceived*, do not flatter your ſelves, *God is not mocked*, you cannot deceive him with pretences; but if it be ſo, then he accepts the will for the deed.

2 Cor. 8. 12.

Gal. 6. 7.

As *David*, 2 *Sam.* 30. 21. when *Ziglag* was *fired*, and their wives and children carried away *captives* while he was abſent, *David* goes and inquires of the *Ephod* whether he ſhould purſue after the enemy or no; he was bid *go*, and he followed them, and overtook them, and overcame them; but as he followed and purſued, ſome of his men were weary, and could not go to their journeys end, therefore they tarried behind and *looked*

2 Sam. 30. 21.

looked to the *ſtuff*; but in the end, when the *ſpoil* came to be divided, thoſe that held out, and performed the work, would not let them that tarried behind *have any part with them*; yea, ſaith *David*, theſe that tarried behind ſhall have as *good a part* as thoſe that *fought*; for their will was good, they *as really intended it*, as thoſe that performed it: and this was made *a ſtatute and a law in Iſrael ever after.*

1 Sam. 30. 25.

Beloved, juſt ſo is it with our infinite wiſe God, He *ſets by* All his Souldiers alike, though he ſet ſome in the *Front*, and ſome in the *Reer*, and ſome in other offices; ſome in more dangerous places, and ſome in leſs; yet he eſteems them all *his true ſouldiers*, as well He that is weak (ſo he be faithful) as *he* that performs the greateſt ſervice.

Mat. 20. 11.

So in the 20 of *Matthew*, and the 11 Verſe, the Maſter there hired ſervants, ſome ſooner, & ſome later, ſome at the ſixth, ninth, tenth, eleventh hour but none at the twelfth; (obſerve that) none at the twelfth hour; and when he came to pay, he gave all alike; thoſe that came firſt, and had done more ſervice *murmured*: ſayes the good Maſter of the houſe, *Take that is thine; is thine eye evil becauſe mine is good?* even ſo is it with us: ſo we have a right and real *diſpoſition* to ſuffering, a *readineſs* thereunto, and as great a willingneſs *to do* much work, and *to work* all the day, if God call us to it, as to do a *little* when God calls us *not* to it; Then my brethren know, God in ſuch a caſe accepts the will for the deed: perhaps we are not actually called to poverty, nor actually to diſgrace,

Ver. 14.

grace, to whipping, to pulling a pieces with wilde horſes, to racks, to breaking of bones, to crucifying, as you know ſome have been: Though we are not called *to do* what others are, ſo we do what we can, and are *faithful* in our talent, and ready to imploy a greater talent to more advantage, if it be Gods will to call you to it: But know, all *muſt ſuffer*, leſs or more; for ſo much is included in the Parable; the laſt that was called was at the eleventh hour; there was none called at the twelfth; he that was called laſt, wrought one hour in Chriſts vineyard: Chriſt will have *one hours work done before night*; take notice of this: and to return to our former Simile.

A Captain that hath Souldiers, all ſtand not in the *front*; he dyes a Souldier, that dyes in the battel (let it be where it will) as well as he that dies in the *forefront*: The Lord is called in Scripture *The Lord of Hoſts*: we are part of his Souldiers: he hath *heavenly* Souldiers, as well as earthly; It is ſaid of the Angels, that *they are Ready to do his will*, Pſal. 103.20. they *are all* ready, yet we read but of a few of their names that he ſent of errands; yet thoſe that he never ſent, *are* as truly *part of his heavenly hoſts*, as thoſe that he doth ſend; they are *as ready* and willing as thoſe that were ſent. So thoſe Chriſtians that ſuffer not ſo much, which he takes away in youth, & in the infancy of their Chriſtianity, theſe have the title of Souldiers, as well as thoſe that live to their full age, and to be fathers in Chriſt, and have ſuffered never ſo much; All is one, ſo we be *in a willingneſs*

Pſal. 103. 20.

neſs and *readineſs*: onely deceive not your ſelves: I know if I ſhould ask any of you of your willingneſs and readineſs, you will ſay, you are willing, and he is not *a true Chriſtian* that deſires not to be ready to do Gods wil & to grow in grace: yes, yes, we are taught that (ſay you) in the Lords prayer, to pray, *Thy Kingdom come*, and *thy will be done*.

I, I, I know well enough, you have *words enough*, very good words, you have *Religion* at your fingers, and your tongues end: it is true, we all of us cry daily, *Thy will be done, thy Kingdom come*, and it may be we have ſaid theſe words a thouſand times over: and yet it may be, *we are* of the number *of them* that ſay, *We will not that thou ſhalt rule over us; let us break their bonds, and caſt away theſe cords from us*, Pſal. 2.3. I, and it may be we faſt and pray, and *tye our ſelves to a conſtant rule*, which we will by *no means* omit: and yet be like thoſe in the 1. of *Iſaiah*, give God very good words, *draw near with our mouthes*, and honour him with their lips, but yet our hearts are far from him, and *we will* have *our own will*; God nor his wayes neither ſhall croſs us of that: And if ſo be God will but let us have *our wills*, we will then give him ſervice enough in this kind, bodily ſervice, and bodily exerciſe more then he would have *weary him* with ſacrifices, I and our ſelves too.

Pſal. 2. 3.

Brethren, what ſhall we think of thoſe men that daily pray for the life & health of the King, & the extenſion of his power & government, and yet do nothing but plot treaſon? are theſe loyal ſubjects?

So

So it may be you will ſay with *Paul*, *To will is preſent with me, but to do I know not how to perform*, Rom. 7. 18. I require you therefore, *as you will anſwer before God Almighty, and his elect angels*, that your willingneſs be true and real, & not pretended, that there be as true and as great willingneſs, as there is in a man that is hungry *to eat*: and to be as willing as a thirſty man *would drink*; & then if it be ſo, I ſay as you ſay, & as the Apoſtle ſaith, he will *accept the will for the deed*; & moreover he will *work* the deed: It is with God, as it is with a man looking in a glaſs, if you go to it, it will go to you; if you go from it, it will go from you; if you look proudly, it will do ſo too; if you ſmile on it, it will ſmile on you; if you kiſs it, it will kiſs you: juſt ſo it is with our God; *with the juſt man thou wilt ſhew thy ſelf juſt; and with the froward thou wilt ſhew thy ſelf froward; with the pure thou wilt ſhew thy ſelf pure*, Pſal. 18. 25, 26. if we do but ſo much as incline to God, God will incline to us: As ſoon as the Prodigal inclined, and had but a thought to turn again to his father, his father was ready to turn towards him: for ſays the Text, *Luke* 15. 18, 19, 20. *While he was yet afar off, he ſaw his ſon and ran to meet him.*

Rom. 7. 18.

Pſal. 18. 25, 26.

Luke 15. 18, 19, 20.

Having premiſed theſe two qualifications, like *a nail in the ſanctuary* to Rivet you to your hope, we come now to ſet our feet upon the firſt ſtep that leads us up to *this Throne* of Perfection and *Reſt*: But, here ſtands [A Lion] in the way (the ſluggard ſaid ſo in the *Proverbs*, to excuſe his idleneſs) when there was none: but here ſtands a Lion

2 Theſ. 2. 7. 1 Pet. 5. 8.

a Lion indeed; *A Roaring* Lion, that doth hinder, & will hinder, till he *be taken* away; He ſtands *continually* at the foot of theſe ſteps, *ſeeking whom he may devour*, and will ſuffer *no man* to come near: And he ſtands *compleatly Armed*, & bids men *adventure* if they dare, they come upon their perils.

All the imitable actions of our Saviour we are to follow, though not his miracles, as to cure the *blind*, and heal the *lame*, and raiſe the *dead*, and the like: but he hath ſet us *a pattern* wherein we ſhould all imitate him; for He being *Lord of all*, yet he became leaſt of all; although he was God *equal with his Father*, yet he *Emptied* himſelf, and *poured out all his glory*, and became as a *ſervant*, ſubmitting himſelf to death, yea, to the *death* of the croſs: then which deſcription I cannot give you a more plain ſhorter, or more infallible *compendium* of his *ſufferings*, which will aſſuredly draw after it, Being glorified *with him*: Herein ye muſt imitate him, herein ye muſt ſuffer with him, and Herein ye ſhall be *Glorified together*: underſtand I pray you, I do not ſay ye muſt be *poor* as Chriſt was poor; I do not ſay ye muſt be *whipt* as Chriſt was whipt; that ye muſt be *crowned* with *thorns* as Chriſt was: this is more then I know: I know not what God may do with you in that regard, whether he will call you to this or not; nay, if I ſhould tell you ſo, this were *To begin at the wrong end*; for if you ſhould do All this, and undergo *never ſo much*, the utmoſt miſery that ever man endured upon earth, name what death and torture you will, it doth not neceſſarily

Phil. 2. 6.

ceſſarily follow *That ye ſhall be glorified with him*: As *a man* in a feaver, if you apply never ſo many medicines outwardly to the skin, it will do him no good; you muſt alter ſomewhat within before ye can cure him: ſo if a man *ſuffer* never ſo much outwardly in his body, if you alter not the heart within (for *all evil is in the heart*) till that *be made clean*, till there be a ſuffering there, there is no good done; till then, we ſuffer not with Chriſt, *viz.* to be emptied of our ſelves, to be made Nothing, to forſake our own will, &c. *theſe* are ſufferings indeed; all other outward and bodily ſufferings are but the ſhadow; theſe are the ſubſtance, and the *True* Sufferings: This is, *to ſuffer with Chriſt, that ſo we may reign with him.* Mat. 15. 11.

I ſay herein we muſt imitate Chriſt in theſe two things ſpoken of, *Phil.* 2. 6, 7, 8. *Let this mind be in you, which was in Chriſt Ieſus, who being in the form of God, thought it no robbery to be equal with God, but made himſelf of no reputation, and took upon him the form of a ſervant, and was made in the likeneſs of men; and being found in faſhion as a man, he humbled himſelf, and became obedient unto death, even the death of the Croſs*: we muſt be *Empty* and *Humble*; empty thy ſelf of all thy gifts, yea of all thy graces: down with, not onely *your infirmities* and *weakneſſes*, but *throw down* your *Crowns*, *before the Lamb that ſitteth on the Throne*, Rev. 4. 12. and proclaim, *All glory, all honour, and all power be unto him for ever*: I ſay, down with all your graces, your excellencies, that wherein you really do excel, throw all down Phil. 2. 6, 7, 8. Rev. 4. 12.

down before him, your real excellencies, all muſt be thrown at the feet of the Lamb: *he hath filled the hungry with good things, and the rich he hath ſent empty away*, Luke 1. 53. But here ſteps in, and here ſtands in our way the old *Adam*, the old Serpent, Lucifer, Fleſh, Selfneſs, &c. he hath *divers names*, for *our better kowledge of him*; and when he heareth of theſe ſufferings, he cryes, *Oh Maſter, favour thy ſelf*, Mat. 16. 23. *none of theſe things ſhall happen to thee*: what needeſt thou go this way? here is a killing way indeed; *live ſtill*, fill thy ſelf with riches, and *fill thy ſelf* with pleaſures, and *fill thy* ſelf with wiſdome, &c. you will find the benefit of it: but you know Chriſts anſwer, *Get thee behind me Satan, thou art an offence unto me: for thou ſavoureſt not the things that be of God, but thoſe that be of men.*

Luk. 1. 53.

Mat. 16. 23.

Object. But it may be you will ſay to me, What do you tell us of the *old red Dragon*, and Lucifer, and of the Devil, &c. *we have nothing* to do with any of theſe things; tell thoſe of them that it concerns: I hope there is none of us poſſeſt; ſome are ready with *Peter* to curſe bitterly, ſwearing, *I know not the man*: I never ſaw any of *theſe* things; *What ſtrange things will this babler make us believe? what will he bring us to at laſt?*

Object.

Mark 14. 71.

Anſw. Beloved, I anſwer; Have patience with me, Did any of you ever ſee his own eyes, His own face, except in a glaſs? though you think you never ſaw the Devil; yet had you looked into Gods book, *there* you might have *ſeen* him *in you*: There you are bidden *to fight* with your own ſelves,

Anſw.

ſelves, with your own *deſires*, with your own *affections*, with your own *reaſon*, with your own *will*; and therefore if you will find your *enemies*, never look *without*; if you will find out the Devil, and what He is, and what his nature is, look within you; you will never *find him* without; there you may ſee him *in his colours*, in his *nature*, in his power, in his effects and workings: but my fear is, *that hearing you hear and underſtand not, and ſeeing you ſee not*, Mat. 13. 14.

Mat. 13. 14.

Again, You never ſaw your own ſouls, did you, but onely in the effects? it may be you never ſaw this *Fiery red Dragon*: but in his effects you may ſee him daily: *From whence come lyes* (ſaith the Apoſtle *Iames*) *and wantonneſs, and pride, envy, hatred, debate? come they not from hence, even from your luſts?* James 4. 1.

Jam. 4. 1.

In the time of the Law there was much a do about the leproſie, the Prieſt muſt come *and look on it* again and again; much ado there was, and all was *to this end*, that they might know it, that ſo they might avoid it: So we ſhall never avoid *this Old Serpent*, this bloody Dragon, if we do not learn to know him, to know him in his effects *in us*: and as I ſaid before, we cannot come to ſet our foot ſo much as on this firſt ſtep, leading up to *Solomons* Throne, but we ſhall find *HIM*, this Giant, this *Goliah* Armed, being full of ire, terror, and dreadfulneſs, ſtanding in our way: and there is *no coming near*, without he be overcome, ſubdued, conquered, *and taken away*.

And now I have *This dreaful Dragon* to fight

withal, *For I have deſired it* Through the power of God, to give him ſuch a blow, that he may be mortally wounded in you and me: I deſire that it may be with me, as it was with the *ſword of Saul*, and the *bow of Ionathan, which never returned empty or in vain, from the blood of the ſlain, and from the fat of the mighty*, This *Mighty NIMROD.*

2 Sam. 1. 22.

And when I have gone over his ſeveral names, and opened them, I hope to diſcover him ſo to you, that you may ſay experimentally, as *Abigal* ſaid of *Nabal*, *Nabal is his name, and ſo is he*, 1 Sam. 25. 25. *Nabal* is his name, and ſo is his nature: if he be called, *Satan*, that you ſhall ſay I have found him Satan to me, which ſignifies Seducing, and ſo is his nature: if he be called the Old man, the Old man we have found him in our practiſe: if called the Red Dragon or the Strong man, or what elſe he is called ſo we have found him in his effects to our poor ſouls: And I have deſired to diſcover him; and now I have fallen upon it, God grant I may do it effectually, even to the aſſaulting and raſing his ſtrongeſt and moſt *ſpiritual* wickedneſſes and *ſtrong holds* in you and me, that I may now have a deadly blow at the *Head* of this SERPENT, that hath ſo *long* and ſo *often* bitten my Heel, and wounded *you* and *me* when we felt it not.

1 Sam. 25. 25.

But my Endeavours and my Wiſdome, nor my ſtrength will do no good, he is too *MIGHTY* for me to encounter with, neither *go I againſt Him with Sword or Spear, but in the name of*

THE LORD OF HOSTS.

FOR

FOR THE BATTEL IS THE LORDS. 1 Sam. 17.45.

The feeling of theſe things *in your ſelves* will be farr beyound my deſcribing them.

Neither will I bring any *Rayling accuſation* againſt him, (but onely ſuch as the Scripture hath given him) and onely ſay, as the Arch-Angel *Michael* ſaid when he and his Angels fought with the Devil and his Angels, *Iude 9.*

THE LORD REBUKE THEE.

SERMON II.

ROM. 8. 17.

If ſo be that we ſuffer with him, that we may be alſo glorified together.

I Brought and Reduced the laſt Sabbath, all the imitable ſufferings of Chriſt (for ſome of them are not imitable in manner, nor alwayes in the matter, none of them in the meaſure) to the expreſſion of two words:

κένωσεν, ἐταπείνωσεν ἑαυτὸν.

1. ἐκένωσεν } ἑαυτὸν
2. ἐταπείνωσεν } Phil. 2. 7, 8.

Phil. 2. 7, 8.

Firſt, *He humbled himſelf.*
Secondly, *He emptied himſelf.*

And in theſe two things conſiſts our ſuffering with Chriſt: it may be to be whipt with Chriſt, to be poor with Chriſt, to be reproched with Chriſt, to ſuffer death with Chriſt, &c. it may be we are not called *to theſe*, neither matters it whether we do or no *ſuffer* in that kind, *except God calls us to thoſe conditions*: But in theſe two *we muſt of neceſſity ſuffer with Chriſt, if we would be glorified with him*: *He was found* (ſaith that Text) *in the*

the form of a ſervant, he was Humble as a ſervant, He that was Lord of all glory, emptied himſelf of all that glory which he had with the Father, being God equal with him, in full power and glory; yet he emptied himſelf, pouring out all *his glory*, and *made himſelf of no reputation and indeed he became a* Servant *of* Servants, *as you know, who calls himſelf ſo.*

And (as you may remember) the laſt day, when we intended to diſcover *thoſe ſix ſteps* that led up to *Solomons* Throne, to this Throne of Humility, we found there a HUGE Porter; *viz. the ſtrong man* Armed, ſtanding at the foot of theſe ſteps: whom we intend *to deſcribe to you by opening thoſe names* that the Scripture gives him: I reckoned them twenty in number.

1. *The Old-man.* 2 *Adam.* 3. *The Serpent.* 4. *Lucifer.* 5. *The Red Dragon.* 6. *The Roaring Lion.* 7. *The Devil.* 8. *Antichriſt.* 9. *Sin.* 10. *Rebellion.* 11. *Falſe light.* 12. *Darkneſs.* 13. *The Fleſh.* 14. *Selfneſs.* 15. *Propriety.* 16. *Self-love.* 17. *Our own will.* 18. *Error.* 19. *Satan.* 20. *The evil one.*

And except He be *taken away* and removed which till then *will Let*, there is no aſcending *any* one of theſe ſteps. 2 Theſ. 2. 7.

The firſt of which was *Condemning our ſelves.*

The ſecond *Annihilation of our ſelves.*

The third was *Abdication, or forſaking all things.*

The fourth, *Indifferency to all conditions, to health and to ſickneſs, to plenty and to want, to good*

report and to evil report, to fair weather and to foul: ſo that ye might ſtand indifferently affected to theſe eſtates, or to any other: ſo that they know not which to chooſe, as willing to have one as the other, if God pleaſe.

The fifth was *conformity in all things to Chriſt*; imitating him in all imitable actions.

The ſixth was *deiformity*, as I may ſo call it, when we are ſo given up to God, that we no longer act, but when we act, it is God that acts, when we ſee, think, ſpeak, go, it is not *we*, but God: and (as I ſaid) when I had thought to come to thoſe 6 ſteps, we found that *He that will withhold will withhold until he be taken away*: That Great Goliah and Armed; If we do but *offer* to ſet a foot *on any* of theſe ſteps, we muſt look for *ſtriving*; expect to fight *a great battel*, we muſt look for much *reſiſtance*; therefore before we come to draw near, we muſt labour that this Armed Man be removed *and taken away*; or elſe we ſhall neither confeſs our own *ſinfulneſs*, nor our own *nothingneſs* and *vileneſs*, nor be content to forſake all, nor to be indifferent to all things, nor any of the reſt,

2 Theſ. 2. 7.

For thus he objects to thee, *viz.* this great *red Dragon*, this *GOLIAH, SATAN, LUCIFER*, &c. What needs all this ſtir, *condemning* thy ſelf, and *annihilating* thy ſelf, and *forſaking* all that thy heart could delight in? &c. What needs all this adoo? had all (*doeſt thou think*) that went before thee, ſuch a difficult way to heaven? no, no, *favour thy ſelf*: Maſter, Maſter,

ſter *Be good unto thy ſelf; none of theſe things ſhall happen to thee*, as *Peter* ſaid to *Chriſt*, *Mat.* 16. 23. This is *new doctrine indeed*: had you ever ſuch counſel given you *as this*, before this *odde fellow* came? yet I beſeech you examine your ſelves (I beſeech you bear with me) Have ye not theſe thoughts within you? Then If you will but confeſs, this. This is *the man*, the *old man*, the *Lucifer*, the *Devil* that we go about to deſcribe: Are you not ready to ſay when you hear theſe things, *What new doctrine is this*? what do you tell me of the *red Dragon*, and the *Serpent*, Antichriſt, and the *Roaring Lyon*, &c. We know *none of theſe things*, we are *Chriſtians*; And no ſuch things appear now adayes: indeed in our *fore-fathers* dayes, we have heard that there appeared SPIRITS and HOBGOBLINGS, and ſuch kind of things; but that was in the dayes of Popery and blindneſs: but now the light hath *vaniſhed* all theſe things, and you are ready with *Peter*, *Mar.* 14.71. to Curſe and ſwear *we know not the man ye ſpeak of*: we have heard of Dragons ſpoken of by ſome of the Prophets, that have been in the wilderneſs; and of *Adam* our firſt father, but he is dead long ago: and we have heard of the *Owls in the deſerts*, and of the *Scritch-owls*, and the *Ims* and *Oyms* of the Deſert, ſpoken of in *Iſaiah*: but alas to day, theſe things are old, and concern not us, and are forgotten long ago: You have: ſay you ſo? and *concern not* you? Alas, Alas, but for all this, I ſay unto you, *There is one in the midſt of you, whom you*

Mat. 16. 23.

Act. 17. 19.

Mar. 14. 71.

Iſa. 13. 21.

Joh. 1. 26.

whom you know not; See I pray you if this Dragon, theſe Serpents, theſe Owls, Ims and Oyms, be not *in you* and *among you*, and you *know them not*, And truly I believe you will tell me you never heard of ſuch a doctrine as this before; you have been Profeſſors this 20, 30 or 40 years, and you never heard that theſe things were *in you* before: you have indeed heard and read of ſuch things, but *you thank God* you can waſh your hands in innocency, and you were never taught ſo, nor ever believed ſo: And I believe as in 1 *King.* 22. 12. all the Prophets propheſie ſo and ſo, and propheſie good, and ſay you, ſhall we believe *this oddefellow?* He hath already made us believe that we are Devils, and now he is at it again; and he would perſwade us that we are Serpents, nay Antichriſt, and Dragons, and we know not what.

1 King. 22. 12.

Well, Notwithſtanding all this (as the Apoſtle ſayes) *Heb.* 13. 22. I beſeech you *ſuffer the words of exhortation*: Truly Friends we muſt ſuffer this *proud fleſh of ours* to be *pulled out* by the roots, it will elſe deſtroy *the whole body*: Let me pray you to *Iudge your ſelves that ye may not be judged*, 1 *Cor.* 11. 31. Nay judge your ſelves, and ye ſhall eſcape the judgment of God; God will certainly judge you to be ſo, as we have ſhewed; Now, if you would eſcape his judgement, then *be content* to judge ſo of your ſelves to prevent his judgment.

Heb. 13. 22.

1 Cor. 11. 31.

And as *Peter* the Apoſtle ſaith in another caſe, *Acts* 2. 29, ſo would I to you, *Men and brethren, let me freely ſpeak unto you of the Patriarch David,*

Acts 2. 29.

David, &c, So more *boldly* and *freely* let me confeſs before you; As all theſe things are in you, ſo verily I find them daily in my ſelf, and from mine own experience, and I deſire to *communicate* the knowledge thereof unto you: And I would not that you ſhould think This Deadly *Enemy A friend,* and this *Domeſtick, A ſtranger.*

And in preaching to you, Beloved, I aſſure you I deſire to preach to my ſelf; I judge you no more then I judge my ſelf; I am *peccatorum primus, of whom As ſaith* the Apoſtle, *I am Chiefe;* As bad as any of you all: Therefore I accuſe you not more then my ſelf. If I look for devils, the old Man, Sin, Antichriſt, and Dragons, or Oſtriches, or the Ims and Oyms of the Deſert, or Lucifer, or the Hiſſing Serpent, &c. alas, alas, I find I need not look far, they are nigh me, they *are all in me*: And indeed there were far more hope *of you* to ſee and confeſs it, then to deny and deſpite what is repreſented unto you.

Well then, that I may come to open H I M to you, that by His names you may know him; for I would fain bring you acquainted *with this great ſtranger* to you, though he be your daily gueſt: as S. *Iohn Baptiſt* ſaid of our Saviour, *Ioh.* 1. 26. ſo ſay I, *There is one in the midſt of you, whom you know not*: namely, Antichriſt, this *Devil,* this *Darkneſs* and *Blindneſs,* with *all other* his names whatever He may be called; and this I would have you know ſo as your ſelves may ſee and feel that he is in you, *In the midſt of you*: ſo that you may both *Hear* him and *See* him. I beſeech you arraign

Joh. 1. 26.

arraign and examine your ſelves: for I would fain make you all *Iuſtices, and Iudges* of your ſelves, And I ſhall ſhortly ſhew you your Commiſſion; and I pray, when you hear your ſelves *Arraigned* by any of thoſe ſeveral names, anſwer to your names, and cry, Here, Here; and ſay to your ſelves, as *Nathan* to *David*, and clap your hand on every ones breaſt, and ſay, *Thou art the man*: and alſo I would have you to anſwer as *David* to *Nathan*, *I have ſinned*: and this is the way for me to pronounce to you that Abſolution, *The Lord hath put away thy ſin.*

2 Sam. 7. 12.

The firſt Name then, I ſay, which oppoſeth it ſelf againſt this our True and BLESSED Conformity with Chriſt in thoſe ſufferings, formerly mentioned,

Rom. 6. 6.

He is called *the OLD man, Rom. 6. 6. Knowing this, that our old man is crucified, &c.* And he is ſo called, not becauſe he is Old and *Ancient of dayes*, but becauſe, He is The Old-man *in our practice*: we are begotten with him, As *David* confeſſes *Pſal.* 51. *In ſin I was begotten and brought forth*; and it were better for us *we had never been born*, then to be *but ſo born*: we are by *nature* (ſayes the Apoſtle) *Children of wrath, Eph.* 2. 3. Thus God and his Word accounts of us: what *Lands* ſoever we have, and what HEIRS ſoever we be, what *Honours* and *Titles* ſoever we have, *Our father is an Amorite, and our mother an Hittite, Ezek.* 16. 3. we are without God, *Strangers to the Common-wealth of Iſrael, &c.* thus we are in Gods eſteem, what ever glo-

Pſal. 51.

Eph. 2. 3.

Ezek. 16. 3.

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ry and ſplendour we have to the *world*; let Lords and great ones mind this, as our Saviour tells *Nicodemus, A man cannot enter into the Kingdom of God but he muſt be born again, Ioh.* 3. 3. theſe were his words that ſpake * So true *as never man ſpake*: He whoſe words could admit of no untruth: *Paul* indeed ſaith, *now I ſpeak*, and *now the Lord*, and *this the Lord*, and *now I*: but here is one that alwayes ſpoke the words of God; he never ſpake of *himſelf*: But ſaith he, verily, verily a man *muſt be born again*; whatever it be that tends not to *Regeneration*, muſt be cut off, it muſt be brought down.

Joh. 3. 3.
* Divers Earls and Lords being there preſent. E *Holland* E. *Mulgrave*, &c. and other his intimate acquaintance.

Thus, I ſay, this STRONG MAN ſtands in our way, under the name and term of the *OLD Man*; but he is not onely a Strong man, but he ſtands alſo *Armed*: Therefore the more ſtrong, the more Terrible, The more Hard to Reſiſt, And he wiſhes us, to keep back and not to adventure upon our own ruine.

And his Armour is *Cuſtome in ſin* and *Preſcription*: How hardly is a cuſtome broke? a man can aſſoon *die* as leave an old cuſtome, *Eph.* 4. 22, 23. That is, *That ye caſt off, concerning the converſation in times paſt, that OLD MAN, which is corrupt through the deceivable luſts, and be renewed in the ſpirit of your mind*: and ſaith *Ieremy, Can the Leopard change his ſpots, or the Blackamore his skin? Ier.* 13. 23. *Can cuſtome in ſin be broken?* if it can, *then may you learn to do well, which are accuſtomed to evil*; if it be broken, I am ſure, it was never by your will or power, you may

Eph. 4. 22, 23.

Jer. 13. 23.

may thank God for it: He it is that hath overcome this Man Armed; You your ſelves could never have overcome him: It may be here is in this Congregation a good number of Chriſtians, real Chriſtians, and you have overcome this *Old man*, but how? you may thank God for it; you had never been ſo, nor had ever overcome, had not He been; and had not he *fought* for you, you had never overcome him: Cuſtome in ſin is a *great matter*, as *Auguſtine* ſpeaking of his converſion, Saith, That when he was reſolved to forſake his *ſins*, then *Cuſtom in ſin* came and ſet upon him, and ſayes he, All my *ſins* and all my *Old delights* came before me, *Crying unto me*, What, will ye leave us now? what, We that have been ſuch Old Companions, loved ſo dearly, will you now forſake us? Have we not often given you *much delight* and *content*, and muſt we now part, and part for ever? And ſo part, as never to *ſee* one another again? So that *Cuſtome in ſin* may well be called the *Armour* of this *Old man*, for it is A Strong *Armour*.

A ſecond name is *Adam*, and yet not excluding *Eve*: good women, do not think ſo, But I may ſay as S. *Paul* ſayes, *Neither is the* MAN *without the Woman in the Lord, nor the* WOMAN *without the Man*: So may I, Too truly ſay, neither is the *Man* without the *Woman* in the *Devil*, nor the *Woman* without the *Man* in the *Devil*; and ſo *both are in the tranſgreſſion*: nay, the woman was firſt in the tranſgreſſion, 1 *Tim.* 2. 14. the *whole man* is defiled, Soul and Body. And we call

1 Cor. 11. 11.

1 Tim. 2. 14.

call it [*Adam*] becauſe, It hides it ſelf from God, and becauſe *by it* as by *Adam*, *Sin entred into the world*: as in our form of baptiſm we pray *That the Old Adam* may be ſo buried in us, and that the *new man* may live and grow in us. But, What did *Adam*? He hid himſelf: This is *one* property in this *Old Adam*: when *Adam* had ſinned *He Hid himſelf* (as he thought) from God: And God asks him, *Adam, where art thou*? but what *a vain thought* was this in him to think to hide himſelf from God; From His all-ſeeing Creator and Maker? But, This *Adam* had ſome LEAVES to hide himſelf among: that is, ſome *Excuſes*, for He is not Unarmed: for in what ſhape ſoever he is repreſented, he hath Armour *Fitted* to him.

And his armour in this is *Amolition of the crime*, putting it off *himſelf*. And even thus Do not we do as *Adam* did? Hath not he taught us the Trick of it, to *Hide* our ſelves from God? though we no not do as *Adam* did, to run among the trees, yet we do ſomething equivalent, ſomething like it: ſo that we are not onely *Adam* (naked) but we, (even as *Adam* did) ſow fig-leaves together for Aprons: Rather then *Adam* would accuſe himſelf, he would accuſe the woman, and then the woman the *Serpent*: nay, rather then he will be guilty, or confeſs his ſin, he will accuſe *God himſelf*; *Thou gaveſt me the woman*, ſaith he: So, do not we do the ſame? Rather then we will accuſe our ſelves, we will accuſe God; If we be charged, why haſt thou done this? Gen. 3. 7.

this? Oh, I could not help it; it is this fleſh that thou *gaveſt me*; is not this our caſe? why haſt thou done this thing? we have our anſwer ready, *The ſpirit is willing but the fleſh is weak*, Mat. 26. 41. the fault is not in us, but in this *weak and frail fleſh*, that thou haſt given us: but God anſwers this Old *Adam peremptorily*, thou belyeſt me, I gave thee not *Thy fleſh* to deſtroy thee, *Thy deſtruction is of thy ſelf, O Iſrael*, I am free; I gave thee *fleſh* to a good end, but Thou haſt abuſed it: Therefore *Accuſe thy ſelf*, for all evil is from thy ſelf; Blame not me in ſaying, *The fleſh that I gave thee*; and that I have not done well in giving thee ſuch a *frail and weak* fleſh, which thou art not able to *bridle* and *govern*: Saith God, all I created, *behold* it was *very good*: But lay the blame on your ſelves, *All* that is given you, is *given for your good*, if you abuſe it not, and turn it to evil, to your ſelves: This was a good argument, as *David* uſed it, but not as we, and as this Old *Adam* uſeth it; for *David* often complains of the weakneſs of his Fleſh, and that he could do nothing, and he had no ſtrength, and that his *bones were broken*, and he was *all to peices*: *David* did it by way of *Argument*, that God would have pity upon him, and ſtrengthen him; but we do it that we may be excuſed for all we do, without deſire of amendment: therefore away with theſe ſhifts, *And give glory to God*: Confeſs, confeſs, that it is *thy* ſin, and thy tranſgreſſion; and confeſs *Thou art The man.*

Mat. 26. 41.

Hoſ. 13. 5.

Pſal. 18.

2 Sam. 12. 7.

A Third name, he is called *The SERPENT*; and

and in *Iſa.* 1. 27. he is called *Leviathan, that crooked Serpent.* Iſa. 1. 27.

Now he is called *The Serpent* from that curſe, *Gen.*3.14.becauſe he *Goes upon his belly*, and eates *The duſt of the earth.* Gen.3. 14.

Object. But what Are we ſerpents then ? and do we eat of the duſt of the earth? *Obj.*

Anſw. Yes : *This Serpent* is the fleſh, which firſt came to the woman, and tempted her; for *Eve* I take to be meant of the *ſenſitive*, and *fleſhly* and inferiour part ; and *Adam* to be meant, the *rational* and the *higher part* of man, *viz.* The Reaſonable Soul : Now this Serpent, *the fleſh*, or this carnal part, doth not firſt and immediately ſet upon *Adam* ; for *Adam* might have reaſoned it out with him : but he firſt ſets upon weak *Eve*; *He Arreſts* firſt, The *ſenſitive* part, becauſe that it is next unto the Fleſh, and very little differing from the fleſh : And then at laſt, by degrees, he comes *to Adam*, and that By *Eve*; And ſo, by that means the Senſitive *prevailed* over the Rational, *Eve* over *Adam*, and the *Woman* over the *Man.* *Anſ.*

Object. I, but Sir, by your Favour we do not lick the duſt as Serpents ? *Obj.*

Anſw. But we do, and that according to the Letter ; All that ever we ſee, ſmell, touch, taſte, hear, *all* is but the duſt of the earth, for this Serpent Licks Duſt, and Lives by Duſt, and all our Senſes are Fed with Duſt : for if we ſee *Beauty*, we ſee but *beautiful duſt* ; if we touch *gold*, it is but thick *clay*, thick duſt : if we ſmell any thing, they *Anſ.*

they are but vapors from the earth; if we taſte any thing, it comes from the earth, and to the earth it returns: If we hear any thing that pleaſes the ears, Its but Aire contracted into a Sound; All that we account of, and eſteem, All that we Reliſh and delight in, All, is but the duſt of the Earth; Beloved, methinks theſe things ſhould make a man abhor himſelf; we ſee how *naturally* men abhor Serpents, becauſe they are made of ſo contrary a nature and diſpoſition to men: And if *This ONE Serpent* be ſo loathſom and terrible, And *Unarmed*, what is He, when he is *Armed?*

And his Armor is, His *Subtilty*, that is, his *Wiſdom*: and that you will think ſtrange; Our Saviour ſaith, *Be wiſe as Serpents*: But wherein conſiſts His Wiſdom? It conſiſts in this, That whenſoever this Serpent *Sees* himſelf Aſſaulted, and like to be Overcome, That he will do all he can to defend his Head, to keep that ſafe; For *life is in the Head*; 'Tis certain, ye may wound him in the Tail, and he will recover that well enough: For let a man come into a garden *overrun with weeds*; And, to deſtroy theſe, ſhall go and cut off all the tops of them; we know, that This hath not *killed* the weeds; for *the roots* are there ſtill, and will *ſpring again*: So, for a man to cut off This particular ſin, And That particular ſin, and not to pull up ſin by the roots, it is never the near; after a while they grow the ranker, and the ſtronger: if we would deſtroy it, we muſt ſtrike at the Root of ſin, *at the life*, at the Head; for *that is it that was promiſed* in the 3 of *Geneſis*, *Thou ſhalt*

Gen. 3. 15.

ſhalt bruiſe his Heel, but he ſhall break thine Head: If at any *time, we Miniſters* go about to reprove you of your ſins, you can endure us *well enough*, ſo long as we cut off *but the laps of your garments:* And you can be well contented to hear us; I, and to reform and obey our Doctrine; but if once we come *to meddle* with the root, *with the life* of ſin, Then you will ſtrive, then you will wreſtle and fight to ſave that, and you will never fight in earneſt till then, and then *you will Fight*: Oh ſave The *HEAD*; Save the *LIFE* of your *Sins* and *luſts*. 1 Sam. 24. 11.

A fourth name is *Lucifer*; you know the place, *Iſa.* 14. 12. *How art thou fallen from heaven, O Lucifer, Son of the morning? how art thou cut down to the ground which didſt weaken the Nations? for thou haſt ſaid in thine heart, I will aſcend into heaven, I will exalt my throne above the ſtars of God, I will be like the moſt High: yet thou ſhalt be brought down to hell, to the ſides of the pit, &c.* Iſa. 14. 12.

Now it may be you will ſay unto me; Nay ſir, you have made us *bad enough* already, do not make *us Lucifers*, the Prince of Devils: *who are they*, or *where are they* that will offer *ſuch high preſumption*, To Aime at Gods *Seat*, or to *Exalt themſelves* above the *Stars of God*, or to be *like* unto God? Heſt. 7. 5.

I Anſwer, This *Lucifer* Is ſpiritual pride when the heart *prides it ſelf* in its own *excellencies; viz.* Such thoughts as theſe: See, ſee, what an excellent creature man is made, *But little lower then the Angels?* O what a Regard *God* hath unto Pſ. 8. 2.

man? *He hath crowned him* with glory and honour: he hath given him *Dominion* over all the works of his hands; *and hath put all things* under his feet: Hath not he made the Earth to bear me, *and the Sun to ſhine* upon me, *The moon and ſtars to do homage and ſervice to me*, and all *creatures to feed and clothe* me? Oh! what Excellent graces have I? How have I *excelled* other men? I have made a fair and *long progreſs* in Religion: Oh *Brethren, Brethren*, what ſhall I ſay? I never wonder that *Cain* was ſeduced *by hatred and envy*, and *Lamech* overcome by *luſt*, and *Abſalom* to fall by *Ambition*, and *Abiram* by murmuring, *Iudas* by *covetouſneſs*, the *Richman* by *gluttony*, and that *Simon Magus* was overcome by *covetouſneſs*, and the like. But, here is the *miſery of all miſeries*, and the height of all aggravations: For a man to go to hell *by his Religion*, and profeſſion of *truth*: for a man to go to hell *by hearing of Sermons, By receiving the Communion, by praying, by preaching, by abſtinence, By overcoming of Vice, by Reſiſting of ſin, by giving of alms*, &c. to bleſs themſelves and ſay, *I thank God I am not thus and thus*, as the Phariſee ſaid, *I am not as other men, nor as this Publican*; I do not as other men do, I do not *ſwear* as ſuch a man, I do not *blaſpheme* and *lye*, and *be drunk*, as *ſuch* and *ſuch*; I go to *Church twice a Sabbath*, I attend *diligently*, I read and *repeat the word* in my family, I pray *twice a day*: nay not onely ſo, but I keep a *ſtrict watch over my heart* and *tongue*: I have *overcome* ſwearing and *filthy ſpeaking*, and *lying*,

Gen. 37. 9.

Luk. 18. 11.

lying, and *covetouſneſs*: all theſe have I *killed*, my life is *unſpotted*, No man can ſay Black is my eye. But may it not be ſaid of thee, as it was once concerning *Alexander*? that when he came to beſiege and take a City, and the enemy ſtood upon *a high ſteep mountain* or *bulwark*, upon which ſtood *Elephants*, ſo that they were *in ſuch a ſtrait*, they knew not what to do; for if they killed, they ſhould kill *more of their own Army*, then of their Enemies; For, if they killed the Elephants that ſtood in the front, their *heavy bodies* would tumble down upon them and kill them: So ſay I, I fear that in killing of *ſin*, *ſin hath killed thee*: Are not *all* thy *good deeds fallen upon thine own head*? and hath not all thy *labour and pains* that thou haſt taken, Killed thine own ſoul?

And, for all *this Potent ſtrength* that this *Lucifer* (*you ſee*) *hath*, yet he hath gotten Armour on, beſides; And his armour is *Innocency*: And, the more of this he hath, *the more ſtrong*, *and the better Armed* is He: I ſay the more innocency and unſpottedneſs *This Lucifer hath*, ſo much the more *ſtrong is he againſt God*; but as *David* ſaith, *Pſal.* 119. 71. *It was good for me that I was afflicted*; *for before I was afflicted I went aſtray*, *but now I have reſpect to all thy Commandments*; So may I boldly ſay, It were good *for thee to Fall*, Nay it were *better*, that God would let thee *fall*, *then ſtand*, that thou mayeſt come to ſee thine own *pride and glory* laid in the duſt, and that thou be made *to ſee*, Not what *a ſtrong* excellent creature *thou art*, but what *a vile* and *ſinful*, and what

Pſa. 119. 71.

a weak creature thou art; that ſo thou mayeſt ſay, it was good for me, and I find it by experience; Oh it is good for me *that I ſinned*, and that I *fell*: *for before I ſinned I went aſtray*; I had like to have gone to hell *by all my good actions*, by my pride in them; I was even at the very pits brink, *had this* never been diſcloſed to me.

Oh Beloved! *Humility* is the *Top of all graces*; all is nothing, if *we have not That, with them*. Beloved, examine your ſelves, *Try* and *ſee* whether *theſe things* be in *you* or not; and if *they be*, if you *find* them ſo, I tell you, you will never *look* ſo much *to find* any of them *without your ſelves as within*: One Name more, and then we conclude for this time.

The ſixth name that is given him, is, *The Red Dragon*, Rev. 12. 3. ſo called, becauſe of his colour, *And there appeared another wonder in heaven, and behold a great red Dragon, having ſeven heads, and ten horns, and ſeven crowns upon his heads*: Friends, I would fain bring you acquainted with this enemy alſo, that you may once come to know him, that you may beware of him: for I open all theſe ſeveral names, that ſo I might *fully deſcribe* and ſet him out to you, that you may know him, that if you find him not *in you* by one *name*, yet you may by another; and if not by one or two, yet by all his *names* compared together: That as *Moſes* put his hand into his boſom, and pulled it out *leprous*: ſo I would fain have you *finde* that theſe things are in your *own boſoms*, you are all Lepers, but know it not.

Rev. 12. 3.

Exod. 4. 6.

And

And though I take ſome time in opening *theſe names*, yet I hope it will be *profitable* to you; for as yet I am not half gone through them: This *Red Dragon* makes his *Fiery aſſaults* upon the Soul *daily* and *hourly*, and there doth *he make Wreck and ſpoil*: he there *cruelly Rends and Tears your poor ſouls*, and you for all that *ſee it* not, nor are *ſenſible* thereof: There He *Seiſes upon his Prey*, Which but with *a very ſtrong hand* will he forſake; And, by thoſe *his fiery darts* (which the Apoſtle ſpeaks of) *he wounds the ſoul to death* and *deſtruction*, and there is no *delivering the ſoul* from the *jaws* of *this fiery Dragon*, but by the Almighty power and hand of God; *for he goes about like a Roaring Lion, ſeeking his prey, and whom he may ſwallow up and devour*, 1 Pet. 5. 8. 1 Pet. 5. 8.

And his Armour is bloud; it is no leſs then your bloud, *your life* that feeds him; And he *Thirſts for bloud*, which is *your* life, and that is *his life*, his meat and drink: And there is no overcoming *this Dragon*, but by *deſtroying That* which is the very *life* of your lives, *viz. Of your carnal and fleſhly lives*; the life of *pride*, and the life of *covetouſneſs*, the life of *arrogancy* and *ſelf-boaſting*, *&c.*

All *Humane* and *worldly wiſdom* muſt be *brought down*: The natural man, *as born* of the *old Adam*, muſt be *crucified* and *ſlain*, and be utterly *ſtript of all his wiſdom* and *power*: ye muſt take up arms, and go to war *within your ſelves*, and fight *with your ſelves*, fight with your own *wills*, with your own *affections*: You muſt *reſiſt*

and caſt away *that* which is *ſweet* and dear to fleſh and bloud: you muſt *cut off your right hands*, and
Mat. 5. 20. *pull out your right eyes*: elſe this *Devouring Dragon* will never be overcome: Every man loves his blood *dearly*; the natural mans *ſin* is as dear to him as his *blood*; it is ſo *interwoven*, and runneth into *the very nature* of man, even as the blood *through every part and member*; ſo that take away the bloud, and you take away the life: And nothing will ſatisfie *this bloudy red Dragon* but *bloud*: this he lives upon: and therefore whenever ye *look* and behold in *your ſelves*, or any other, *A dearneſs* in ſin, A love to ſin, you ſhall finde how *loth* they are to part with it: *Can a Blackamoor change his skin, or a Leopard his ſpots? Neither can ye which are accuſtomed to do evil, learn to do well*, ſaith *Iſaiah*, Therefore He is, A *Sore Enemy*.

SERMON

SERMON III.

ROM. 8. 17.

If ſo be that we ſuffer with him, that we may be alſo glorified together.

THis Text, as I have told you, repreſents a Chriſtians *whole time*, that is, His *Non-age*, and his *Full-age*; if that be too long, his *Winter* and his *Summer*; if that alſo be, then call it His *Day*, His *Evening*, and His *Morning*, as *Gen.* 1. The *Evening* and the *Morning* were a day: Obſerve, The Evening alwayes before the Morning. Now every one I know will be ready to ſay as *Balaam* ſaid, *Oh that I might dye the death of the righteous, and that my laſt end might be like his*, *Numb.* 23. 10. Oh let my *Full Age* be like his; let my *Summer* and my *Morning* be like his; The truth is, every one would *Reign* with Chriſt, but none would *Suffer* with him. Numb. 23. 10.

When the time ſhall come that we muſt ſurrender up theſe precious ſouls of ours, and that we feel and ſee we have but our three laſt groaning ſighs to fetch, and that we muſt be diſſolved, depart out of this Tabernacle, and return to our firſt principles from whence we were taken, and

Heb. 8. that our ſpirits muſt *return to God that gave them*: I ſay when we ſhall come to ſee this (if ſo be, we believe ſo far as this) Oh then we would willingly *dye the death of the righteous*, and that our dayes might end like his; but by no means would we take part with him in his Non-age, in his Winter, in his Evening, in his Suffering *with Chriſt*: Oh no; therein he cryes out, *Maſter,* Luk. 4. 7. *favour thy ſelf from theſe things, let none of theſe things happen to thee*: but this Text I have now read unto you, withſtands all theſe *wiſhes and deſires*; In plain words, If ye *ſuffer* with Chriſt, *then* ſhall ye be *glorified* with him; if ye ſuffer not with him, there is no hope of glory, no hope of reigning, no hope of the crown. Therefore it behoves us to look for *ſufferings*; we muſt make account of being *ſufferers*, and of being *ſuch kind of ſufferers* as may claim a part in Chriſts ſufferings: for there be many ſufferers in the world, yet have no part with Chriſt.

Moreover it may be, We never were *whipt* with Chriſt, never *poor* with Chriſt, never *crucified* with Chriſt, never *impriſoned* with Chriſt; we were never called as the Apoſtle ſaith, to *reſiſt unto bloud*, how then can we claim a part of ſuffering with Chriſt? therefore we muſt labour to find out *ſuch a condition* wherein we may claim a part in Chriſts ſufferings, and then we may alſo in his Throne and Glory.

We muſt therefore ſuffer, as the Apoſtle de- Phil. 2. 6, 7, 8. fines Chriſts ſufferings, *Phil.* 2. we muſt firſt empty our ſelves as Chriſt did; and,

Secondly,

Secondly, We muſt humble our ſelves as he did; for he being *God equal with his Father*, yet he *emptied himſelf* of all his glory, that is, *poured* it all out, and *made himſelf of no reputation*, being *ſo humble*, that he was found *in the form of a ſervant*.

Now when a Chriſtian begins but to ſet his face toward *Ieruſalem*, if he do but begin to look towards this *Emptying* and *ſuffering* life, he ſhall be ſure to find enemies enough, this old man *Adam*, *Lucifer*, Antichriſt, the *red Dragon*, *Sin*, *&c.* All ſtanding like ſo many *Goliahs* or *ſtrong men* armed, ſtanding at the very gate; that if ye do but look towards the *door*, they prepare to encounter; they ſtand at the very foot of the ſix ſteps which I named unto you,

1 *Condemnation* } *of our ſelves.*
2 *Annihilation* }
3 *Forſaking of all things.*
4 *Indifferency to all things.*
5 *Conformity in all things.*
6 *Deiformity or Transformity.*

Wherein conſiſts Our *ſuffering with Chriſt*; which Enemies do labour *might and main*, to hinder us from ſuffering with Chriſt: ſo that before we can ſet one foot on this firſt ſtep, there ſtands, I ſay, *Goliah*, That mighty Giant, Standing for the whole army of the Philiſtims, being *ſix cubits and a ſpan high*, with an helmet of braſs upon his head, armed with a *coat of Male*, and greaves of braſs upon

1 Sam. 17.

upon his legs, and a target of braſs between his ſhoulders, and the ſtaff of his ſpear being like a Weavers beam, and his ſpear head weighing 600 ſhekels of iron: This *Goliah* thus armed ſtands, and if any man attempt or have a thought to look toward *theſe ſix ſteps*, he cries and proclaims, *Chooſe you a man, and if he be able to come and fight with me, if he prevail over me*, then will we be your *ſervants* and ſerve you: but if I *prevail over him, then ſhall ye be our ſervants for ever.*

1 Sam. 17. 9.

But it may be ſome will ſay to me, *I know not the man*, I never ſaw any ſuch thing as you ſpeak of, I have *none* of theſe things *in me*, you touch not me, I am free, I have nothing to do with this *ſtrong man* armed, This *Goliah*, nor *Lucifer*, nor the *Serpent*, nor the *red dragon*, nor *Antichriſt*.

Therefore I intended and began *laſt day* to open unto you thoſe names, that thereby you might ſee whether you knew any of theſe or no; for the Scripture hath given this Enemy divers names, and ſet him out divers wayes to us, becauſe theſe things are in *themſelves* far above our capacitie; therefore he hath divers names, that if you know him not by one, yet you may by another; for he hath divers and various effects, and workings in *man*, and he works in *darkneſs*, and his works are works of Darkneſs, ſo that few ever come to diſcover him, or them.

Therefore I hope after we have gone through *them all*, ye will not ſay *Ye know not the man* we ſpeake of, or that you have not heard of any of theſe things, and that you have no *ſuch things* within

Mar. 14. 71.

within you, Nor that you have none of theſe ſecret *whiſperings*, none of theſe *reſiſtances* and *fightings* within you; Nor you have none of theſe *wars* and *rumours of wars* within you, you can *repent* and *confeſs* your ſins when you liſt; And you, for ought you can ſee have none of this *battle of Warriors* as *Iſaiah* ſpeaks of, which is with *confuſed noiſe*, and *garments tumbled in blood*; you have none of this *burning up with the fewel of fire*. But aſſuredly know, That all *Theſe* things, will be within you, before there can be *To us a child born, and To us a ſon given*. Iſa. 5. 9.

And if there be (Through Gods Bleſſing) ſuch a *happy diſcoverie* (by that time we have opened theſe names, ſo that you ſhall be able to ſay) Sir, as you ſay *he is*, ſo have we found him: truly *Nabal* is his name, and *Nabal* is his nature; *Adam* is his name, and ſo is his nature; the *Serpent* is his name, and ſo is his nature; the *red Dragon* is his name, and ſo is his nature. Then this will be a *Happy*, a *Bleſſed* day to you.

As I ſaid, if ſo be you find him in you by theſe *names*, or by his *effects*; then aſſure your ſelves *He muſt be fought withal*, there is no overcoming of him *without fighting*: Do not think that he is Scared with *words*, nor with *Big looks*, nor Stately carriage, nor ſelf Arrogance, &c.

Five of his names we have opened. Firſt, he is called the *Old man*. 2. *Adam*; which names we opened. 3. The *Serpent*, as *Eſay* 27. 1. *In that day the Lord with his ſore and ſtrong ſword ſhall puniſh* Leviathan *the piercing Serpent, even* Leviathan Iſa. 27. 1.

that

that crooked Serpent; he ſhall ſlay the Dragon that is in the Sea. And I tell you, how much ſoever we think we abhor Serpents; yet *Theſe Cruel Serpents*, we live with them, we eat, we drink, we play with them, *we hug them in our boſomes*: And the way to deſtroy and kill this *Serpent* is by cutting off his *head*: kill him in the head, for therein is his life; for that is it that is promiſed in *Gen.* 3. 15. Let the Serpent *but ſave his head*, and he will do well enough; cut but off the tops of *weeds* and they will grow again *ranker then before*, they have their life ſtill; cut off ſwearing, lying, pride, covetouſneſs, anger, revenge, *any particular ſin*; yet you have left the *root* ſtill, you have ſaved the *Serpents head*: and therefore though I have preached to you theſe three years, yet ye never knew me, To Hazzard a Sermon at the cutting off any one of theſe particular ſins. I never ſet my ſelf to preach againſt any one individual vice, as *ſwearing* and *drunkenneſs*, or *whoredome*, or the like, as many do, inveighing againſt ſome one particular external groſs ſin, many months together. Perhaps I might have forced and perſwaded you to leave them, and ſo may they: but what reall good have they done? but I knew if I left the *Root* behind, they would grow again, if not the ſame way, yet another way as *bad* or worſe: but take away the root and the cauſe, and then the effects would ſoon ceaſe, not in one branch onely, but in all.

The fourth name was *Lucifer*, that is, that through our own *vertues* and *excellencies* he hath given

given us the *fall*; and that is a dangerous fall, that which we take by our own *endowments*: I do not mean onely *natural* endowments, as ability to pray admirably in words, to repeat Sermons, to converſe and reaſon excellently: but I mean our looking on our own excellencies, even thoſe that are *excellencies* indeed, our *graces*, and that which to others makes us not onely *ſeem* excellent, but we are ſo in our ſelves. When we look upon what we are, how far we have *gone on* in Chriſtianity, how many ſins we have overcome, and we glory like the Peacock in our own *plumes* and *feathers*; this is the moſt dangerous fall, if not an *irrecoverable* one.

And he is not unarmed, as I then ſhewed you at large, and his armour is *Innocencie*, they walk unblameably; and the more of this innocencie, the more danger; and it were better in this caſe for men to have fallen then to have been innocent; for their *innocencie* hath been their *deſtruction*; for this is the very ſin of *Lucifer*, which threw him down from Heaven.

Fifthly, He is called the *red Dragon*, in the *Revelation* 12. 3. we read in this place of a woman that *was with child*, clothed with the Sun, ready to be delivered of a male child, and the red Dragon ſtood before her to devour the child as ſoon as it was born; Becauſe it was a *Man-child*, therefore he watched ſo narrowly; if it had been of the *female* ſex, he had not cared, but being a *Man-child*, one that would be the deſtruction of him and his kingdom, it was time for him to look about him. Rev. 12. 3.

And

And when you read that Chapter of the woman in heaven clothed *with the Sun*, I hope you are not ſo weak as to imagine that there is any ſuch thing in heaven; that there is a woman with child in heaven; I hope you are not ſo *babiſh*; but it is meant of the *ſoul of man*, which is to be eſteemed far above the *Sun* and the *fabrick* of the *maſſie* world; And when this ſoul is to be brought to bed of a *male child*, in the *New birth*, this Dragon watches to deſtroy it: this *Pharaoh* commands, *ſtrangle them in the birth*: but be they females, of the weaker ſex, let them live: theſe help to advance Satans Kingdom; by all means let them live, *nouriſh*, *cheriſh*, *foſter* them: but for the other, *deſtroy*, *ſtifle* them, they deſtroy his Kingdom.

Exod. 1. 16.

And the Armour of this *red Dragon* is Blood, therefore he is called the *Red* Dragon, *Red*, like blood. God commands the Jews, *not to eat the blood of any thing, for that is the life thereof*; but tis blood this Dragon ſeeks; tis the life, *tis blood* that nouriſhes him; and this is a *ſore Armour*, and we cannot deſtroy him, but we muſt deſtroy *our ſelves*: Ye muſt deſtroy your *life*, ye muſt deſtroy the blood, the *life of your luſts*, the life of your ſins, *the life of your deſires*, the life of your affections, *the life of your hopes*, the life of your fears; Is not this alſo a Sore Enemie?

Rev. 12. 3.

The ſixth name, he is called the *Roaring Lion*; ſo called becauſe of his implacable fury, nothing will ſatisfie him, nothing will ſtop him in his courſe of ſin; no benefits, no terrors, no threats,

no

no intreaties; neither *mercies* nor *judgments*, neither rewards nor terrors move him; he mocks at all, he ruſheth through all, as the horſe ruſheth into the battel, as *Iob* ſaith of the horſe, *ch. 39. v. 22. He mocketh at fear, and is not affrighted; neither turneth he back from the ſword.* Job 39. 22.

And he is not unarmed, and his armour is *Reſolution*; he will through all, nothing ſhall ſtop him, he is deſperate, he is without all bounds, reſtraints and limits: when God commands any thing, he is without *command*, he will be King and Lord himſelf, as *Ier. 2. 25. Withhold from following after thy Lovers, withhold thy foot, withhold thy throat from thirſt: but thou ſaidſt, There is no hope, I will go after my Lovers: Strangers I have loved, and ſtrangers I will love*; that is, ye cannot *dam up* his way, he is like an *overflowing* Sea: no banks, no bottom, no commands, no laws will hold him. Sayes he, ſeeing that God commands and I command, one is ſtrong, and the other is ſtrong, I care not, right or wrong, ſtand or fall, let him that is ſtrongeſt take all. Jer. 2. 25.

Beloved, I know *theſe things* you will not *own*, you loath theſe words: Oh far be any of theſe thoughts from you; but let me tell you, though you ſay not ſo with your mouths, yet this is the *practiſe of your lives.*

The ſeventh name is [the Devil:] In Scripture we find very little ſaid, of what God is in himſelf, in his eſſence, becauſe that is too high for us, thoſe words we are not able to hear, nor to comprehend, but very much what He is towards us, what

what God is to us, and what he is in his effects and workings in us: for he is in his eſſence *incomprehenſible* to us; ſo is the Eſſence of the Devil; and we find very little, yea much leſs ſaid of him then of God; But let us ſee what is he *to us* and *in us*; for it is the Devil within us, that doth us all the hurt: for if he were not in us, all the Devils without us could do us no hurt, till gotten within us, and ſo entertained by us; were he not in us, he were no *Devil* to us: and therefore I ſay little or nothing of the eſſence of the Devil; But as he is in his workings and effects; and therein we daily find him *too much*, and too rife amongſt us, and his work and nature is to be a lyar from the beginning: *A Seducer.*

His nature is
1 To accuſe Man unto God.
2 God unto Man.
3 Man unto Man.

Gen. 3.1. 1 God unto Man, as *Gen.* 3. *Hath God ſaid, Ye ſhall not eat of the tree, &c. but in the day thou eateſt thou ſhalt die?* Tuſh *Ye ſhall not die, for God doth know that in the day ye eat thereof, your eyes ſhall be opened, and ye ſhall be as Gods knowing good and evil.* What a moſt horrible *lye* was that! He

Joh. 8.44. may well be called *the father of lyes*, *Ioh.* 8.44. that he ſhould be ſo impudent, to accuſe *the infinite good*, and Almighty God, Of *ſtrait-handedneſs* or Envy towards them: and that he was not ſo good towards them as he might be; and that he had created them blind, and in a ſimple condition;

dition; and had tyed them from eating of that tree, leſt they ſhould better their *condition*; leſt they poor miſerable *crawling worms*, ſhould come to be like *the Eternal, Omnipotent, Wiſe God*; and that God did forbid them that tree out of envy, for fear they ſhould be as *wiſe as he*, becauſe he onely will be the wiſeſt. Oh horrible impudence!

Again, Secondly he accuſes Man unto God, as *Iob* 1. God asked him if he had taken notice of his ſervant *Iob*? Satan anſwered, *Doth Iob ſerve God for nought*? thou bleſſeſt him, and *therefore* he ſerveth thee: but *do but put forth thy hand and touch him* in his eſtate, *and he will blaſpheme thee to thy face*; That is, do but take away his *eſtate*, and he will curſe thee as *faſt* as he now bleſſeth thee and ſerveth thee. Job 1. 8, 9.

Again, Thirdly, he accuſes Man unto man. *From whence comes all ſtrife, and debates, and contention?* is not he the cauſe? as the Apoſtle ſaith, *from whence come wars and diſſention? come they not hence, even from your luſts which war in your members?* Rather then the Devil will accuſe himſelf, he will accuſe *Man*, yea the Scripture, Nay God himſelf: if any thing go againſt him, then all is lyes, *the Man lyes, the Book lyes, the Scripture lyes, God lyes*, and all lyes: All this he will not ſtick to ſay, that they all ſhall be lyars before he will accuſe himſelf. Jam. 4. 1.

The eighth name is *Antichriſt*, 1 *Ioh.* 4. 3. *And every ſpirit that confeſſeth not that Ieſus Chriſt is come in the fleſh, is not of God; but this is the ſpirit of Antichriſt, of whom ye have heard, how that he* 1 John 4. 3.

ſhould come, and now already he is in the world.

You will ſay, Nay now, we are ſure we are *all free of this*, he is far enough off us, he is at *Rome*: if there ſhould be an Antichriſt among us, he ſhould ſoon be diſcovered and had up into the High Commiſſion Court, and there be cenſured: but we are no Antichriſts, for the Apoſtle ſaith, *That whoſoever he be that confeſſes not that Ieſus Chriſt is come in the fleſh, the ſame is Antichriſt*: now we all confeſs this, *he came into the world* 1600 *years ago, and he was begotten by the Holy Ghoſt*, (this is part of our Creed) *born of the virgin* Mary, *ſuffered under* Pontius Pilate, *&c.* but thinkeſt thou that this confeſſion with the mouth is enough? But I would ask thee, Is Jeſus Chriſt come in the fleſh *with thee*? is he come into thy fleſh? that Chriſt is *Born* in thee, riſen in thee, that he is *glorified* in thy members? Then, thou art no Antichriſt: but if he be not, thou needeſt not *go far* to find Antichriſt.

I know well the general Vote is, that the Pope is Antichriſt: well, let it be ſo, that he is externally and chiefly at *Rome*: and that the Pope ſhall be deſtroyed, and then Antichriſt is fallen; I will not for my part contend, let moſt voices carry it: but take heed you do not ſo long look for Antichriſt *abroad* and at *Rome*, ſo that thou neglect *one at home*: And it may be, when Antichriſt is deſtroyed, we look for *a thouſand years of peace*, and then the *Church* ſhall be without *ſpot* or wrinkle, and Chriſt ſhall rule in his Kingdom in peace, and there ſhall no enemie oppoſe: But

all

all this you think will be when you are dead and gone; you wiſh you could ſee thoſe dayes: And ſo likewiſe, when you pray daily, *His Kingdom come, and his will be done*, you think that will be in thoſe dayes *of peace*: or elſe, when you are dying and can have your wills no longer: when you have ſtriven ſo long, and God will have his will then you (it may be) will ſay *thy will be done*, and *thy kingdom come*: but then is Gods Kingdom come, and Gods Will done, when Chriſt is come into thy fleſh, that he lives in thee, and rules thee; That all thy actions are in imitation of thy Saviour, Doing the ſame things as our Saviour would do in thy caſe, were he upon earth: and let me tell you, till then, all your prayers and all your external duties are in vain, they all turn into ſin.

But if you ſhall ask, What armour wears this Antichriſt? I anſwer, The armour of Antichriſt is Multitude; there are many Antichriſts, 1 *Ioh.* 2. 18. *Little children, it is the laſt time, and as ye have heard that Antichriſt ſhall come, even now are there many Antichriſts: whereby we know that it is the laſt time.* Nothing ſo common as Antichriſt; if a man do but put his hand into his boſome, he ſhall find enough of Antichriſt there: and there are *ſo many* Antichriſts in the world, that a man can very hardly find a true Chriſtian, every man hath an Antichriſt within him: inſomuch that we had need do as the Prophet *Zachary* ſayes, *Search Ieruſalem with lights*; for Antichriſt is in *every place*, the *houſes* are full of Antichriſt, the *Pulpits* are full of Antichriſt; the

1 Joh. 2. 18.

Communion-table is full of Antichriſt, all places are full of Antichriſt. Oh beloved, There are many throng about Ieſus Chriſt: Yet but very few *touch him*, as the woman with a bloody iſſue, to get vertue from him.

If there were but one Antichriſt, as we think the Pope is *the* Antichriſt, he were eaſily found: but the armour of this Antichriſt is *Multitude*; nothing almoſt through the whole world but Antichriſt: we are all born and live Antichriſts: therefore deſtroy Antichriſt and you muſt deſtroy all the world: if we are ſaved, it is by Gods infinite power and mercie: for we are (as the Apoſtle Mar. 6. 46. Jude 23. ſaith, *Iude* 23.) *firebrands ſnatched out of the fire*, we are *pulled out* of the multitude; we are all *born* Antichriſts, and I pray God we do not *dye* ſo: for for I am ſure we are all born Antichriſts: So that He that will oppoſe Antichriſt, muſt oppoſe all the world, he muſt oppoſe a multitude: for ſay we, ſhall I not do as the moſt do? ſhall not I go that way that Kings and Princes go? and if I go that way they go, what need I to fear?

Job 24. 13. The ninth name is *Rebellion*, that is, when men rebel even againſt the light, as *Iob* ſaith, *They know not the wayes thereof, nor abide in the paths of it*: This name is taken from the Giants of old time, who preſumed on their great ſtrength, ſo that they rebelled againſt the Gods: we do alſo the ſame thing, for *we war againſt God*; we rebel in our minds and in Spirit. Thoſe that are grieved at any thing God doth, and will not be ruled by his will, this is *to war againſt him*; To think any *thing*

thing (let it be what it will) not well done that he does, though he walk contrary to us: as when God *takes away* ſuch a man, that was *a good member of the Church*, and lets another live to *waſte* and devoure the Church; they think this not wiſely done, they could have directed God to do better: This, this is *High rebellion, High Treaſon*: For in plain terms They would be Gods, they would Govern God: and thoſe that do not diſlike, and be ſorry with them, for theſe doings of God, they are not liked by them, neither are they for their company; they cannot be content to be thrown to Hell themſelves, but after they are fallen, they would, Devil-like, have others in the ſame tranſgreſſion. They would have all ſide with them in this Rebellion.

But what may be the armour of this ſin of Rebellion? And what are his weapons? *Anſw.* Tis no other but [His Wiſdom] that is, wiſdome to get for themſelves, To get riches, and honour, wiſdome to exalt themſelves in the world; what ever it be that croſſes them in this is fooliſhneſs; if the ſtream run not this way, it is no wiſdom with them, though God himſelf do it: as *Iſa.* 47. 10. *Thy wiſdom hath perverted thee, and made thee Rebel*: and again, *Ezek.* 28. 2, 3. *Becauſe thy heart is liftted up, and thou haſt ſaid, thou art a God, and thou wilt ſit in the ſeat of God, in the midſt of the Seas, though thou ſet thine heart as the heart of God; Behold art thou wiſer then Daniel?* that is, *with thy wiſdom* thou haſt gotten thee riches: and thou wilt undertake to be *God of the Seas*,

Iſa. 47. 10.

Ezek. 28. 2, 3.

that is, thou wilt rule thoſe *turbulent* and *troubleſome* waves, and the exorbitant paſſages of the world: and thou wouldſt rule them ſo, that every thing may bring *peace* and *riches* & *eſteem* in the world: *Art thou wiſer then Daniel?* poor *Daniel* (ſayes God there) he was *wiſe*, though he got no riches & wealth: Thou ſayeſt, There is no *wiſdom* where there is no *riches* (you muſt pardon me) though your tongues ſay not thus, yet the whole tenure of your lives ſpeaks this: if things run not *ſmoothly* in the world, or according to your wiſdom, this is fooliſhneſs.

Oh beloved, think of theſe things, lay them to your lives, and ſee if theſe things be not in you; I know you would fain *ſhift off* your own guiltineſs, but it were more ſafe to acknowledge it.

But as I told you, *This Strong man Armed*, which I have endeavoured *in part* to unfold by theſe *names*, will not ſuffer you to ſet a foot on the very firſt ſtep, *viz.* To condemnation of our ſelves: And I would have you be aſſured, if you never come to this firſt ſtep, you will never come near any of the reſt; And, if by opening all theſe names, which I am not yet half through, I can bring about but the acknowledgement of your own guiltineſs, I ſhall think my labour well beſtowed; for certainly we have *no greater Enemy* then our ſelves, as it is a common Proverb, yet but little believed, (as moſt of your *common* Proverbs are *very true* ſayings) *If our enemies within us did not betray us, our enemies without us could not ſurprize*

us; Nothing can hurt us but our ſelves: and yet every one takes himſelf to be his own greateſt and trueſt friend; but you ſee, that to a mans *Self* there is no enemie *comparable* to *undo* and *deſtroy him* as *Himſelf*.

SERMON IV.

ROM. 8. 17.

If ſo be that we ſuffer with him, that we may be alſo glorified together.

I Reduced all the ſufferings with Chriſt, into theſe two comprehenſive words:

He emptied himſelf,
And *he humbled himſelf.*

As I then told you, God doth not require at every mans hand to be *poor*, to be *deſpiſed*, and to ſuffer *calumny*, to forſake *houſes* and *lands*, and wife and *children*: but whoſoever ſuffers with Chriſt in theſe two things, *In being Emptied and Humbled* as Chriſt was, he ſhall find *ſufferings enough*; He will ſay, he hath ſuffered heavy burthens, heavy afflictions, rending and tearing croſſes: for a man is to empty himſelf of *all his moral endowments, of all his good education, of all his wiſdom, of all his Religion and Graces, ſo that he muſt become a fool to be made wiſe* as God would have him: To renounce all his own *affections*, to overcome his own *deſires*, to reſiſt his own *will*: theſe

1 Cor. 1. 27.

muſt

muſt be all thrown down, and we to behave our ſelves, even *in our hearts*, and from our very ſouls as *truly humble* as a *little child*, or as the *baſeſt ſervant*, to become all to all: *Your humble ſervant*, is a baſe complement in all men, ſave in this Emptied man; but he can truly ſay ſo. Mat. 20. 27. and Mar. 9. 36.

Then we came to thoſe ſix ſteps which did ſhew us, wherein this ſuffering with CHRIST conſiſted.

Firſt, *In Condemnation of our ſelves.*

Secondly, *Annihilation.*

Thirdly, *Abdication*, or *forſaking all things* whatſoever that may ſeem good, and to be deſired for our own ſelves.

Fourthly, *Indifferency to all things*, Pſal. 39. 9. *I held my tongue, and ſpake nothing* (ſaith *David*) *becauſe thou didſt it*: If God ſend foul weather, *I held my tongue*, for thou didſt it: if God ſend fair weather, I held my tongue; if he ſend *ſickneſs*, if he ſend *health*, I held my tongue, *and ſaid nothing, becauſe thou didſt it*, Saith this Man: *I am contented*, whether he make me *merry*, or make me *ſad*, *all pleaſe me*, becauſe thou doſt it. Pſal. 39. 9.

Fifthly, *Conformity to* CHRIST *in all things*, Taking Him as Our Pattern.

Sixthly, *Deiformity*, that is, when God *doth all in us*, He *ſpeaks in us*, *He hears in us*: ſo that we no longer *think*, *ſpeak*, nor *hear*, nor do any thing, but He altogether.

In theſe ſix things conſiſts our ſuffering with Chriſt: and theſe are ſuch ſufferings, as there is *none* like them: you may conceive of *terrible* ſuffer-

ſufferings, of *Rackings*, of *Breakings of bones*, of *Tearing apieces with wild horſes*, of being *flayed alive*: but yet theſe ſufferings are a thouſand-fold *more hard* and *difficult* to overcome, as thoſe that have the knowledge *and experience thereof* can witneſs; and as our Saviour ſaith in another caſe, *Rather then a man ſhould offend one of theſe little ones, it were better for him that a milſtone were hanged about his neck, and he were caſt into the depth of the ſea:* And I ſay, theſe are ſuch kind of ſufferings, *that it were better for a man that a milſtone were hanged about his neck, and he were drowned in the midſt of the ſea*, then not to have *his part* in theſe ſufferings; for theſe are *happy ſufferings*, bleſſed and glorious, Rich and weighty ſufferings, but not to fleſh and bloud. But to the Spirit and inward Man will bring *An Eternal weight of Glory.*

Luke 17. 11.

Rom. 8. 18.

But as I have told you, when we ſhould come to aſcend theſe ſix ſteps, and we thought to have gone on in a quiet calm way, and to have ſhewen you *Davids* feet to have gone up to this throne, or rather *Davids* wings, that we might fly up thither, and be at reſt: *Oh that I had the wings of a Dove!* But we found it was very difficult, and not to be attained by natural power; for it is a ſupernatural work, nature oppoſes it: for there we found the Great, And not Naked, but Armed Porter, ſtanding in the very gate, at the very foot of them: *viz. The ſtrong man, Armed*, there was *one* who ſtands in the way; and we ſhall find that true of the Apoſtle, 2 *Theſſ.* 2. 7. *That he that*

Mark 3. 27. 2 Theſſ. 2. 7.

that now letteth, will let until he be taken out of the way; nay, we ſhall find there *the Myſtery of Iniquity working, that will hinder us*, till it be *removed*: and that *Eccleſ.* 2. 1. *I ſaid in mine heart, go to now, I will prove thee with mirth; therefore enjoy pleaſure: and behold this alſo is vanity.* And as *Peter* ſaid to Chriſt, *Maſter, favour thy ſelf, none of theſe things ſhall happen to thee:* therefore whoever means *to aſcend* any one of theſe *ſteps, muſt get* this Giant *removed*, and that wicked one revealed, that he may be conſumed; He that will be a *warriour* muſt not mind pleaſure, nor fear *death.* You know, *David* complained that he was *compaſſed* about with enemies *on every ſide:* So that *The fat bulls of Baſhan environed* him, *Pſal.* 22. 12. and that his *feet ſtuck faſt* in the mire, *Pſal.* 69. 2. but let me tell you, *all here preſent* at this time, have *as great reaſon* to complain of thoſe things, as ever *David* had.

Eccleſ. 2. 1.

Pſal. 22. 12. Pſal. 69. 2.

And becauſe you might *know* this enemy that hinders us, I ſhewed unto you, what this *Strong man* was called, and opened *diver*s names by which he is ſet out to us, and pourtraied before us;

As
- *Adam.*
- *The Old man.*
- *Lucifer.*
- *Red Dragon.*
- *The roaring Lion.*
- *Antichriſt.*
- *The Devil.*
- *Rebellion.*

So far we are gone. We are now to proceed

to

to the ninth, and ſo to the reſt. This enemy is ſuch an one, that if you do not *continually* watch, and ſtand *in fear* of him, you ſhall be ſure *to feel him:* and though he hath *many* names, (yea as *many* names as a Jeſuit, that hath one name for one ſhire, and another for another, for every County one) But that is, *for our capacity* that he is ſet out by ſeveral names: God could have given him *one* name that might have ſet out fully his nature: but *who could have underſtood him?* for *we* are not *able* to hear God in his *own* language, it is too Mighty, too terrible; it would *confound* us; we are not able to ſee him, or hear him, *and live.*

Exod. 19. 16. As the children of *Iſrael* on Mount *Sinai*, they were not able to hear God *ſpeak*: but ſay they, *Let Moſes ſpeak to us*, and let God *ſpeak no more unto us leſt we dye:* for we being created *rational* creatures, and being led by *ſenſe*, God deals ſo with us; becauſe we believe nothing, but what we ſee; therefore God gives *Theſe unſeen* Enemies ſuch names as are *agreeable* to things we *ſee, hear, feel*, and *know*, that by them we may know *Their Natures* and *qualities.*

Gen. 4. 7. The tenth name is *Sin:* as God told *Cain*, Gen. 4. 7. *If thou doeſt evil, ſin lieth at the door:* So I tell you, if ye *go about* to enter into *the Kingdom of God*, you ſhall find, *Sin* lieth at the *door*, and ye ſhall find him as cruel and *as hard* a Maſter *to ſerve*, as the *Iſraelites* found of *Pharaoh:* you ſhall find *Him* alwayes laying *cruel taxations* upon you: and if you ſeek to go out of his *Territories*,

ries, he will *purſue* you; you ſhall find him an enemy that will ſerve you *to wreſtle with all* your *life time*: and the *further* and *longer* you go on in his ſervice and in this way, *the harder* to *return*: The way of God is *a ſtrait way*: now if a man erre never ſo little at firſt, from a *ſtrait* way a very ſmall little, but a *hairs breadths aberration* at firſt *amounts* in the end to a *great matter*.

And the *Armour* of this *Sin ſticks* as cloſe to us as our *skins*; for his Armour is, Our Selves, our own *Members* are *the weapons of unrighteouſneſs*: And, if we will *deſtroy* this Great Enemy, there is *no way to do it*, but by *cutting off our hands* and *our feet*, and by *pulling out our right eyes*: And though our Saviour doth not *actually* mean to cut off theſe *viſible* hands and feet: but as in all the Scriptures, he ſpeaks *to our capacity*, he ſhadows out *by theſe things*, that we ſhould do ſomewhat *anſwerable* and *equivalent* to this *cutting off hands and feet*, and *pulling out our right eyes*: we muſt do ſomewhat *like it*, ſomewhat that is more Terrible and Harſh to us. As all our Saviours actions, while he was *here* upon earth, were not ended *in the actions*, but by *thoſe actions* he would *reſemble* to us what he did in the ſoul: for he came not *to heal the ſick*, and *cure the lame*, and *caſt out Devils*, and the like, *ſimply*, as they are external actions: but that by *theſe things* which we ſee and feel, he might make us *know*, that he *cureth* the ſick, and *raiſeth* the dead, and *healeth* the blind in the ſouls of men: and that he alone could *caſt out Devils* in the ſouls of men:

2 Cor. 10. 4.

Mat. 5. 29.

men: *Likewiſe ſo are the actions of Devils* outwardly, *to ſhew how* he poſſeſſes the ſouls of men, as *he doth* their bodies: and therefore by Gods will *it ſo fell out*, that at that time that our Saviour lived upon *the earth*, there were *more actually* and *really poſſeſt* with Devils, then ever there was before or ſince, that we read of: that thereby it might be *made manifeſt* to us in both reſpects; Both in his *poſſeſſing men*, and our Saviours *curing and caſting forth*.

The eleventh name is *Falſe light*: *I am the true light that lighteth every man that comes into the world*, John 1. 8. Chriſt is the true light, which implies that there is a *falſe light*: Till he be lighted up in the ſoul (and as *David* ſaith, *In thy light we ſhall ſee light*, Pſal. 36. 9.) all other *light is but darkneſs*; till we come to ſee things by *this* light, we ſee them all by a *Falſe light*: every thing is of quite contrary *colour* in the light, that we thought it to be in the dark. The light diſcovers every thing as *it is*; but till *this light be come into the ſoul*, *we believe not* that we are in Darkneſs, we think we have as true a light *as can be*: will you make us believe *we are blind?* Saith the Phariſee to Chriſt; *but* (ſay they quite contrary) *In my light we ſhall ſee light*: however, ſome may be in darkneſs, *we are in the light*: neither can they be perſwaded there is any *better light* then their own light: As for example, there be ſeveral things that live in the two Elements, as thoſe on the earth, and thoſe in the water; thoſe that be in the water cannot

John 1. 8.

Pſal. 36. 9.

Joh. 9. 40.

ſee

ſee things on land as they are: tis true, they have a *light*, but it is a *falſe light*: things are not repreſented to them *as they are*, *becauſe* there is [water] between the *ſight* and the *thing*: but thoſe that live on the land, they ſee things as they are, there is no *obſtacle* between them and the things they look on; neither can thoſe on the land ſee things in the water on the ſame reaſon: So it is in our ſpiritual eſtate; there be *thoſe* that live in *two Elements*, in the *light of Nature*, *and in the light of Grace*: thoſe that live in the firſt, they think there is no better *light*, nor *there can be* no better; for think they, Are not we *the onely men*? do not we live *obedient* to the Laws, and ſeek to do juſtice and equity towards all, and pay every man his own? do not we *live uprightly*? do not we *govern juſtly* and *uprightly*, and according to Gods Laws? do not we bridle *ſin* and *ſinners*, that they run not into that *exceſs of riot* that ſome do? do not we alſo *ſubmit our ſelves* to authority over us, and *walk honeſtly* in our places, and live *peaceably* with all men? Theſe men, theſe are the men (I ſay) they *live in the water*: they have but a *duskiſh*, *glimmering light*, though they thus boaſt themſelves; nothing *appears* truly to them: they think themſelves in a very good caſe; there is *no better light* then theirs; and thoſe that *think* there is, they are deceived: They know that they are *in the good way*: thoſe that will *ſeek for any better* light, they think *their forwardneſs* will quite *put out* their light; And thoſe that are *below* them, they think *thoſe* are in as

as bad caſe: They know not what will become of *Swearers*, and *Cheaters*, and *Drunkards*, and *Whoremongers*, &c. If it were poſſible it ſhould go ill with us, what ſhould become of the multitude? ſay they: O Beloved, all this is *Falſe light.*

For, If once you go about to *meaſure* your ſelves by others, let them be *who they will be*, you will be found *too ſcanty*; When God ſhall come to weigh you *in the ballance of the ſanctuary*, you will be found *too light*: God will not weigh us by the *holieſt* men, but by *his own weights*: he will not judge thee by *thy light*, but by *his own light*: And if once this *bright* light be lighted up in the ſoul, *The light of the candle ſhall never need to ſhine in that ſoul more: there needs neither the light of the Sun, nor the Moon: for the glory of God ſhines in it, and the Lamb is the light thereof*; Rev. 22. 5.

Pſal. 73. 17.

Rev. 22. 5.

But the Armour of this *Falſe light* is *Reaſon*: whatever *ſeems good* to reaſon, that is *good*: and if you cannot ſhew them a reaſon, it cannot be *good*: for ſay they, as *Nabal* ſaid to *David*, who was ſo wicked, a man could not ſpeak to him: ſaith the Text, is it reaſon *that I ſhould take my victuals* that I have prepared *for my Sheep-ſhearers*, and give unto *ſtrangers*? 1 Sam. 25. 11. Is it not reaſon I ſhould take notice of my gifts and graces that God hath beſtowed upon me? of my wiſdom, of my underſtanding, of my memory which God hath given me, of my labours and attainments *above another*? take heed, take heed I pray

1 Sam. 25. 11.

pray thee; *this may coſt thee thy life*, as it had like to coſt *Nabal* his, had not wiſe *Abigail* come and met *David*; if Gods *wiſdom* doth not come and prevent *thy reaſon*, and thy wiſdom, they will deſtroy thee.

Object. Why, is that any hurt, to make *a difference* where God hath made a *difference*? I ſee I have theſe gifts above another, and I praiſe God for them: what, ſhall I deny the good things that God hath given me? no, no, by no means. *Obj.*

Anſw. But *glorying herein will undo thee*; and beſides, is *this* giving honour *one to another* as the Apoſtle commands? *Rom.* 12. 10. *In honour preferring one another, and accounting thy ſelf the leaſt:* Read that *Rev.* 18. 23. *Thy Merchants were the great men of the earth, for by thy Sorceries were all Nations deceived.* The Apoſtle commands, *Not to mind High things, but to condeſcend to men of low eſtate*, Nor *be not wiſe in your own conceits.* Rom. 12. 10. Rev. 18. 23.

The twelfth name is *Darkneſs*: Why, are we in darkneſs? we have the light, and have had it theſe ſeventy years *and upward*: if any Nation in the *world* are free from this name, we are: we have the light *as well as you*; You may indeed go *teach this* to the Indians, and the Salvages, and to thoſe that know not God; to thoſe that live in the *Antipodes*, that go feet to feet with us, *they may perhaps believe this Doctrine, and confeſs themſelves guilty*: but you ſhall never *make us* believe it *concerns us.*

Beloved, whatever you think, That you have the light, know it, you are in darkneſs: as in

Epheſ. 4. 18. *Having their underſtanding darkned, being alienated from the life of God, through the ignorance that is in them, becauſe of the blindneſs of their heart*: And as our Saviour ſaith; *if the light that is in you be darkneſs, how great is that darkneſs?* That is, when men boaſt of light, and yet are in *darkneſs*; when they are *proud* of darkneſs, how great is that darkneſs? they call *good evil*, and *evil good*; they call *ſweet ſowre*, and *ſowre ſweet*; That which men and fleſh calls *good*, that they call *good*; what nature and reaſon ſayes is *good*, that is *good*, and onely *good*; but God calls that evil which they call good, and contrary, that good which they call evil: Therefore ſaith the Apoſtle, *Faſhion not your ſelves according to the world*: call not that *good* which the world calls *good*, which this corrupt *fleſh* ſayes is *good*: *ſaith it, wealth is* good, and *health* is good, and *fair weather* is good, and *pleaſure* is good; do not men ſay the ſame? *do not Heathens* ſay the ſame? therefore this is darkneſs, yea, *Egyptian* darkneſs, that may be FELT, If you were not overcome with Darkneſs.

Joh. 12. 35.

Iſa. 28. 10.

1 Cor. 7. 31.

And the Armour of this *Darkneſs* is *love of darkneſs*; and this love of darkneſs is a ſtrong Armour: Love is a ſtrong *cord*, As a threefold cord, not eaſily broken: becauſe men love darkneſs, they not onely *conceit* they are in light, when they are in darkneſs, but they love it, they will not be removed from it: If ye break this *cord of love*, ye break their life, you undo them: What not love themſelves? what, not love that which all

Eccleſ. 4. 12.

all the world, *good and bad*, ſayes is good? what not *Honours* good, nor *Riches* good? Oh how ſweet are theſe things to fleſh and blood! they are joyned together with *inſeparable* love, And except God himſelf with his *Mighty* Arm break in ſunder this Cord, it will never be broken.

The thirteenth name is *Fleſh*, Gal. 5. 17. *For the fleſh luſteth againſt the Spirit, and the Spirit againſt the fleſh; and theſe are contrary the one to the other: ſo that ye cannot do the things that ye would*: ſo called, becauſe tis executed, exerciſed in the fleſh: and *John 3. 6. That which is born of the fleſh, is fleſh; and that which is born of the Spirit, is Spirit.* If we ſpeak, it is by the fleſh; if we do any thing, hear any thing, ſee any thing, it is of the fleſh: tis true, we think, ſpeak, do, but tis through fleſh, and therefore *is fleſh*; and you know what the Apoſtle ſaith, *When we are preſent in the fleſh, we are ſtrangers to God*: whatever action we do, If we do it *by the fleſh*, and from the fleſh; *Sure it is Fleſh and blood ſhall never inherit the Kingdom of God.*

Gal. 5. 17.

John 3. 6.

2 Cor. 5. 6.

But what may be the Armour of this fleſh? His Armour is *Proviſion*: how do men *make proviſion for the fleſh*? Rom. 13. 14. and in the mean time *neglect* their ſouls? all their thoughts, words, actions, all their walking, ſitting, lying, running, all is, *To make proviſion for the fleſh*; and when they think they have made *ſufficient proviſion* for that, then they are *at reſt*; till then, *never quiet*; head, heart, hands, feet, eyes, all are ſet awork to make proviſion for *this fleſh*: but where, where is the

Rom. 13. 14.

man, that takes ſuch *care*, and endeavours to *make ſuch proviſion* for his ſoul? where is the man that can ſay, or doth ſay of his ſoul, as that rich fool in the Goſpel ſaid of his bodily goods? *Soul, ſoul, now take thy eaſe, eat and drink, and be merry, thou haſt goods laid up for many years*: Where, I ſay, is the ſoul that can ſay triumphingly, Soul, ſoul, now take thy *reſt*, take thy *Eaſe*, be *Merry* in thy God, let him be thy joy, thy game and thy gain; though thou haſt not *One penny*, no matter, thou haſt *treaſure enough* laid up for ever: henceforth never more take thought, care for no more, God is mine, he is *Enough and Enough.*

Luke 12. 19.

The fourteenth name is *Selfneſs*, *Whoever will be my Deſciple, let him deny himſelf*, Luke 9. 23. not onely deny thy ſelf all thoſe things that are evil: it is not meant *onely* ſo: but deny thy ſelf in every thing, even in that is good, whatever it be that is well done, and is indeed a good action, that is good really in it ſelf, and thou wouldeſt, Nay and thinkeſt thou oughteſt to think well of it: Oh, this is well done, here I have done a good action: *Away with theſe* thoughts, they are dangerous; *Run away* from theſe thoughts, as Chriſt did when the Jews would have made him *King*: Own not theſe thoughts; the good actions thou doſt are none of thine: thou haſt nothing, thou art nothing; nothing is thine but ſin: thou *never didſt a good action, never thoughteſt a good thought*: Shall I aſcribe to my ſelf the glory of doing any thing? (all action is Gods; ſin, evil, wickedneſs is thine) away with it;

Luk. 9. 23.

Mar. 11. 16.

it; *down, down,* proud worm, *down* duſt, down aſhes; caſt down *your crowns before the Lamb, and him that ſitteth upon the throne,* and confeſs all honour, all praiſe, all power, all might, all dominion is his, and his alone, for ever and ever: caſt down, not onely your *weakneſſes* and *infirmities,* but caſt down your Crowns, your excellencies, your graces; that wherein your ſelves and others, think you excel; and confeſs, That all the glory, and all the ſtrength is none of yours, it is all his; acknowledge I ſay (as the truth is) that you are *nothing,* that you can *do nothing*; and ſay, there is nothing due to me *but ſhame and confuſion of face for ever*; but to God onely be all the *Honour, Glory, Power, Praiſe, Majeſty,* and *Might.*

Rev. 4. 10.

Dan. 9. 7.

And the Armour of this *Self neſs,* is *love of our ſelves*: as the Devil told God concerning *Iob, Skin for skin, and all that a man hath will he give for his life*: This love of our ſelves we cannot part from: *He that will ſave his life ſhall loſe it; but he that will deſtroy himſelf, deſtroy his life, ſhall ſave his life*: A very ſtrange paradox to fleſh and blood.

Job. 1. 4.

Mar. 10. 39.

The fifteenth name is *Propriety*: but herein I know, I touch your coppy-hold; and as our Saviour ſaith, *Iohn* 8. 45. *Though I tell you the truth, I know you will not believe me*: Oh this *Propriety* is that that is dear to us; that is, when we aſcribe this or that thing to our ſelves, I have *Propriety* in this thing, *it is mine, and mine onely,* and we look upon it as a thing, we may do what we pleaſe

John 8. 45.

with it: you think it is your own; but know, you have nothing but what is given you: And it may be you confeſs that; but you think it is given you *for your ſelves*, and you think you may keep it for *your ſelves*. No, God hath made thee but a Steward; *it is his, whatever it be*, and thou art to imploy it for him: another hath as much right in it as thou, if God call for it; Therefore thou art deceived, *It is none of thine, It is Gods*: But if you will claim it All, and you will have All the right in it; then, I ſay, you muſt diſclaim your right in Chriſt; and I ſay to you, as *Peter* ſaid to *Simon Magus, Your money and you periſh together.* Thou haſt neither part nor portion in the kingdom of Heaven.

Acts 8. 20.

I, but here *Propriety* hath his Armour; and he is armed with *the Word of God*: *He that cares not for his family, is worſe then an Infidel*: I muſt take care of my ſelf, of my wife, of my children; Truly Friends, through the *depravation of reaſon*, we have ſo corrupted the Scripture, and ſo miſapplyed it to our own deſtruction, wreſting Scripture and picking out ſome places meerly to ſerve our own turns, and no otherwiſe. But, I would to God you had ſo much care of your wives and children as you ſhould; *in the name of God* go on: I do not forbid you to care, but *walk on in your care*, and in your callings: but conſider, will you therefore count theſe things your own, and not anothers as well as yours, if his neceſſity call for it?

1 Tim. 5. 8.

Let me tell thee, God is not tyed to provide for thee

thee That way: for as our Saviour ſaith, *Look upon the Lilies, and ſee how they are clothed. Solomon in all his royalty is not like them, yet they neither ſow nor ſpin*; but if you will be *caring for your ſelves*, care you ſhall: but it is God that both clothes us and feeds us. And it is *He* alone *that giveth power to get wealth.* Mat. 6. 29.

The ſixteenth name is *Self-love*; ſay you, can this be an evil root, from whence comes ſo much good fruit? from hence we do many good things; how can this be evil? if we had not this ſelf-love, how could we ſave and defend, and preſerve our ſelves? we ſhould run violently upon our own deſtruction; Hence it is, we ſerve men, and do good offices to them; and hence it is we ſerve God, and he will ſerve us and be good to us; Hence alſo comes care for our ſoules, diligence therein, and deſire to be ſaved, and endeavors alſo; how can this be evil? But you know what Chriſt ſaith, *Do not hypocrites the ſame? what thank have you? Verily I ſay unto you, you have your reward*; God, Never promiſed *to reward that man*, that loveth onely himſelf, or that loveth thoſe that love Him; as he *brews*, ſo let him *bake*; he ſerved himſelf in all he did, and let him reward himſelf: *Him that honours me, I will honour*: Do I regard him that onely regards himſelf? God requires not, that thy love ſhould be ſet upon *His happineſs* for thy ſelf, and for thy own ends; for herein thou haſt not given God *Thy whole heart*, which he requires: but thou haſt given Thy *Self* thy heart: Nay further it Mat. 6. 5, & 16. 1 Sam. 2. 30. Prov. 23. 16. & Luk. 10. 17.

may be, thou haſt ſo ſet thy whole mind upon heaven, that thou art not *a man of this world* (as thou thinkeſt) as moſt are; thou art gotten above theſe things, and thy eye is *altogether* heavenward; yet if this be but meerly for *happineſs* to thy ſelf, thou haſt yet but given *Thy whole heart* to thy ſelf, and not to God; thou art not yet gotten a ſtep beyond this Evil of Self-love.

But if thou wert come to this, to love and honour God for Himſelf, and *to give thy Whole heart to him*; if thy love were *ſet* upon Him, thou ſhouldſt not loſe by it, but ſhouldeſt *receive* thy love again, thy *heart* again, thy *ſelf* again, *All* would *return* again; if we had but *given* upour *ſelves to him*, *All* ſhould turn to our good: if we were *poor* if we were *in reproches*, in *priſon*, in *death*, all *ſhould turn* to our good; we ſhould then both *enjoy our ſelves*, and enjoy God *in the want of all.*

The Armour of this, is, *Neceſſity to love our ſelves*: for ſay they, if we ſhould not love our ſelves, who will love us? A neceſſity to love your ſelves, ſuch a neceſſity did I never read of in all the Scriptures: I read of a neceſſity *to love God*, and of a neceſſity *to preach the Goſpel*, and this is a *Neceſſity* indeed: Serve this Neceſſity and then ye need take no care for loving your ſelves, but *all* to love God, And to Honour Him; and then ye ſhall do well enough, yea beſt of all.

Mat. 22. 37. 1 Cor. 9. 16.

The ſeventeenth name is *Our own will*, and this goes far with us: we think we do great acts, when we come to Church to hear, when we come to the Communion, when we tye our ſelves to

to *conſtancy* in faſting, and ſet duties of prayer, and the like, as *Iſa.* 58. 3. *Wherefore have we faſted, ſay they, and thou ſeeſt not? wherefore have we afflicted our ſoul, and thou takeſt no knowledge? behold in the day of your faſt you find pleaſure, and exact all your labours*: but *in doing theſe*, it may be we do but our *own will*: all the while we do not Gods *will* in it; we do them, becauſe they are *agreeable* to our ſelves, to our *own mind*, And according to our education and company we ſort with: and we are affected *that way*; we love *praiſe* with men of *that rank*: here is no ſelf-denial, here is no denying our own will; *Our own will* ſpoils all. Iſa. 58. 3.

And his Armour is, Opinion of our Own Sufficiency, And a ſtrong conceit of doing good: And ſay they, if our own Will will *bring* about the doing *ſo many good actions*, in ſuch an *holy manner*, how can this be evil? I muſt be brief, the time cuts me off: you may *conceive of them more* at large, when you are gone hence, as I hope ye will.

The eighteenth name is *Error*: There is no man *Evil*, by his own will; no man would be evil, no man *chooſes* evil; but he chooſes it by the error of his will, his will being *miſguided*: it comes to him under the notion of a *good*, before he chooſes it: for no man doth evil *purpoſely* as evil, but he to himſelf makes it *A good*, before he doth it, *in his apprehenſion*, and that he ought to do it: yea, even *mad men*, whom *we would think did evil purpoſely*, yet they do apprehend *a good* in

in the evil *they do*: even *ſuch mad men* are we all; And, if we ſhould do otherwiſe, we muſt *ſtrip* our ſelves out of this Armour which Errour hath on, which is An opinion of our own Goodneſs, and *to love the praiſe of the world*: we ſeek not to *pleaſe* God, but to *pleaſe the world*; we mind not what God commands, but what men *ſay* is good and *commendable*: we are not of *Davids* mind, to make Gods word *A light unto our feet, and a lanthorn to our paths*, to lead us *in the way of truth*: but having our *eye* upon the world, this leads us any whither, into any errour, and then from error to error.

Pſ. 119. 105.

And hence ariſeth *pleaſure to do evil*, which is a further degree of this evil: we *pleaſe* the world, and the world *pleaſeth* and *tickles us* with its *delights*, and we run after it with great *pleaſure* and *delight*, ſo that it may lead us *any whither*: And this is alſo (I hope you perceive him) *A difficult* and dangerous enemy to *reſiſt* and *overcome*, eſpecially being ſo *Armed*; for we in all *theſe things* muſt reſiſt our *ſelves*, our own *wills*, our own *pleaſure*, our own *ſweeteſt* delights, even thoſe that are as dear as our *right hands*, and as our *right eyes*, yea, as our very *lives*. And who among us *ever returned* from following after theſe *dear Lovers*, by his own *will*, by his own *power*? do we not ſee, and have not all of you felt (who are reclaimed and brought back) that it is the onely Almighty power of Heaven, and that it is the Lord (as *David* ſaith) *that ſent from heaven from his high and holy place to ſave me from the reproch*

Mat. 5. 29, 30.

Pſ. 57. 3.

of

of him that would ſwallow me up, and ſet my feet at liberty, and pluckt them out of the deep mire and clay, wherein we were held *ſo faſt*? It was *He alone* that hath ſmote in ſunder thoſe iron bands and fetters; he hath been a *Sampſon* in us, to ſnap aſunder *The new cords* wherewith we were bound, and he hath *brok ope, The* Gates of *Gaza*, and carried them away *on his ſhoulders*; and all this you have as *really found*, done in you as if you had been with *Sampſon* himſelf, and ſeen him do what is related of him, for tis *all* done *in you.* Judg. 16. 7.

There be two names more, but the time is paſt, and I can but name them.

The nineteenth name is *Sathan*, for *he oppoſeth himſelf againſt all that is called God, or that is worſhipped.*

And his armour is Infidelity.

The twentieth is the *Evil one*, and his armour is pleaſure to do evil. So much for this time,

SERMON

SERMON V.

ROM. 8. 17.

If ſo be that we ſuffer with him, that we may be alſo glorified together.

IF we would know what theſe ſufferings are we are to endure, if we would be glorified with Chriſt; ſaid I, *to endure*? nay that we ſhould be glad to entertain, yea and rejoyce in; it is not meant of *ſcorn*, or *ſcandal*, or *poverty*, or *impriſonment*, or *whipping*, or *death* it ſelf; for then what ſhall become of *them* that never ſuffer any of *theſe* things and yet do ſuffer with Chriſt? therefore I told you wherein every one *muſt ſuffer* with Chriſt, if they will be *glorified* with him: and that is in two things,

1 In Emptying of himſelf.
2 In humbling himſelf.

If we imitate him in theſe, though we are not called *to the former*, it is no matter, ſo we be *ready in affection*, and are in preparation to ſuffer them, if we be called to them: for thoſe two are *the Original of Chriſts ſufferings*, the foundation, the *root*, The Fountain: all His other (outward and external ſufferings) are but the effects, the leaves, and

and the fruit. From theſe two do *all the reſt ſtream and flow*, as from the Spring, their Fountain, and Well-Head.

Well then, This *Ground-work* and *Corner-ſtone* being laid, Let me tell you it will bear All, it will bear any *building* God ſhall rear upon it: and wanting this foundation, though we ſuffer all poverty, all diſgrace, all tortures that can be named, yet we ſuffer not with Chriſt: and therefore they will not, nor cannot bring you to glory with him; And Again let me tell you, *The leaſt mite of ſufferings*, though it be *never ſo ſmal*, yea as ſmall as the two mites (being but *half a farthing* the poor widow offered) coming from this *foundation* and *fountain*, it is *great and precious* in Gods ſight, for it is from God and of God: when as all tortures, name what you can, are not regarded by him without they come from this foundation and Principle. Mar. 12. 42.

And as I told you, there be ſix degrees in theſe ſufferings, or ſix ſteps, Typified by the ſix ſteps that led unto *Solomons* Throne. Theſe ſix ſteps we muſt aſcend before we can *ſit down* in the Throne of reſt, peace and perfection; having overcome all our enemies, and having brought all into ſubjection, and that all things are *put under* Chriſts feet, and that he rules in the midſt of his enemies: *And made his Enemies his Footſtool.* Pſ. 110. 1.

The firſt Bleſſed ſtep is;

1. *Condemnation of our ſelves* as worthy to be deſtroyed.

2. *Annihilation of our ſelves*, reducing our ſelves

Gen. 11. 4.

ſelves to juſt nothing: That whereas *ſin* hath made us *ſomething* (in our own eſteem) and it hath built up a *tower* in us to reach up to heaven, *Grace* may ſcatter it, And *confound our language*, and bring it again to nothing.

3. *Abdication*, or *forſaking all*, reſigning up all to God, all that ever we are or have.

4. *Indifferency*, to be equally diſpoſed to every thing; to want, and riches, to cold weather and hot, to peace and war, &c. knowing that nothing *can be* better ordered then it is, *All being done* according to his will.

5. *Conformity* to Chriſt *in all things*, that what ever Chriſt would do were he on earth, in my caſe, in my calling and condition, *the ſame do we.*

6. *Deiformity*, that is, That though you ſee us move, wiſh, affect, will, rejoyce, &c. yet it is not we, but it is *God doeth all*; it is *God that moves*, it is *God that wiſhes*, it is *God that wills*, it is *God that rejoyces.*

And we are now come, after much ſtriving, to ſet our foot upon the firſt ſtep, namely *Condemnation of our ſelves*, confeſſing our own vileneſs and wretchedneſs: for ſo far as we juſtifie and approve our ſelves, ſo far are we from aſcending this firſt ſtep of condemning our ſelves.

Friends, I would not have you think my labour loſt in opening thoſe ſeveral names, That kept us from aſcending theſe ſteps: for if ever you aſcend theſe, you muſt ſee *thoſe things* all in your ſelves; and they muſt be removed before ever you can look towards theſe ſteps, with ſo much as a pur-

poſe

poſe to *aſcend* them; If you have not lookt all this while *within your ſelves*, and lookt to find there, The *Devil*, *Sin*, *the red Dragon*, *the Serpent*, *Lucifer*, *the roaring Lion*, *Antichriſt*, &c. my labour is loſt, I have but *beat the air*, and ſpilt *water on the ground*: And it is but a folly to proceed to open theſe *ſteps*; for as ye underſtand not *the One*, ſo neither can you *the Other*; they are both to you *As a fountain walled about*, and a ſpring ſhut up, and as a book Sealed. And he that after all this is not able *apparently* to ſee and confeſs that all theſe are in himſelf, he *is blind* and ſees nothing.

The ſubject of our *Condemnation*, Being, *The ſtrong Man*, The *Old man*, This *Goliah of Gath*, *&c.* as you may remember, we have *arraigned* and *indicted* him by ſeveral Names, becauſe he may not *eſcape* and *ſhift off* the indictment: ſo that he may be accuſed, arraigned, and condemned *in every heart* here preſent, that if you find him not by one name, yet you may by ſome other; either by the name of *Adam*, *or the old Man*, *or the Serpent*, *or Lucifer*, *or the red Dragon*, *or the Roaring Lion*, *or the Devil*, *or Antichriſt*, *or Sin*, *or by the name of Rebellion*, *or Falſe Light*, *or Darkneſs*, *or the Fleſh*, *or Selfneſs*, *or Propriety*, *or Self-Love*, *or our Own will*, *or laſtly*, *by the name of Errour*: For we ſhewed you that in Scripture he had all theſe names, with many more: if he be not known by any *One* of theſe, yet by them all you may know him. But leſt you ſhould think you have no Commiſſion to ride this Circuit and

and ſit as Judge, and ſay, *Quis me conſtituit judicem?* Luk. 12. 14. *Who made me a judge?*

Luke 12. 14.

I anſwer: We have not onely a Commiſſion, but a Promiſe annexed to it, to encourage us to this judging, 1 *Cor.* 11. where the Apoſtle commands, *Judge your ſelves, and you ſhall eſcape the judgement of God:* and Chriſt himſelf gives out this Commiſſion annexed with a Promiſe, *Judge your ſelves and ye ſhall not be judged.* But know this alſo, though this work be done *in thee*, it is not thou that doeſt it, but *God is judge himſelf*; yet God himſelf judgeth no man, *but all judgement is committed to the Son, Ioh.* 5. 22. and not onely the ſentence, but power and authority to execute *that Office belongs* to Chriſt, as *Act.* 10. 42. it is Chriſt that *was ordained of God* to be *judge of quick and dead*: he is not onely Judge at that *great* and laſt day, but he alſo is Judge *in this life*, as our Saviour ſayes, *Ioh.* 12. 31. *Behold now is the Prince of this World judged*, or caſt out: there is no man, nor nothing *of man* that is judged or condemned, but it is Chriſt that is *The Judge in that ſoul*: for if we tarry till Satan condemn Satan, if we tarry till *Belzebub* condemn *Belzebub*, till the ſtrong man bind himſelf, we may tarry *a day too long*, as the Proverb is: for never while the world ſtands can we expect that *fleſh* will judge *fleſh*, that our *own will* will condemn our *own will*, that *Lucifer* will judge *Lucifer*: this can never be; if you expect that, you may wait till it be too late, *the door will be ſhut*, and there is no more hope.

1 Cor. 11. 31.

Mat. 7. 1.

Pſ. 50. 6.

Joh. 5. 22.

Acts 10. 42.

Joh. 12. 31.

Mat. 12. 26.

The

The Scripture then makes mention of three ſorts of men that are Judges: the firſt are, Carnal men, *Rom.* 7. 14. 1 *Cor.* 3. 3. *For we know the law is ſpiritual: but I am Carnal, ſold under ſin. For ye are yet carnal: for whereas there is among you envyings and ſtrifes, and diviſions, are not* ye *carnal, and walk as men?* that are led *meerly* by carnal and fleſhly ſenſe, given up onely to pleaſe their appetites and fleſhly deſires, they ſee no farther, and their aim is no higher. Rom. 7. 14. 1 Cor. 3. 3.

The ſecond ſort are *Animales*, reaſonable men, and they are ſuch as are *more refined*, of a higher and more ſublime nature; even thoſe that mind the intellectual part, *their ſouls*; And theſe *reaſonable*, or *rational men*, as we call them, being guided by reaſon; there they reſt, and there they are ſatisfied: for let a man but ſhew a reaſon for what he does, and who will condemn him? But neither of theſe have *the wiſdom that is from above*; for all this wiſdom is *but earthly, fleſhly, and devilliſh*, *Iam.* 3. 15. Can it be expected that *either of theſe two* will judge themſelves? will carnal fleſhlineſs judge carnality? no, it approves it, *it juſtifies it*: or will reaſon condemn reaſon? how can it overthrow it ſelf? it is impoſſible; *a Kingdom divided againſt it ſelf, it cannot ſtand*: but yet, the rational man doth judge and condemn, and ſits as Judge oftentimes over the actions of the carnal man. James 3. 15. Mat. 12. 23.

But there is a third ſort of men, and they are *Spiritual* men, *Gal.* 6. 1. and 1 *Cor.* 2. 15. *Brethren, if a man be overtaken in a fault, ye which are ſpiri-* Gal. 6. 1. 1 Cor. 2. 15.

tual, reſtore ſuch an one in the ſpirit of meekneſs, conſidering thy ſelf, leſt thou alſo be tempted. But he that is ſpiritual judgeth all things, yet he himſelf is judged of no man. And This *MAN* judgeth both theſe; the *Spiritual man, Omnia judicat, judgeth all things*: we eſteem little of the *carnal man*, every one condemns him: but we highly eſteem of the *rational man*, becauſe he is guided by reaſon, and doth all things that reaſon guides him to: he minds not his body onely; it is reaſon he ſhould regard that; but he regards his ſoul too, and That above his body: he knows he hath an *Eternal ſoul*, and therefore *it behoves him*, and he hath reaſon to look for *an eſtate* and well-being for it; and who can now judge, who is able to blame this man? can any man do better?

1 Cor. 2. 15. But now comes the *ſpiritual man*, and he judgeth *all things* when he comes: he judgeth and condemneth the very *beſt* and *higheſt* actions of this *reaſonable man*, and tells him that his *very thoughts are abominable to God*; his hearing, reading, praying, *his ſacrifices are an abomination.*

Prov. 10. 17. In the two former men, we could not find ſuch a judge; but here comes *ONE* who indeed is *no man*, nor any part of man, but the *Son of God* himſelf, he comes now into the ſoul: *the ſpirit of God* he is the judge; this *ſpiritual man*, this Chriſt being *formed* in the ſoul, this word being *ſpoken* in the ſoul: for Chriſt is the *Word ſpoken*; It comes and ſayes, *Reaſon*, for all thou art ſo ſet up, and eſteemed *amongſt men*; yet thou art a fool: and *Reaſon* ſayes again, that God is a fool. But let me tell you

Gal. 5. 17.

you, God is capable to underſtand Reaſons wayes, but Reaſon cannot underſtand Gods ways.

And beloved, God and Man have been a long time at this: God ſayes, *Reaſon*, thou art a fool: and again Reaſon ſayes, God, thou art a fool: But now *Reaſon* muſt be condemned; *Reaſon* muſt be caſt; the inward man muſt judge the outward, the New man the old, the ſecond *Adam* the firſt. This is that voice in the ſoul: *This is my beloved ſon in whom I am well pleaſed, hear him*: Do you think that is meant onely of his words that he *then* ſpake, when he was on earth? No, but *Hear him*: that is, *Hear Him in your ſelves*, Hear Him in your *ſouls*: the one is but a fleſhly hearing; this is a ſpiritual, a *ſoul-like* hearing; His Word ſilences all. Of this word we may ſay, *Bleſſed is he that hears my words, and doth them*. And as *David* ſaith, *Ariſe Lord, and judge the people*: but by the way. Do you think that God ariſeth or removes from place to place? No no; Riſe Lord *in our ſouls*, be Judge there among *the Gods*, amongſt thoſe that have been our Gods, and have ruled over us, thoſe *ſtrange Lords*, bring them down, and do thou Lord exalt thy ſelf; the *wicked flouriſh in thy Houſe, and Courts*, And break down the carved work &c. In that place that ſhould be thy Houſe: witneſs thoſe effects, thoſe murthers, and theſts, and cruelties that expreſs themſelves daily; many in action, and many more lye lurking in the ſoul to betray the innocent and *guiltleſs* man. Oh then, ſayes this ſoul, *let God ariſe, and his enemies ſhall be ſcattered*; and again.

Mat. 3. 17.

Mar. 3. 35. Pſ. 82. 8.

Pſal. 74. 6.

Pſ. 68. 1.
Pſ. 35.24.

Pſal. 35.24. *Iudge me O God, according to thy righteouſneſs, and let not mine enemies rule over me.* Judge me *according to thy righteouſneſs*, not according to fleſh, not according to reaſon; but *according to thy righteouſneſs.* And if that condemn me, *this condemnation is not unto death*, as Chriſt ſaid concerning *Lazarus*, *This ſickneſs is not unto death*; So likewiſe *This delivering unto Sathan is for the crucifying of the fleſh, that the ſpirit may be ſaved in the day of the Lord*; Oh Lord, ſayes this ſoul, *judge thou me*; my fleſh hath judged me, and my ſoul hath judged me, the *carnal* and the *rational* man hath judged me, but they can find no fault with me; but *up Lord & exalt thy ſelf*, that ſo this man of ſin may ſhew himſelf no more in me.

John 11. 4.
1 Cor. 5. 5.

Now, *He* that hath been judged and condemned by the world, muſt now *condemn the world*: Now He ſits down with Chriſt in his Throne, *To judge even the twelve Tribes of Iſrael*; all Outward and formal profeſſion. The wiſdome of the World, which hath long condemned the wiſdom of God to be folly, muſt now by *the* wiſdom of God, be codemned of folly, 1 *Cor.* 2. 14. *The natural man receiveth not the things of God, for they are fooliſhneſs to him.* And again, 1 *Cor.* 3. 19. *The wiſdom of the world is fooliſhneſs with God; for it is written, he taketh the wiſe in their own craftineſs; and the Lord knoweth the thoughts of the wiſe are but vain.* And now that which hath laboured to quench the ſpirit, 1 *Theſſ.* 5. 19. muſt now be quenched by the ſpirit: that which the *darkneſs* could not comprehend nor love,

1 Cor. 2. 14.
1 Cor. 3. 19.
1 Theſ. 5. 19.

ſhall

ſhall now be both comprehended and loved. And that which was *crucified*, *dead*, *and buried*, muſt now *riſe again* and be exalted, and ſit in judgement.

Oh! where is he that doth or dare ſay and pray with *David! Pſal.* 35. 24. *Iudge me O Lord my God, Search me and try my Reins*; Though I be found guilty, and ſo lyable to all puniſhments both here and hereafter, yet judge thou me: But He, in whom this Spiritual man is riſen, he can ſay ſo: for he knows this judging is but to eſcape judgement; tis not unto death, *but to eſcape* both Death and Hell. Tis *for the deſtruction of the fleſh, that the ſpirit may be ſaved in the day of the Lord Ieſus*: This is the *day* of Jeſus Chriſt; the former day was *Our* day; this is that Great Day of Jeſus Chriſt, wherein he will judge all things.

Pſalm 35. 24.

1 Cor. 5. 5.

Suffer then I beſeech you the words of exhortation. For until this work of condemnation be wrought in us, we have no need of a pardon, we have *no need of a Phiſician*, for we are *whole*: And he that thinks this work needleſs, he hath as yet no Saviour, Interceſſor, or Mediator, *Mat.* 19. 12. *The whole need no Phyſitian, but thoſe that are ſick*: Chriſt never dyed for him: the *precious blood of Chriſt*, let it ſpeak *better things* to whom it will, to thee it ſpeaks *no better* then the blood of *Abel*: till this great *act* of condemning our ſelves be in thee, Chriſt *dyed in vain* to thee.

Mat. 19 12.

Heb. 12 24.

If then by all that hath been ſaid of *Adam*, the *Old man*, the *Serpent*, and *Lucifer*, and the reſt, if ſtill thou wanteſt Water to thy Mill, if ſtill thou

wanteſt Argument or Evidence againſt thy ſelf, if yet thou wanteſt water in the midſt of the Ocean, or light in the brighteſt ſunſhine, *viz. Cauſe* to ſet thee upon this work: what ſhall I ſay? I will ſay as *Iſaiah* ſaith, *to the Law and to the teſtimony*, either contractedly or at large, which ſayes, *Thou ſhalt love God, above all, with all thy ſtrength, with all thy mind, and with all thy might*: and the ſecond is like it, *Thou ſhalt love thy neighbour as thy ſelf*: See and examine thy ſelf by this Law, and ſee whether there be no cauſe of *condemning thy ſelf*: It is a Law made *for thee* to walk by and obey, by him that made thee, who hath power to command thee: A Law ſo full, ſo holy, and pure, that *Moſes* himſelf trembled and was amazed at the delivering of it by God; being delivered with *ſuch terror* and *dread*, the people were not able to look toward the Mount; nay, they had much a do to hear *Moſes* deliver it to them: And if it were ſo terrible in the Proclamation of it, what will it be in the execution of it, upon Rebels in the breach of it? Examine thy ſelf by it, and ſee how ſhort thou comeſt of that which is injoyned thee. Nay, tis a Law given thee by him that gave *himſelf* for thee; he laid down his life for thee: beſides, how agreeable is it to thy *well-being*, and to the *well-being* of thy neighbour? how agreeable to the principles of nature and reaſon? how hath it been juſtified in all ages? and laſtly, in obſerving whereof *conſiſts* thy life and breath, or elſe thy *eternal death*: as *Moſes* reaſons the caſe in the 28. of *Deuteronomy*.

Iſa. 8. 20.

Mat. 22. 28.

Deut. 28

And

And becau e you ſhall not hereafter complain of your not being *Catechized*, I will in this point teach every of you *to chatechize himſelf*; and do it *I charge you*, till you find *matter* enough to *condemn your ſelves*: and before you go about it, you had *need to pray, O Lord, open thou mine eyes, &c. that I may receive my ſight.* Pſal. 7. 8. Pſal. 82.1

Take then the firſt Commandement:

Thou ſhalt have no other gods but me.

I know now, when fleſh and blood hears this Commandement, it thinks it hath *ſhelter enough*, it can anſwer this Commandement well enough: Have I any other but one true God? I worſhip *no other God*; we are no *Papiſts*, Turks nor Heathens: we are free from worſhipping *Angels* and *Saints*, and *Stocks* and *Stones*, or any falſe God: I worſhip onely *one God in Trinity*, and *Trinity in Unity*: but withal know you are bound *to love him with all your whole mind and ſtrength*: and alas, if you did but ſee your ſelves, and examine your ways, you would find, even every man before me, (for I implead my ſelf, and all that hear me this day) that according as the Prophet ſaith, *Ie.* 2.28. *According to the number of your Cities, ſo many are your gods*: See if thou haſt not bent thy heart rather to the ſatisfying of ſome *luſt*, rather then to the obeying of Gods Commandement; whatever ſin and luſt it is, that thou hadſt but a deſire to commit, when Gods Law hath told thee, and ſaid I charge thee *commit it not*; yet thou haſt rather Jer. 2. 28.

ther choſen to obey it, and haſt not regarded Gods Commandment; I appeal to thy ſelf, That thou haſt pleaſed thy ſelf, but Gods Commandments thou haſt *caſt them behind thy back*, and *trodden them under foot*: Let it be what ſin it will, whether Pride, Gluttony, Covetouſneſs, Deceit, Malice, Revenge; whoever they are that dare diſpleaſe God, for the ſatisfying of any luſt or ſin whatſoever, thou haſt *hated righteouſneſs, and loved wickedneſs*, Pſal. 45. 7. thou haſt made that very luſt *thy God*: What Lord, what God, what *luſt* hath power to command you, and you to obey, and to break Gods Law? as the Prophet complains, *Other Lords have ruled over us*: what doth the Prophet mean there? doth he mean when *Iſrael* was carried Captive? No, not onely ſo; thoſe were all but types *of the Captivity of the ſoul*; although we have not fallen down on *our knees*, and worſhipped *theſe ſins*; yet in thy practiſe *thou ſayeſt dayly* to them; as to inſtance, if it be *pleaſure*, thou followeſt it againſt Gods Commandement; if it be profit thou loveſt; if it be mony thou eſteemeſt: though I ſay, thou haſt not fallen down and worſhipped it; yet thou haſt done worſe: for thou haſt given *thy heart* to them; And I tell thee *that therein* As the Iſraelites did, thou haſt worſhipped them, and ſaid when they had made a *GOLDEN CALF, Theſe be thy gods O Iſrael*, theſe are they that will help thee, and deliver thee; it matters not whether thou do it with thy body, and in words; but thy *heart* hath *fallen down* and ſaid, *Pleaſure, thou art my*

Pſalm 50. 17. &c.

Pſal. 45. 7.

Exod. 22. 4.

My God, I admire, adore, and worſhip thee, and thee I will ſerve; ſaith another, *Profit, thou art my God*, thee I will pleaſe and obey.

Thus if you will examine your ſelves punctually and particularly, you cannot deny, but muſt confeſs, that you have worſhipped and ſerved other Gods;. And thou mayeſt truly complain and ſay, O Lord, *Other Lords beſides thee have ruled over me.* Though Reaſon will excuſe and defend it ſelf; yet hear God ſpeak in thee, hear *what His well-beloved Son* ſaith in thee, and confeſs that thou art, as the truth is, *Guilty* of the breach of this Commandement; and that the *reward of ſin is death, hell, and eternal damnation*; and this confeſſion from the heart, and from a true ſight, is a ſure means and way that thy ſpirit may be ſaved in the day of the Lord Jeſus. This ſight of thy ſpiritual thraldom, and being *delivered over to Sathan*, is that thy *Spirit* may be *ſaved*, and that *thy fleſh may be crucified.* 1 Cor. 5. 5.

And ſo you might go over all the Commandments, and try your ſelves by them, as hereafter I may have time; and if you do but thus examine your ſelves, you will never complain of want of *Catechizing*.

But for this time, the time hath cut me off.

SERMON

SERMON VI.

ROM. 8. 17.

If ſo be that we ſuffer with him, that we may be alſo glorified together.

THis is the ſixth hour I have ſpoken to you out of theſe words.

Many men may think themſelves *exempted* from ſuffering with Chriſt, becauſe they do not ſuffer as Chriſt did; *viz.*

In	*Diſgrace.* *Buffeting.* *Spitting upon.* *Poverty.* *Whipping.* *Crucifying*, &c.	For,	*As a Lamb dumb before the ſhearer, ſo opened He not his mouth.*

Therefore I defined a *condition* to you wherein every one may claim a part in his ſufferings; and that was in *Phil.* 2. 6, 7.

Phil. 2. 6, 7.

He Emptied himſelf.
And he Humbled himſelf. } Phil. 2. 6, 7.

And

And I told you, If we ſuffer never ſo much, if we ſuffer not on This foundation, we do not ſuffer with Chriſt: And, if we do ſuffer *from theſe* two, then if we ſuffer *never ſo little*, we do ſuffer *with him:* Nay, if theſe two foundations be laid; It matters not whether *we be called* to ſuffer in the former *caſes* or no, ſo we have but a readineſs and a fit diſpoſition and willingneſs to ſuffer *therein alſo* if God pleaſe: but ſuffering in theſe two reſpects, *In Emptying our ſelves, and humbling our ſelves* as Chriſt did, we do ſuffer with Chriſt, and ſhall Reign with him. For all other ſufferings, let them be what they will, are nothing to theſe, or without theſe; yea, the external and bodily torments of hell are *below* theſe ſufferings. It may be we are *far* from the ſufferings of our neighbours *in Germany* in the other ſufferings; yet if we have ſuffered in theſe *Two*, we have *ſuffered* beyond them, if they have not *ſuffered* in theſe kindes. All the *Tyrants* in the world cannot invent Tortures comparable to theſe ſufferings.

The laſt day we came to handle *one* of thoſe ſix *ſteps* that lead up to this *Throne* of *Solomon*.

The firſt was, *Condemnation of our ſelves.*

The ſecond, *Annihilation.*

The third, *Forſaking all.*

The fourth, *Indifferency* to all conditions, That is, to be as willing to have pain as eaſe, as willing to have want as plenty, foul weather as fair, bad report as good report: that we can as well *bleſs* God for evil as for good. Enough can ſay, *bleſſed be his name* for

for good things: God hath given me *health*: Oh! bleſſed be his name: God hath given me *wealth*, God hath given me *a good year of increaſe*, God hath ſent *fair weather* to get in my crop; Oh! bleſſed be his name: God hath given me the life of my wife, or the life of my children, Oh! bleſſed be his name: God hath given me many goodly and happy children, that are a comfort to me in my old age; Oh! bleſſed be his name: Every one can bleſs God for *theſe things*. And *what great things do ye?* Do not *Heathens and Hypocrites the ſame?* ſaith our Lord. But where is the man that when God hath taken away any of theſe things, can ſay as *heartily*, Bleſſed be his name? that when God hath taken away his dear wife, that when God hath taken away his hopeful child, he can ſay, *Bleſſed be the name of the Lord?* God hath taken away my credit, God hath taken away my wealth, taken away my health; yea *all: yet bleſſed be his name*; Thou mayeſt ſay ſo in words, but what ſaith thy heart? doth that ſay ſo?

Mat. 5. 46. & Luke 6. 32.

The fifth was *Conformity to Chriſt*.

And the laſt *Deiformity*, when we are captivated and have given up our ſelves, and delivered up into the will of God, and all our members preſented unto God, *A living Sacrifice, Holy and Acceptable unto God*; that we no longer do any thing, but it is God that doth all in us, while we do it.

All Attain not to the ſame meaſure in theſe, as I told you before, but all muſt attain to the ſame deſire and affection to come to theſe.

The

The firſt is, *Condemning our ſelves.*

Iudge your ſelves. and ye ſhall not be judged: 1 Cor. 11. 31.
Beloved, conſider what it is that makes us afraid, when we come to dye, and to leave all our dear friends behind us; when that hour comes that we have bur three Deep Groanes, or ſighs to fetch *to cool* our languiſhing *heart*, And then to give up the Ghoſt: I ſay, What makes you afraid then to go out of this body, and to leave the world behind you? Is it not, becauſe you and the world have made a league together, and you eſteem it ſo dear a friend as you can have no better? Anſwer me ſeriouſly, Is it not becauſe you are afraid the Comforts hereafter are not comparable to the Comforts here? but would you eſcape *this fear*? would you eſcape *this judgement*? then you muſt aſcend theſe ſix ſteps.

The firſt whereof is, *To condemn our ſelves.*

Let your ſelves *paſs firſt* under *this judgement*; *Iudge your ſelves, and ye ſhall not be judged:* But you will ſay, This Office belongs to Chriſt *To judge*; as in *Acts* 10. 42. *He is Appointed to be judge of quick and dead:* What have I to do to enter upon the office of Chriſt? *All judgement is committed to the Son*, John 5. 22. To which we Anſwer, It is true, that *whoſoever* is truly judged, it is Chriſt that judges him; for no man will condemn himſelf; will reaſon judge Reaſon? or will (think you) *Lucifer* caſt out *Lucifer*? will *Belzebub* caſt out *Belzebub*? will devilliſh practiſes condemn devilliſh practiſes? You are not ſo ſenſeleſs, to think ſo. Acts 10. 42. Joh. 5. 22.

It

It is true you ſay in our ordinary ſpeech, and you have it at your fingers end, we muſt judge our ſelves, and we muſt condemn our ſelves: but as I ſaid, it can never be expected that *Belzebub*, and *Lucifer*, and *Antichriſt*, will condemn themſelves: he *can never ſuffer his Kingdom to be divided*; he knows then *he cannot ſtand*. There be, as I told you, three ſorts of men;

Mat. 12. 25.

The Carnal.
The Reaſonable. And
The Spiritual Man.

Rom. 7. 14. 1 Cor. 3. 3

I am carnal and ſold under ſin, and ye are yet carnal, ſaith the Apoſtle. *Carnality* never judges *carnality*: never look that *fleſh* ſhould find fault with its own actions; neither doth the *Reaſonable man* find fault with his *reaſonable actions*; but

1 Cor. 2. 15.

ſaith the Apoſtle, *The Spiritual man judgeth all things*; that is, the Spirit of God; as *David* ſaith, *Exalt thy ſelf, O God, above the heavens, and ſhew thy ſelf, thy glory and thy majeſty*; *Come thou unto us, O Lord, and judge the heathen*; *be thou judge among the judges, among the gods*, among thoſe

Pſal. 82. 1.

that are and ſtill would be gods and judges: Do thou, O Lord, put *all thine enemies* to ſilence, and *Rule THOU in the midſt of thine Enemies*: But to ſilence our own *reaſon*, all our own *affections*, our own *will*, our own *joys*, our own *fears*, our

Hab. 2. 1.

own *hopes*; and then hear what God ſhall ſay; There is *no hearing of God*, till all theſe be put to

Gen. 3. 8.

ſilence: as it is ſaid *Gen.* 3. God came into the Garden *in the COOL of the day*: what do you think *was meant by that?* that God came at *even-*

ing,

ing, when *the ſun* was going down? do you think that the day *was too hot* for God to walk in? no, no, that cannot be; but tis meant, he came into the ſoul in the *cool of the day*; that is, when *luſt* was *cool*, when the heat of *Adams* deſire was *over*, when *his own will* was ſilent, and there was a *calm*; then God ſpake and ſaid, *Adam where art thou?* Till then there was ſuch *Noiſe* and ſuch a *Hurly-burly* in his ſoul: This luſt would be *ſatisfied*, and the other luſt would be ſatisfied; ſuch crying and calling, & making ſuch clamour and noiſe; there was then no hearing God ſpeak: but theſe being All *put to ſilence*, God comes in, *with a ſtill, ſoft voice* (not while the thunder and mighty ruſhing was) and ſpeaks in the ſoul: Hear now what God ſaith, Hear him judge you, hear him *condemn you*: and if ye do this. This *delivering over to Satan*, is not unto death, but that *your ſpirits* may be *ſaved* in the day of the Lord: This *caſting of our ſouls into the lower hell*, as *David* complains, is that we may be ſaved from the condemnation *irrecoverable*: *I came to ſend fire on the earth* (ſaith our Saviour) *and what if I will that it be already kindled?* The kindling of *this fire* is a happy kindling, tis that you may eſcape the *Unquenchable fire*: ſuffer therefore this *condemnation* to be wrought in your ſouls; it is a *bleſſed*, a *happy* condemnation: The day that this *work* comes into thy ſoul, is *the bleſſedſt day that ever* thou ſaweſt, the happieſt hour that ever paſſed over thy head, the *brighteſt and glorioueſt* day that ever dawned to thee: Indeed it is *The day*

Gen. 3.

1 Kings 19. 12.
1 Cor. 5. 5.

Pſal. 86. 13.
Luke 12. 49.

Joel 2.2. *day of the Lord, A day of darkneſs and gloomineſs,* of *clouds and thick darkneſs,* but it *dawns* to everlaſting *light* and *glory.*

I told you wherein, and how you might examine your ſelves; And that you might have a *glaſs* large enough to ſee your whole body; *open your eyes* to ſee the *glaſs of the Law*, and view your ſelves round by it, and then I will warrant you, you ſhall ſee cauſe *enough* of condemnation: then you will ſee ſo much in your ſelves, that you will have no wiſdom nor leiſure left to judge other men: if you did but ſee *the true reſemblance* of your ſelves, you could do *nothing* elſe but be alwayes judging and condemning your ſelves; you could do nothiug but lay all the *Bitter curſes* you could deviſe, upon this *Meroz*, Even upon your *Corrupt* Self; you would ſo *Hate and lothe your ſelves in your own ſight*, you would not others praiſes, which formerly you have ſo much ſought for.

Ezek. 6. 9.

It may be we have read and heard the Ten Commandments over and over a thouſand times; but that is not enough: But as the Scripture requires an ear in an ear; ſo we muſt have an eye in an eye: *He that hath ears to hear, let him hear*; and, *He that hath eyes to ſee, let him ſee.* I opened to you the ſins of the firſt Commandement; from which I know you will free your ſelves moſt in; you think That *of all the reſt*, you are moſt free from having other Gods: you were taught That from your *Cradle*, *Thou ſhalt have no other Gods but me*: But (as I then ſhewed you) you that

Rev. 2. ult.

that do worſhip any other god (as all of us do) ſome make their belly their god, ſome pleaſure their god, ſome profit their god, ſome credit and praiſe their god, and theſe we obey, and worſhip, and fear, and love: Whatever it was that drew you from obeying Gods Commandments; was it for pleaſure, was it for honour, or whatever elſe: conſider what you have done; you have made them your gods, and done more then bowed your knee to them; ſo that as often as thou haſt ſaid the Ten Commandments, ſo often haſt thou diſſembled with God, and rebelled againſt that which thine own mouth hath acknowledged: And I doubt I may ſay of you, as the Prophet ſaid of *Iſrael*, *So many Cities, ſo many Gods*: Shall I ſay, ſo many men ſo many Gods? Nay, ſo many *LUSTS* ſo many *Gods*: And thoſe that have *many Gods*, have no *God*; This is generally acknowledged, for even among the Heathen there was not one learned and wiſe man but did confeſs there was a God, and that there could not be any more then one God: although they gave ſeveral names to the *divine power* in ſeveral creatures, for the Apprehenſion of the ignorant, and called them Gods, yet they knew that God was but *one*. Jer. 2. 28.

Take therefore that *ſacred ſpotleſs* Law, open it, and look upon it, view thy ſelf well, and it will ſhew thee clearly all thy Gods. Do but look upon the actions of this *very* day, nay ſince you came into this place, and ſee if there hath not been *matter* enough to cauſe this work of Con-

demnation: Beſides, conſider this ſeriouſly, you are not *repreſented* to God as doing of *one* action, but according to the Tenor of your lives: thou art not *preſented* to God as thou art *dying*, when thy mouth is *full of holy words*, nor as thou art *doing* any good action: not as thou art ſitting in the Church at thy prayers, not as thou art hearing a Sermon, not as thou art relieving the Poor, &c. but all thy whole life, *every minute* being always as preſent with him, as if every particular action were *now* in doing; there is no *paſſing* of time, no *ſucceſſion* of time with him: ſo that from hence conclude, and reſolve it to thy thoughts, if ever thou ſweareſt an *Oath*, thou art with him alwayes ſwearing; if ever thou *blaſphemeſt*, thou art ever *blaſpheming*: if ever thou toldſt a *lye*, thou art with Him alwayes *lying*: if ever thou committedſt *adultery*, thou art alwayes doing *that act*, as to him: if ever thou brokeſt Covenant and Promiſe, thou art with him alwayes doing ſo: if ever thou trampledſt the bloud of the Covenant *under thy feet*, thou art alwayes doing ſo: and if there was at any time *any good in thee*, know, that is *none of thine*; that is his *own* work, and no praiſe belongs to thee at all.

2 Sam. 24. 12. Now what ſayeſt thou? *Davids heart ſmote him when he had numbred the people*; ſo ſhould ours in numbring our ſins.

Nay, farther conſider, that not onely all thy own ſins are laid upon thee, but *all the ſins* of all the men in the world that ever were, are, or ever ſhall be; Becauſe thou art of that *Body*, of that Race,

Race, A member of that ſinful body and race, proceeding from our firſt Parents, which ſtained the Race and Houſe in the very root by rebellion and Treaſon. And that all this hath been in doing by thee almoſt this 6000 years, ſo that when thou wert but ſix dayes old, thou wert a 6000 years ſinner; when thou wert little above a *ſpan* long, thou wert an Everlaſting Tranſgreſſor.

As in the body of Chriſt All the Members have right and *intereſt* in all the *excellencies* and graces of the whole body, the Faith of *Abraham*, the Zeal of *Joſiah*, the Patience of *Iob*, the Meekneſs of *Moſes*, and adde to that whatever virtue is in the head Chriſt, which is in Heaven; They are all thine, Thou ſhareſt in all; ſo that we may then ſay, *Thou art all fair my Love, there is no ſpot in thee.*

So thou being of that ſinful race and body, thou haſt right, and thereby art *intitled* to all the vileſt ſins that ever were committed in the world. As it was ſaid concerning thoſe that crucified Chriſt, *that God might bring on them all the ſins that ever were committed from the bloud of the righteous Abel.* Mat. 23. 35.

What canſt thou now ſay for thy ſelf (O *wretched* Off-ſpring of the race of *fleſh* and *bloud*) but that *Nebuchadnezzars* Oven ſhould be *heat ſeven times hotter*? will it not be more tolerable for *Sodom and Gomorrah in the day of judgement* then for thee? What canſt thou ſay? is not Tophet *prepared of old*, and prepared *for thee*, O thou Dan. 3. 19.

Eſa. 30. 33. *foul* and *leprous* creature? The *pile and fuel thereof is fire and much wood, and the breath of the Lord like a ſtream of brimſtone ſhall kindle it*, Eſay 30. 33.

Rom. 10. 29. Haſt not thou by thy ſo often ſinning, *Even trod* the bloud of the Covenant *under thy feet, and done deſpight unto the ſpirit of grace*? haſt not thou choſen thy *ſins* and *luſts* before thy *Saviour*, and haſt therein cryed out for a *Barabbas* to eſcape, and concerning Chriſt, haſt cryed *crucifie him, crucifie him*? What, will ye crucifie your King: I (ſay you) *crucifie Him, crucifie Him, His Bloud be on us and on our children, &c.*

Yet thou condemneſt *Iudas* when thou *readeſt* how Villanouſly he *betrayed* and *ſold* his dear Meek and precious Maſter; I ask thee, Who now hath ſold his Maſter? what for 30 pieces? nay *for the pleaſure of one darling ſin*, which will for ever *deſtroy thee.*

2 Pet. 2. 4. Gen. 3. 6. And thou condemneſt the Devil, who *ſinned but once*, and was thrown *down from his place*: and thou condemneſt *Adam*, who eat *but once* of the *forbidden fruit*, and was immediately *caſt out of Paradiſe*: and will not *that weight of ſin*, that as a *TALENT of Lead* lies upon thee, make thee *once* groan or complain? many aggravations by circumſtances might be preſented before thee; for *circumſtances* alwayes aggravate, nay ſometimes create the ſin.

Friend, What ſayeſt thou to this charge? if thou canſt ſay nothing to me, then what ſhall I ſay to thee?

Then

Then thus, Onely the blood of Jeſus Chriſt *purgeth from all ſin*; if thou haſt not *right* and *part* in that, *all thy ſins* lie upon thee. And what ever he *performs* in thee, that God accepts, and nothing elſe; for be aſſured, what ever prayers, what ever ſighs, what ever groans thou putteſt up to him; he loaths all but what his Son makes: but all His requeſts are heard and granted. I know you can in *words* have preſent recourſe to that ſaying, That though we are *ſinners* indeed, and *grievous* ſinners, yet *the blood of Chriſt purgeth us from all ſin*; I know that this very word, were it ſpoken by Chriſt himſelf, is enough indeed to ſilence Death and Hell, and all the powers of darkneſs, and is armour of proof againſt all Satans fiery darts; and it is a moſt undoubted truth: but then ſay I, it is Chriſt himſelf muſt *pronounce* this ſaying to thee, *The blood of Ieſus Chriſt purgeth thee from all ſin*, If Chriſt *pronounce* theſe words, then art thou indeed for ever acquitted: but if thou ſayeſt *this* of thy ſelf, to thy ſelf, and by thy ſelf, thou art not acquitted: I know if Chriſt ſpeak theſe words, it is preſent death to all *ſin* and *unbelief*; they are the utter deſtruction to Sin and Sathan: but if ſpoken onely by thy ſelf, they do *but harden thee in ſin*, they do but give *new life* to ſin.

2 Joh. 1. 7.

Thus much have I ſpoken to thee, that thou mayeſt come to this firſt work of *Humiliation*, namely, *Condemnation of our ſelves*.

But O my Dear Brethren, what are my words if Chriſt *ſpeak not* by me? he muſt preach his

own truth to thee. And this I ſay, except thou firſt come to this work of Condemnation, thou wilt never come to the ſecond, which is *Annihilation*, nor to any of the reſt. For every ſtep is one above another.

Theſe ſteps are aſcending: for as *Solomon* prayed that God would *hear the prayers* of all thoſe that came and *prayed in that houſe* of the Lord, and *did ſee the plague of their own heart*, 2 *Chron.* 6. for except they ſaw that, their *prayer was in vain*: ſo ſay I, not that it is in vain to pray, but it is vain to *truſt to faith*, in vain to *truſt to Chriſt*, it will do no good, except you ſee *the plague of your own heart*: for thou mayeſt *pray long enough*, and believe in Chriſt *long enough*, if thou doeſt not ſee thy *juſt worthineſs* of being deſtroyed; if thou doeſt not ſee juſt cauſe of *cenſuring* and *condemning thy ſelf* to the loweſt Hell, and that thou *ſeriouſly* confeſs, That hell was not made in vain, but that it was juſtly made, And for thee: and that it were juſt and righteous that God ſhould caſt thee thither; nay not onely ſo, but that *you feel* your ſouls in the *Bitter agonies* of Hell already, and that the Torments thereof are ſeized upon you; then there were hope, That *thy ſpirit would be ſaved* and delivered; Till thou art come to this, never tell me of the blood of Chriſt, That it *purgeth* from all ſin; but thou art none of them to whom it belongs, for thou haſt neither *part* nor *portion* in this matter: *If ye ſuffer with Chriſt, then alſo ſhall ye be ſaved by him, and reign with him.*

2 Chro. 6.

1 Kings 8. 30.

Acts 8. 21.

SERMON

SERMON VII.

ROM. 8. 17.

If ſo be that we ſuffer with him, that we may be alſo glorified together.

BEloved, I will truſt your memories for that which I have delivered before out of theſe words, and come immediately to the ſecond of theſe ſix ſteps, which I have laid down: the firſt being *Condemnation of our ſelves*; the ſecond is *Annihilation*, bringing or reducing our ſelves to juſt nothing.

Miſtake not (for your own ſakes) I do not mean to be *really nothing* at all, of no ſubſtance, that is more then any earthly power can do, more then Potentates or Kings can do; they may attempt ſuch a thing, but their arm can onely reach to *diviſion* or *ſeparation* of ſoul and body, and dividing of the Elements one from another; they may *grind* us to powder, they may *burn* us to aſhes; and when they have ſo done, caſt the aſhes into the river, as in ſome caſes *they may* juſtly do: but they cannot make us *nothing*, for the ſame power that *Creates*, can onely *Annihilate*; for every thing Mat. 10. 28.

tires to its own proper place: every thing to its element; the *water* to his, the *fire* to his, the *air* to his, the *earth* to his; ſo that when I tell you of making your ſelves nothing, I do not mean you ſhould deſtroy your ſelves, but I ſpeak of ſuch a *making nothing* and deſtroying, as that you keep *all your members*; ſuch a making nothing as *Iob* complains of himſelf, *ch.* 16.12. *I was at eaſe and he hath broken me aſunder; he hath taken me by the neck and hath ſhaken me to pieces, and hath ſet me up for his mark; he cleaveth my reins aſunder, and poureth my gall upon the ground.* *Iob* there complains that he was broken to pieces, and yet *Iob* had all his joynts and all his members: therefore that which I mean is the turning of a mans ſelf into duſt and powder *before God*, to be emptie in our ſelves, to be Nothing, *leſs then nothing* in our own eſteem; that all thoſe huge *bulwarks* that we have raiſed in our ſouls of our *ſomethingneſs*, and of our *own* eſteem, may be all laid flat to the ground, and brought to nothing; as *Abraham* *Gen.* 18.27. when God had appeared to him, ſaid, *Now I have taken upon me to ſpeak unto the Lord, which am but duſt and aſhes*: he ſeeing the infinite vaſt difference between God and him, he cryes out, O Lord I am but duſt and aſhes. And I tell thee O man, *pulvis es, & in pulverem reverteris*, *Gen.* 3.19. Duſt thou art, and to duſt thou muſt return. But give me leave and I will yet be more plain to you.

Job 16. 12.

Gen. 18. 27.

Gen. 3. 19.

For my beloved, My mouth is open unto you, *my bowels are not ſtraightned to you-ward*, my heart

1 Cor. 6. 11, 12.

is enlarged; though the Jews ſhould *forbid* me *to ſpeak any more in this name*, as they did the Apoſtles, yet I will not keep back *any part* of Gods Counſel from you. And I pray God you do not *take the childrens bread*, and caſt it unto *dogs*; and I ſhall expreſs my meaning briefly. Acts 4.17. Mat. 15. 26.

All that thou calleſt [*I*,] All that *ſelfneſs*, All that arrogancy, *propriety* that thou haſt taken to *thy ſelf*, all this muſt *be* brought *to* nothing; whatſoever creates in us *Ineſs* or *Selfneſs*, this is *pulvis & cinis Duſt*, and *Aſhes*, and Vanity; for take away theſe, and we are glorious creatures, the workmanſhip of God himſelf: but theſe things, *Ineß* and *Selfneß*, being let in, Theſe, theſe things make us deformed; this is that makes us like the Devil himſelf; for take from him this (*I*) *I am ſomething*, and take away [*Selfneſs*] I will have *mine own will*, and I will be *Lord* and *King*, and take away [*Propriety*] I will have, and I will enjoy ſomething to my ſelf and for my ſelf: and then the Devil himſelf is a *glorious Angel*; there is nothing then left, but what is good; all things were at firſt *very good*.

It is true, That Man at the beſt, is but created of the duſt of the earth: but what is he, and what a caſe is he in, when ſin enters into him? I do believe there are thouſands at this inſtant in Hell, that do wiſh from their ſouls, that they were or could be reduced to nothing at all. But that man that is reduced in this ſenſe to nothing, and hath truly conſidered himſelf, he cryes out and complains, See O Lord how I am become Vile, *Lam.*

La. 1. 11. 2 Sam. 6. 21.

1.11. and he acknowledges as *David* 2 *Sam.*6.21. that *if I be Vile*, I will yet be more *Vile*: Doth Gods book require that he ſhould be Vile and abominable, and low in his own ſight? his heart *Echoes* and anſwers, I will yet *be more vile*, I will be *more nothing*, as the Prophet *Eſay* ſayes, *ch.*40.

Eſa. 40. 17.

17. *We are nothing, we are leſs then nothing; all Nations are but as the drop of the Bucket, they are nothing, they are vanity it ſelf*: we are but as *a bubble*, as *David* confeſſes, we are but as *a broken pitcher that can hold no water*, *Pſal.* 31. 12. we are but as dead men, *caſt out of ſight, and clean out of mind*: *David* was then in a moſt miſerable condition in the eyes of fleſh and blood.

Pſal. 31. 12.

But Oh happy, thrice happy are thoſe men that are once come thus to be *Dead* men (whatever men think): You know *dead* men they cannot ſo much as ſay *this is* [*I*] they eſteem not of themſelves: let men *do what they will* with them, they are all one; ſtrike him, he feels it not, they claim no *intereſt* nor *propriety* in any thing: let them be merry (while he lies by) or let them be ſad, all is one to *him*: let them be ſharers of his goods; *One* will have one part; *Another*, another; let them ſpend *laviſhly*, and make merry with his goods, he he is not moved: why? becauſe he hath loſt his *ſenſe*, he hath loſt his *taſte*: ſo he that is dead to himſelf, he hath loſt his *ſenſe*, he hath loſt his *taſte* in this world: let others rejoyce in *heaping* up riches, and adding *land* to *land*, and making themſelves and their poſterity *great* in the world; theſe things concern not him: and likewiſe, poure any thing

thing into a *broken Pitcher*, it can hold nothing; it can hold no honour, no praiſe, no price; ſo likewiſe into this man, pour what ye will into him, pour *wealth* into him, pour *health*, pour *honour* into him, pour *praiſe*, pour *credit*, or the contrary, he can hold nothing; *whatever* ye do to him, or take from him, he is *all one*: if ye *take his cloak from him*, he will give you *his coat*: if ye ſtrike him on the one ſide, he will *turn the other*: *curſe him, and he will pray for you*: and this he learns of his ſweet and dear Saviour Jeſus Chriſt, who hath ſet him a pattern for him to follow, and commands *him to learn of him*, and thereby ye ſhall find *Reſt to your ſouls*: for ſaith he with *Iacob*, Gen. 32. 10. *I am leſs then the leaſt of thy mercies.*

Mat. 5. 39.

Gen. 32. 10.

Theſe things, *Selfneſs* and *Propriety* being taken away, Then there is a Fair *Table* for Gods Spirit to write what he pleaſes; for if a ſheet of paper be blacked all over, can a man write any thing thereon? but if ye can take away that which blacks the paper and defiles the ſoul of man, take away *Ineſs*, as I may call it, and ſelfneſs, and propriety, and then there is a fair paper for God to write what Commands he pleaſes: then no Command croſſes them. You know our Saviour Chriſt ſaith, *Matt.* 10. 39. *He that will deny himſelf, ſhall ſave himſelf*; and again, *There is no man that hath forſaken houſes, or lands, or wife, or children, or good name for his ſake and the Goſpels, but he ſhall have a hundred-fold*, even in this world, houſes, and lands, and wife, *&c.*

Mat. 10. 39.

Brethren,

Brethren, if you did but believe this, could you be ſo over diligent, ſo eager, ſo covetous for the getting, holding, and ſaving of them? or would ye not rather, if Chriſt ſhould command you, even Run out of Church, and burn your houſes preſently, if you knew you ſhould have a hundred-fold for them? but whether you *believe it or no*, his word is true: and all men ſhall be found *lyars*: *Heaven and earth ſhall paſs away, before one tittle of his word ſhall fail*: his words were *the words of truth* it ſelf, they could not admit of the *leaſt ſhadow* of untruth: and thoſe that Chriſt hath *brought* to this condition we now ſpeak of, know them to be unſpeakably true: *viz.* That one hours joy, one hours enjoyment of *ſure, ſecure* peace and joy in the Holy Ghoſt, which they have *inſtead of thoſe things*, is more worth a thouſand fold, then a thouſand years enjoyment of all the wealth and riches in the world: nay, they find it better *to have* One minutes enjoyment of this *raviſhing contentment*, then to have all the honour, all the riches, all the attendants, or whatever the world could afford them, though for ever: And if the ſcales *of ignorance which now blind and darken your underſtanding*, were but fallen from your eyes, you ſhould undoubtedly find it ſo; and *till then you will never believe me*: nay, though one ſhould riſe from the dead, and affirm theſe things, you can look on them but as empty words, wind and ſhadows.

Mat. 5. 18.

Luke 16. ult.

Yet let me tell you, O Beloved! were *your eyes but opened*, you would be *ſo in love* with this condition

dition, *nothing could keep you from it*: you would not ſay, as the ſluggard in the *Proverbs*, *There is a Lion in the way*: no, no, your ſouls would be *reſtleſs* till you *attain* thereto: I beſeech you examine your ſouls, and try them whether you are *in this condition* or you are not: let not things hang wavering, and weigh down *neither ſide*: *If God be God follow him*; *if Baal be God follow him*: you will be *hankering* towards heaven, and fain you would be ſaved; but till you be brought to a reſolved Reſolution, to take it *by violence*, there is no obtaining. 1 Kings 18.21.

Conſider this man in two things:

1 Conſider, what ever God gives, he arrogates nothing to himſelf, and counts himſelf not worthy of any thing; neither can he rejoyce in it, as his own, but as given from God.

2 What ever *Leſſon* God ſets this man to perform, he aſcribes the whole power and ſtrength of it *to God onely*, attributing *no power to himſelf*, while he doth it; yet he doth it not, but God in him: Or if he avoid any ſin, he confeſſeth it was by no *power*, no *watchfulneſs*, no *warineſs* of his own whereby he did it: for herein is the *miſery* of all, that man will not acknowledge but *ſome power* he hath of his own, he can do *ſomething* of himſelf: And herein was the ſin of *Adam*, *not ſo much in eating an Apple*, but that *Adam* would have and appropriate *a power* to himſelf: he would be ſomething without God; for if *Adam* had taken ſeven Apples, it had been nothing, ſetting ſelf-will aſide, and aiming at ſelf pleaſing, againſt the Com-

Command of God: But *Adam* would have power in himſelf, he would have *his own will*, he would have an eſſence of his own; this was that which ruined him, and ſo alſo all his poſterity to this day and for ever.

Thirdly Conſider, This man, he takes *all well* that God doth; whether he give to him, or take from him, all is one *to him*; he is never troubled, *he ſuffers no rending in his ſoul* in leaving them: neither *rejoyces in the getting of them*; for he knows they are Gods, and they are *due to him*, whenſoever he ſhall call for them: As *an honeſt* man that knows a ſum of money *is due*, he having it ready, he had as live the owner had it as himſelf; for he cannot account it his own, he cannot boaſt and pride himſelf in that which is none of his own: This is that we call *Reducing our ſelves* to *nothing*, To *juſt nothing*; ſo that here we have ſet before you A lively Statue and Portraiure of a *ſequeſtered man* which hath loſt all that ever he hath in this world.

1 He receives all as from God, and looks on them as *none of his own*, and he not worthy of the leaſt mercy, being *leſs* then the *leaſt*, as *Iacob* confeſſeth, *Gen.* 32.10. not in word onely, but really he is ſo in his own *eſteem*. Not worth the ground he goes upon, as we ſay.

Gen. 32. 10.

And then ſecondly, he uſes them all to the glory of God, and not to the ſatisfaction of the fleſh, and his own will and luſts, but diſtributes them as God commands: And if he have *Wife, Children, Honours, Riches, &c.* he ſets not *his heart* on them.

And

And thirdly, I ſhould have ſhewed you, but I forgot, he is as glad and rejoyces as much in the good of others, as in his own good: he is not contented to enjoy plenty himſelf, or any good temporal or ſpiritual, but he would have others enjoy the like, and is willing to communicate to them.

Fourthly, he is ready to part with them *willingly* when ever God calls for them.

And laſtly, Becauſe, as *Eliphaz* ſaith to *Iob*, becauſe the *conſolations* of God ſeem *no ſmall thing to him*, therefore he is indifferent in all theſe things; ſo God take not his holy Spirit from him, and thoſe inward joyes and refreſhings *from his own preſence*, he cares not; let him take from him elſe what he will: Now what is it (think you) that this man feareth, that hath thus overcome, and is ſet down with Chriſt in his throne? he cannot ſo much as fear death, for he dyes dayly: And *what* do you think now can *ſeparate* this man from the *love of Ieſus Chriſt*? what *can hinder him from boaſting and triumphing*? though not of or in himſelf; but as the Apoſtle doth, *Ro.* 8. 35,36,37,38, 39. *Who ſhall ſeparate us from the love of Chriſt? ſhall tribulation, or diſtreſs, or perſecution, or famine, or nakedneſs, or peril, or ſword? (as it is written, For thy ſake we are killed all the day long, we are accounted as ſheep for the ſlaughter:) nay in all theſe things we are more then conquerors, through him that loved us: for I am perſwaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things preſent, nor things to come, nor height, nor depth,*

Job 15. 11.

Rom. 8. 35, &c.

depth, nor any other creature, ſhall be able to ſeparate us from the love of God which is in Chriſt Ieſus our Lord.

So much concerning that; we come to the third, that is *Forſaking all things*:

Of what degree and condition ſoever, though not *actually*, it may be we are not called to that, but yet to forſake them alwayes in affection, to be alwayes in *readineſs* to forſake All, if God cal to it: Many think they have done this, & they are ready to ſay with *Peter*, *Mat.* 19. 27. *Lo maſter, we have forſaken al*: but *Peter* was deceived, he had forſaken very little; and I doubt by that time *we* are tryed, we ſhall be found very tardy in this very thing.

Mat. 19. 27.

But before I go any further I will anſwer one objection, which it may be lies in ſome of your minds.

You tell us of theſe *high duties* of *Condemnation* and *Annihilation*, and *forſaking all things* in the world, and *indifferency*; but what is all this without faith? they are but *ſplendida peccata*, *golden ſins*; for *whatſoever is not of faith is ſin*: and we never heard you name *faith* in all this.

Romans 14. 23.

I anſwer, Though I never expreſſed it in words, yet it is *neceſſarily* implyed; for that is the *weight* of all; *faith* is the *ground* of all; faith in it ſelf is a ſecret thing, *it is The Evidence of things not ſeen*, *Heb.* 11. 1. that being the *ground* and foundation, you know The foundation that holds all: for whereſoever you ſee a *glorious* building, ye will not imagine but that it hath a foundation, though it be hid from your eyes; but as it is ſaid *Rev.* 13. 10.

Heb. 11. 1.

13. 10. *Behold here is the faith and patience of the Saints*: ſo ſay I; Behold, they can *forſake* father and mother, and wife and children, and all, yea and their own lives too, or elſe *he is not worthy to be my Diſciple, Luk.* 14. 33. Behold, Here is a glorious Building, *Built* by God himſelf: as when the Diſciples wondred at the building of the Temple, Chriſt takes them off wondring, as having no ſuch glorioufneſs in it, becauſe *the time ſhould come there ſhould not be a ſtone upon a ſtone which ſhould not be thrown down, Mar.* 13. 1. His wondring was taken up about things of another nature.

Rev. 13. 10.

Luke 14. 33.

Mat. 13. 1.

But our Saviour Chriſt ſaith there, *wonder not that I ſaid unto you, he that forſakes not father and mother, &c. he is not worthy of me; but I ſay unto you, that he that hates not father and mother, and wife and children, yea and his own life too, cannot be my Diſciple, v.* 26. But Oh, this Scripture comes ſo tart, and ſo thwart to fleſh and bloud, they cannot endure it, they cry out *durus ſermo*, as the Papiſts ſay concerning the ſecond Commandment, it comes ſo directly contrary to making of Images, that there is no way but it muſt be blotted out of the *Decalogue*.

Luke 14. 33.

Ver. 26.

So is it with this Scripture, fleſh and bloud cryes out, down with this Scripture, away with it, out upon it, it is impoſſible for any man to perform it: or elſe they cry out, Oh give it ſome allay, ſome moderation, ſome interpretation, ſome mitigation, elſe we cannot bear it: I, if it come in competition with *that and other*

things too, that either we muſt forſake Chriſt, or forſake them, here now *fleſh and bloud* can bear with it; But ſay I, away, away with all theſe things, Theſe *fleſhly interpretations*; Do you think Chriſt knew not what he ſaid? Bring thy ſelf to the Word, and not the Word to thee: All theſe things are an *offence* unto me.

Mat. 16. 23. Behold (as S. *Paul* ſaith) I tell you A myſtery; He that loves any thing in the whole world *that is viſible*; any thing that is viſible in thy wife, or viſible in thy children, or viſible in thy father or mother, &c. I ſay if thou loveſt any thing viſible in the whole world, let it be what it will be, *This love* it *ariſes* from fleſh and bloud, and it is *guided* by fleſh and bloud, and is *terminated* and *ends* in fleſh and bloud. For, the body is but the brutiſh part; fleſh and bloud is the worſer part of man or woman; for, think but from whence this comes: *look back and ſee the pit* whence you Jer. 51. 1. were digged, ſee the womb in which you were nouriſhed, *and with what*; The womb was but made of the *duſt of the earth*, and of the ſame art thou made; and thou wert there nouriſhed by by the fleſh of beaſts, Fowl, or fiſh, ſuch as thy mother *Eate*; and when thou art brought forth, by the ſame is thy life *continued*; and all is but *fleſhly* and beaſtlike actions; for the brute beaſts do as much; they eat and drink, and ſeek to maintain life, and *propagate their kind*, and delight therein: and if thou *doeſt no more*, thy love Jam. 3. 15. is but *Earthly*, *ſenſual*, and *devilliſh*, *Iam.* 3. 15. but if thou wouldſt have thy love to be *Pure*;

Then

Then learn to ſeparate; *ſeparate the precious from the vile,* Jer. 15. 19. *if thou ſeparate, then ſhalt thou be as my mouth, &c.* Thou muſt love that which is divine in them; thou muſt love their *internal* part, Their Souls; Thou muſt love the *image of God* in them: and if thou *do not ſeparate* herein the precious from the vile, Chriſt when he comes, he will do it then; and if thy love be ſet upon the *vile,* thou and it go *together*; for as it *began,* had its *original,* continuance, and end in *fleſh and blood*; ſo in fleſh and bloud it ſhall have its *reward:* thou lovedſt it, and it loved thee: And I may ſay as Chriſt ſaid in another caſe, *Verily, verily, I ſay unto you, you have your reward.* Himſelf did make a ſeparation of *the precious from the vile* when he was on earth, and ſo he will do when he comes *to judgement:* as when ſome came and told him when he was in the Temple, *thy Mother and Brethren ſtand without deſiring to ſpeak with thee*: he anſwers, *who are my Mother, and Siſters, and Brethren?* they *that hear the Word of God and keep it, the ſame are my Mother, Brethren, and Siſters.* He there ſeparated the *precious* from the *vile,* as if he ſhould ſay, Do you think *that I look as men look,* and *that I eſteem as men eſteem?* No, as *Mat.* 23. 8. I look upon you all as *Brethren*; for ye are all the *children of your heavenly father:* I look upon that which *makes you all Brethren,* and as you are a *compleat body, having* one Maſter and one Father: I look not upon you as *divided,* but as *one*; for a *Kingdom divided againſt it ſelf, that Kingdom cannot*

Jer. 15. 19.

Mat. 6. 16.

Mar. 3. 31.

Mat. 23. 8.

Luke 11. 17.

ſtand: *Belzebubs* Kingdom is not divided; and ſhall Gods Houſe, ſhall Gods Kingdom be? Therefore he that loves *any viſible thing*, his love is but *fleſhly*, and you can expect no better then a *fleſhly reward*.

Object.

I, but ſome will ſay to me, tis true; we know we ought not to *love them, as them*, but we onely love them *ſo far forth* as they are helps to better things, and as they fit us for the ſervice of God.

Anſw.

A fair pretence! but *delude not* your own ſouls: many have been hindred by theſe things, *few or none* ever furthered: and yet forſooth, all the world of *Profeſſors*, uſes them but as *furtherances*, as they ſay: But we know, that *thouſands* have been *hindred* by wives, and *hindred* by children, and *hindred* by houſes and lands, and *hindred* by honours and pleaſures, and they are *moſt commonly*, if I may not ſay Alwayes, *ſnares* and *hinderances*: for who ever found his heart as *willing* to part with them, *as* if he never had them? Therefore they are *hinderances*, and *pul-backs*, and no *furtherers*: ye are deluded, ye are blinded by them, when ye ſay ſo; and your ſouls are ſo much the more dangerouſly ſnared *in them*: for God commands in *Deut.* 13. 6. *That if the wife that is in thy boſome entice thee to Idolatry ſecretly, thou ſhalt not hearken, neither have pity; thy hand ſhall be firſt upon her, &c.* and I ſay, take heed thou makeſt not *an Idol* of that thou pretendeſt to love but to *further* thee.

Deut. 13. 6.

Mat. 18. 8.

And that of our Saviour, *Mat.* 18. 8. They are both ſuch places, and aim at ſuch high things, and ſuch

ſuch deep ſelf-denial as fleſh and bloud cannot indure to think on: *If thy hand or thy eye, or thy foot offend thee, cut it off, pluck it out, &c.* ſhewing that theſe *outward* things that thou loveſt ſo dearly, may do thee the greateſt miſchief; as *Wolſey* ſaid to *Cromwel* when he was to dye, Oh if I had but *loved* God as well as I have loved *honour* or *riches*, or *health*, &c. *he* would not have *forſaken me* as theſe will do *very ſhortly*: ſo that you ſee theſe outward things, for the moſt part, *hinder us* from Heaven, and minding the honour of God, and *the good* of our ſouls: The *proſperity* of wicked men, is but *a ripening* of them, *fatning* and *fitting* them for *deſtruction*.

Object. *I but Sir, this is ſtrange; would you not have us love our wives? would you not have me love my children? would you not have us love our money? Love money, and it will love me, as the Proverb is; make much of it, and it will make much of thee: Theſe are the good bleſſings of God, that he hath beſtowed upon me,* ſayes every one: *and will you have me ſo unthankful as not to love them?*

Anſw. Yes, yes, by all means; I diſſwade you not from loving your wives, or from loving your children: far be it from me to think, much leſs *Teach*, That children ſhould not obey their parents: *we have not ſo learned Chriſt*: far be it from me to teach you ſo; for Chriſt commands that you ſhould *love your neighbours*: and to love them as our ſelves, and our wives as our ſelves, as S. *Paul* ſaith, *Epheſ.* 5. 25. And ſhall I diſſwade you from loving your wives and your children, or

Ephe. 4. 20.

Ephe. 5. 25.

father or mother? *God forbid*: But know what
Mat.5.46. our Saviour ſaith, *Mat.5.46. If ye love them that love you, what thank have ye?* If ye love *Father, Mother, Wife, Children, Goods, Honour, Credit,* what *great acts have ye done?* what have you done more then *Heathens* do? But as ye are *Chriſtians*, I injoyn you *A Love* above all theſe: You are to love, *That Noble, that Divine, that*
Jer.15.19. *Internal part* that is *in them*: do but *ſeparate the precious from the vile*, and then I will ſay ye cannot *love* too much: But take heed theſe *outward* things do not *privily* and *ſecretly* withdraw your hearts from God; *For* They *ſteal away* the heart *inſenſibly*: you muſt *love them in the Lord*, and the Lord *in them*, it is all one: Therefore, thoſe that are *true* Chriſtians, *as they love All in the Lord*, ſo they *love the Lord above all*, and love the Lord *in all*: for he that loves not God *in all*, cannot love God *above all*, and he that loves not God *in them* cannot but be *ſnared* by them.

Thus loving *all things* in God, you will be *ready* to part with *all things* for God: This is the *Abdication* I ſpeak of, which is done by faith, & by faith only.

And further thou oughteſt to have thy affections to ſtand ſo indifferently to them, as ſtill and alwayes *Liſtning*, when God ſhall bid thee *Depart* from them: that when God ſhall ſay, Depart from this thing, or let it depart from thee, *whatever it be*; that if he call for thy *eye*, or thy *ear*, or thy *hand*, or thy *foot* to cut it off, or things as dear and precious, That then, this ſhall be *no ſad meſſage* to thy ſoul; and then, I will ſay

with

with thee, *That thou loveſt them for God, and in God*, and as bleſſings *from God*, as All are ready to pretend: But if it be otherwiſe, ye are *befooled*, and *gulled* by them. Look upon *Abraham*; did God bid him forſake his own Land, and *leave all* behind him? *Gen.* 12. 1. yes, and in ſuch a manner as I think you can *hardly* ſhew me *his pattern*; he muſt *leave* all; *Get thee out of thy Country, and from thy kindred, and from thy Fathers Houſe*; and whither muſt he go? *to a Land that I will ſhew thee*; He knew not whither: So likewiſe did *Abraham* offer his ſon, his onely ſon, and *the ſon* in whom *all the Nations of the earth ſhould be bleſſed*: yea, he did; That is, It was done *in purpoſe and affection*, and had been done *in action*, had not the Angel *ſtaied his hand*; here now was *Abrahams* faith, that ſtood *ſo indifferently* to all things, that he as readily *parted* from them as *enjoyed* them: Beloved, what think ye, were not theſe *ſore* Trialls? And ſo *Moſes* did, he forſakes *Egypt*, and *all* the pleaſures and preferments there, and choſe rather *to ſuffer affliction with the people of God*: and thoſe in the 11 of the *Hebrews*, that forſook all, *kindred* and *friends*, *and wandred up and down in ſheep-skins and goat-skins, in dens and caves of the earth, whom the world was not worthy of*; and all this was *through faith*: Faith muſt be the ground of all this Bleſſed *Abdication*; they were weaned to all theſe things through faith: as *David* ſaith, *ſurely I have behaved and quieted my ſelf as a child that is weaned of his mother*: *My ſoul was even as a weaned*

Gen. 12. 1.

Heb. 11. 37.

Pſa. 131. 2

child: You know a child when it is *weaned*, it is froward and pettiſh, nothing will ſtill it; it would have the milk, the breaſt ſtill, and will not indure *ſtrong meat*, *David* complains, that he was *even ſo*; *Nothing* would content him, but That he ſhould not have: give him what ye would, if he might not have his will, he would throw all away as children do: nothing was *ſo bitter* to him as *This Weaning*; yet for all this, *The child muſt be Weaned*; Though it wrangle, and though it cry, and is never ſo froward, yet all is one, *The child* muſt be *weaned*. Tis for its Health, for its Good, and for its ſtrengthning, That it may grow to be A *Man*, And indure *STRONG MEAT*, and not to be alwayes Fed with *PAPPE*.

SERMON

SERMON VIII.

ROM. 8. 17.

If ſo be that we ſuffer with him, that we may be alſo glorified together.

THoſe which have no part in Chriſts ſufferings, they have none in his glory: And thoſe are expreſſed in *Phil.* 2. 4. in two words, Phil. 2. 4.

1. κένωσεν } ἑαυτὸν
2. ἐταπείνωσεν } Phil. 2. 7, 8.

κένωσεν, ἐταπείνωσεν ἑαυτὸν.

1 In Emptying of himſelf.
2 In Humbling himſelf.

And theſe are *ſufferings indeed*, Far beyond his ſcourgings, far beyond his nailing to the croſs, far beyond his crowning with thorns, far beyond his whipping, his mockings, &c. All thoſe ſufferings *are not worthy* to be named the ſame day with theſe: for though he was God equall with his Father; yet he came down from Heaven, *And dwelt among Us*, among men, in the *ſimilitude of ſinful fleſh, and took upon him the form of a ſervant, And made Himſelf of no reputation*; and he had not

Luk.9.58. not ſo much *as a hole to hide his head in*: and alſo, he became *Obedient unto death.*

Now if theſe ſufferings of Chriſt be *in us*, If we Empty our ſelves, *viz.* Of all that gall of ſin and bitterneſs that is in us, and alſo of all our *Excellencies* and *Endowments*, both of *Nature* and *Grace*, and lay it all down At the feet of Chriſt, giving him *all the power and glory for ever*: Then be aſſured, whatever we do *on this foundation*, God accepts it, be it never ſo *little*: And though we do never ſo much *without this*, it is to God no more *Then the cutting off a dogs neck, and as odious as the offering up of ſwines blood*, under the Law: Iſa.66.2. *On whom* (ſaith God) *Iſa.66. 2. and to whom will I look? even to the humble, to him that is of an humble and contrite ſpirit, and trembleth at my words*: This foundation being laid, Then come what will come: *Then neither death, nor life, nor angels, nor principalities, nor powers, nor things preſent, nor things to come, nor heights nor depths, nor any other creature, ſhall be able to ſeparate us from the love of God which is in Ieſus Chriſt our* Rom.8.38 *Lord*, Rom. 8. 38. They inſtead of *ſeparating us* from Chriſt, ſhall make us nearer to him, and Col.1.24. ſhall make us *more conformable to our head, To fill up that which is behind of the meaſure of Chriſts ſuffering IN US, which is his body.*

And you may remember we compared theſe ſufferings with Chriſt to thoſe ſix ſteps, which are the ſix ſteps that led up to *Solomons* Throne (to wit)

1. Was To abhor in our ſelves all thoſe ſins and

and defilements that we are guilty of: which we called *Condemnation.*

The ſecond was, *To* beat our ſelves *to duſt*, to juſt Nothing, which we called *Annihilation*, yea, to leſs then *Nothing* and *vanity.*

The third was, *Willingneſs to forſake all*, to *Sell All* for Chriſt; which we called *Reſignation*: That is, To be alwayes in affection and readineſs, till GOD call us to action.

The fourth was, *Indifferency*; which we are now to come to, to ſtand equally affected to all conditions: *Faith* being the ground, as I told you the laſt day, Believing undoubtedly, that nothing can be *better done* then what is *done*, God doing All. We have a pattern ſet us of this, by the Apoſtle *Paul*, He was *come to this*, Epheſ. 4. 11, 12. *I have learned*, ſaith he, *Implying*, That he was long about the work, before he could attain it; but now I am grown to be a good Scholar in it, *That is, in what eſtate ſoever I am, to be content: and now I can do all things through Chriſt that ſtrengthens me*; I know Now, but not till now, *Both how to be abaſed, and I know how to abound; Every where and in all things I am inſtructed, both to be full, and to be hungry, to abound and ſuffer need*, Phil. 4. 11, 12. *I have learned*, and *I am inſtructed* (ſaith he) which implies, that there is a ſecret in Gods ſchool, which cannot be attained at the firſt entrance, and by Beginners: but when we are well entred and exerciſed therein, we may know how too look *with a ſmooth face* upon all changes: for they do as Chriſt their pattern in that

Ephe. 4. 11, 12.

Phil. 4. 11, 12.

of

John 4. 34. of *John* 4. 34. which is a copy ſet St. *Paul* by Chriſt, *My meat is to do the will of him that ſent me, and to finiſh his work*; they account it *not their* meat and drink to do their own will, As *all the world doth*, but to do whatever *He wills*, And to ſuffer *whatever* He Wills, this is *Their meat* and *Their drink*: and as the Apoſtle ſayes, I count it not in any caſe *expedient to conſult* with fleſh and blood; ſurely in this caſe it is not onely *not expedient*, but altogether *unlawful*; for how tart is this to *fleſh and blood*, To tell a man when he is to go a journey he muſt be *alike* patient, and *alike* thankful, and he muſt neither deſire *fair* weather, nor *foul*? To tell a man that is at *Sea*, He muſt neither deſire a *wind* with him, nor againſt him? To tell a man that expects a *harveſt*, he muſt neither deſire a *good* harveſt nor a *bad*; *Sunſhine* nor *Rain?* To tell a man that is *Naked*, that clothes and no clothes muſt be all one to him? To tell a poor man, That money or no money muſt be all one? To tell a man that is ſick, that pain and eaſe, health and ſickneſs, muſt be all one to him; Labour and pleaſure, Eaſe and ſuffering, Liberty and Impriſonment, Glory and Infamy, All this muſt be alike to him? How can *fleſh* and *blood* indure *this* Doctrine, if we *conſult* with it? And therefore, He that Means to practiſe this, muſt not at all conſult with fleſh and blood: As the Apoſtle ſaith, *I conſulted not with fleſh and blood*,

1 Col. 6. 12.

Gal. 1. 16. And the reaſon is, becauſe, Thou mayeſt not deſire *any thing* that may croſs Gods will or his pro-

providence; for that weather that is *for thee*, may be hurt to another; and that *wind* that is againſt thee, may *be for the good* of another, &c.

You will ſay, it may be, Here is a doctrine indeed: What will this Babler *bring us* to at laſt? *Acts.* 7. 10. *Then certain Philoſophers of the Epicureans and of the Stoicks encountred him: and ſome ſaid, What will this Babler ſay? other ſome, He ſeemeth to be a ſetter forth of ſtrange Gods, becauſe he preached unto them Ieſus and the reſurrection; What new doctrine is this?* I have been an Auditor and a Profeſſor this 20, 30 or 40 years, and I *never heard* ſuch a doctrine as this; And I have heard above a 100 Preachers, and none like this man, I never heard my *own wayes* ſo much *thwarted*; He clean contradicts our *byas*, and we have been alwayes taught otherwiſe, and therefore this cannot be true doctrine: theſe are ſome *new tricks* and ſome new *crochets* and *devices*, ſome new *querks* and *quillets*, for novelty. This Doctrine is as ſtrange to you, as if I were *A Setter forth of ſtrange Gods.*

Object.

Act. 17. 10

1 Kings 22. 14.

Anſw. No, no; God forbid that I ſhould *Intice you to Idolatry*, or to ſerve *ſtrange Gods.* Nor are theſe things beloved, neither *querks* or *quillets* or *new devices*: for do not think I durſt bring you here any thing, but what my God hath *Bid me ſpeak*, and what he puts in my mouth to ſpeak: They are *no devices of my own*, but I aſſure you they are *rich Iewels* taken out of the *precious* cabinet of God, They are *Chryſtal* ſtreams from God the fountain of them, *clear as chryſtal*

Rev. 22. 1.

chryſtal proceeding from the Throne of God and of the Lamb. They are things that I have not brought here preſently upon the phanſie of my own brain; but things that I have ſeen and known by ſome experience thereof in my ſelf; Things that I have *long, long*, debated in my own ſoul, and in ſerious conſideration, before ever I durſt deliver it to you as a meſſage from my Maſter.

But Beloved, if you for all this do count theſe things Fooliſhneſs, Gods Spirit will, And doth, call you Fools; Do not do by me as the *Gergeſens* did by Chriſt; becauſe he did but onely ſeparate them from their ſwine, *they went out to meet him, and beſought him to depart from their coaſts,* Notwithſtanding all the good he might have done them, in his miracles, And in curing them and their diſeaſes: they *ſlight* all this, becauſe they had loſt their ſwine: So, Becauſe I deſire to ſeparate you and your *ſwiniſhneſs* aſunder, you and your *beaſtlineſs* aſunder, you and your *earthlineſs* aſunder, you care not for it, what ever good and *benefit* this may be to the *healing* and *curing* of your ſouls; And if I do *caſt pearles before ſwine, And they turn again and all to rent me,* I cannot help it; The Lord hath opened my mouth wide towards you. And I beſeech him *to open* All *our Hearts,* As he did *Lydia's.* But to the *Old man* this Doctrine is very Harſh, and fleſh and Blood will not endure it. But to the New man this *Yoak is eaſie, and this burden is Light.* And no wonder though a body *made* and *bred* of,

Mat. 8. 34.

and

and with theſe carnal things, as it is, I ſay no wonder though nothing pleaſe it, and reliſh with it, but what tends *to Theſe things*; No marvell though we ſhut our ears againſt this *ſpiritual Divine* Doctrine; for as it is ſaid, *Heb.* 10. 36. *Ye have need of Patience, that after ye have done the will of God, ye may receive the promiſe*: ſo indeed may I ſay herein, *We have need of patience* That we may be Thus *moulded to Gods will*, That we may be as pliable to his will, As *wax is to the ſeal*; and then, we ſhall be ſure *alwayes* either to pleaſe God, or God ſhall pleaſe us, or both; Then All ſhall be *at peace*; Then ſhall there be *no more war* between God and us; Then we ſhall have *Endleſs* peace: As in the *Revelation* a 1000 *years* there is put for *Eternity*; for, *from whence came wars?* ſaith the Apoſtle *Iames*; *come they not hence, even from your luſts?* And again, *we luſt* and have not, *we deſire* and are not ſatisfied, becauſe we ask it to beſtow it *on our luſts*.

Heb. 10. 36.

Jam. 4. 1.

Now he that hath attained the practiſe of this LIFE I ſpeak of, He is *alwayes* ſatisfied: but ſo far as we come ſhort, *when we deſire any thing*, and God gives it not, Then we fall at wars with God, And cenſure his *proceedings*, Having *Harſh thoughts* of Him.

The Apoſtle *Iude* among all the grievous ſins that he ſpeaks of, He reckons up *Murmurers, complainers, That is, Miſtakers* of Gods doings; and he brings the example of *Corah*, whom the earth ſwallowed up *quick* for that very ſin; But we, Becauſe the earth *hath ſwallowed us up* quick already;

Jude 1. 16.

already; therefore we *murmur and complain.*

And as Chriſt ſaid to *Peter, Why doubteſt thou, O thou of little faith?* ſo ſay I, Why *murmur* you, Oh you *of little faith?* Why do you murmur againſt your infinite *Good God* and moſt gracious *Father*, who hath promiſed you, *ye ſhall want for nothing?* why dare you not truſt him? And why do *you accuſe* your God of *untruth* and *ſtrait-handedneſs?* what diſpleaſes you, Oh ye of little faith? let me but reconcile you together. As he thinks *well of you*, and *intends well* to you, So do you *eſteem* alwayes well of him, and of his *doings:* Do you not believe That God He is your Father? and if you account your ſelves *His children*, he will give you All *good things*, *Mat.* 7.11. Then be content To let him be *wiſer then you.*

Mat. 7.11.

Oh but! I know you will ſay to me, God forbid but we ſhould do ſo: he knows what is beſt for us, better then we; *This* we have been taught *long ago:* this is a Received Truth; This is *plain* in the Word, And in our *Catechiſms* which we learned when we were *Children*; And what do we do with the word if *we believe not* All this? let us throw away our Bibles, let us *burn* our Bibles, if we do not *believe* and *ſent to our ſeal* that this is true.

And if I ſhould ask you, Do you not believe that God is your *Phyſician?* Yes: And will you *direct your Phyſician* what order he ſhall take with you, And will you *tell him what is fitteſt* for you? Surely then, if you *miſlike* any thing that God does to you, or *direct* him what he ſhall do, (what-

(whatever your confeſſions be with your mouths) you *proclaim* your ſelves Wiſer then God.

Doth not he know, *when* to give you *health*; and when *ſickneſs*? when to give you *wealth*, and when to give you *want*? when to give you *honour*, and when to give you *diſhonour*? doth he not know when to give you *peace*, and when to give you *war*? Doth not this *Great Maſter* of the whole World know, how to give *to al* his houſhold their *meat in due ſeaſon*? I know you acknowledge all this. And that God, if he ſaw it good, can give you your deſire; for he can do as he pleaſeth, And he hath the diſpoſing of all theſe things; And that it is in *vain* to riſe early, and *go to bed late, and eat the bread of carefulneſs*; for he alone giveth his *beloved* ſleep. And our Saviour ſayes, *Mat. 6. 31. Take no thought what ye ſhall eat, or what ye ſhall drink; for your heavenly Father knoweth that ye have need of all theſe things; for ſufficient for the day is the labour thereof*: and *care not for the morrow; the morrow ſhall care for it ſelf*. But if you confeſs, *Alſo Believe Theſe things*, then might I *ſave my labour*; But your *practiſe* ſhews you do not. For if God do not give that which thy fleſh deſireth, yet thou oughteſt to be *content*.

Pſal. 145. 15.

Pſa. 127. 1

Mat. 6. 31.

Obj. I but Sir, ſhall I not labour and be induſtrious in my calling?

Anſw. Yes, by all means, or elſe the Apoſtle ſaith, *you muſt not eat*: and it is commanded, *Eccl. 11. 6. In the morning ſow thy ſeed, and in the evening let not thy hand reſt*: But, This thou art *to*

do without *Perturbation* of Spirit, and with *indifferencie*, with a *weaned* affection, here is the very *Hinge of the buſineſs*, That when thou haſt done all and found it true, *That except the Lord build the City, they build in vain: And that except the Lord watch the City, the watchmen watch in vain*, *Pſal.* 127. 1, 2. and ſo conſequently, That when the Lord hath denyed that ſucceſs thou ſeekeſt; yet to be *content* and quiet, As ſeeing *him* Ordering all in his greateſt wiſdom. Thou art to aim at This, *viz.* To *bring thy ſelf* to this point, to be *alike thankful* in health and ſickneſs; For croſſes and diſappointments, as for ſucceſſes and bleſſings (as thou eſteemeſt them) for all diſpenſations, even *croſſeſt*, may be ſucceſſes & bleſſings *with God*, though thou eſteemeſt them not ſo; for he may bleſs thee moſt, when he croſſes thee moſt; and contrary, he may moſt curſe thee when he moſt bleſſes thee, as thou thinkeſt.

Pſal. 127. 1, 2.

Oject. I but Sir, by this rule you would not have me pray, neither for the one nor the other, neither for *plenty* nor *want*, neither for *liberty* nor *impriſonment*, or the like.

Anſ. Yes, by all means, I would have you Pray, that God would give you that which is beſt for you, and that he would Turn all To the beſt, but not to direct and appoint him what to do. Be ſure that your prayers be ſuch as become Gods ears to hear; for all *the prayers* of all fleſh through the *whole world*, is diſpleaſing to God; He hears not, if it be for the ſatisfying of the fleſh & luſts. Na, yas I ſaid, God may give a bleſſing, and yet not grant the

the thing thou deſireſt, but the contrary; and yet he gives the bleſſing; and he may and doth both hear and grant thy prayers: I know it is your ordinary *common ſpeech*, when you are in ſome diſtreſs and affliction, to ſay ſuch a thing hath befallen you, *you praiſe God* for it: But At that time *what doth your heart ſay?* does not it deſire liberty from it? if it do, you do but *diſſemble* with God; For, could you praiſe God for it *in good earneſt*, you would do it as for a thing which you rejoyce in and are glad of; At leaſt, to be as equally content to have *that condition* as the contrary: There is enough can ſay *bleſſed be his name* for good things, and ſuch things *as pleaſe them*; but if God *take away thoſe things*, then they cannot *as well* ſay, Bleſſed be his name, as holy *Iob* did. And as *Hezekiah*, when he had ſhewed the treaſures of the houſe of the Lord to the Embaſſadors; the Prophet comes and *denounces* Gods judgement againſt him, *Eſay* 39. 8. and told him that the King of *Babylon* ſhould come and carry away *all thoſe things*: he anſwers, *the word of the Lord is good which thou haſt ſpoken*: ſo where is the man that when God cauſes any to carry away *thoſe things* which we eſteem, can ſay, *The word of the Lord is good*? This is that we ſhould labour for: for if once we could attain to this, *that nothing that God did ſhould diſpleaſe us*, Then nothing *that we do*, ſhould diſpleaſe God.

Job 1. 21.

Iſa. 39. 8.

But alas, alas, Vain Man would be wiſe, and will needs *contend with his Maker*; for this is that *we ſhould do*, to ſubſcribe and *ſet to* our faith and

Job 11. 12.

belief, that *what ever* happens and comes to paſs, *Is the beſt*, yea better, then if it ſhould happen otherwiſe; Until we come to this, or ſo far as we come ſhort of it, We are meer Lucifers, meer Devils: for *we are not content* with Gods government, and we *miſlike* what he doth; and we would fain eſtabliſh, if we had power, we would have a *government* not according to Gods will, but according to our own: But untill we come to this, *to eſteem* Gods government to be beſt, we can never *quietly* ſubmit to it, or chooſe it: for ſo long as we apprehend a thing to be *Evil*, we cannot chooſe but *hate it*; for it is natural to us, *To hate and abhor* that which hurts us, and *to love that* which does us good.

Hence it is that the husbandman when he hath *bad weather*, that deſtroyes his hopes of his crop, if he apptehend this to *be evil*, he cannot love him that is the cauſe of it: and ſo the *Mariner* if he apprehends that a contrary wind is evil for him, how can he love God who is the cauſe thereof? So likewiſe, if a man thinks it an evil to loſe his father, or mother, or wife, or children, or goods, or lands, he cannot chooſe but *hate him* that is the cauſe of all this. As *Iobs* wife ſays to her husband, *Doeſt thou ſtill remain in thine integrity? Curſe God and dye*: as if ſhe ſhould ſay, doeſt thou ſtill *bleſs God that curſes thee*? This is a maxime too commonly received among us, that *where profit is there is piety*; where God does not *bleſs* a man (as we count bleſſing) there we think is no piety; and where he does, there *God is well pleaſed*.

Job 2. 9.

Oh

Oh fools, *and ſlow of heart to believe!* Know this, That every man muſt either be a god, or elſe ſubject and ſubmitting to a God; there muſt needs be One *Rule*, One *Standard-meaſure*, that muſt be the rule of all juſtice: ſo it is in every thing, in corn-meaſures, and the like, in weights, &c. In every thing there is a rule, a *ſtandard* to repair to, That rules, governs and meaſures all the reſt, to which all meaſures muſt be brought to be regulated and fitted by: it muſt not be this or that mans ſaying ſo, but *come to the rule*: So in Divinity, will you be your *own judges*? or ſhall it be *this mans opinion*, that mans opinion? or rather ſhall we not ſay as *David*? *Ariſe O Lord and judge the earth*: I will not tell thee *any more*, what thou ſhouldſt do, or tell thee *what is beſt*; for thou art *Lord and judge*, Thou art *Juſtice* it ſelf, and who ſhall contradict thee? I account better of what thou doſt, then what I do; for *my wiſdom* is fooliſhneſs: in caſe of honour, *in caſe of diſhonor*; in caſe of good report, *in caſe of evil report*; in caſe of riches, *in caſe of poverty*; in caſe of giving children, *in caſe of taking away children*: In giving fair weather or foul &c. *whatever* thou doſt, that is beſt.

Every thing in the world (as one ſaith) hath two hands; by the one *ye may carry it*, by the other *you cannot*: As to ſay, *My brother* hath done me an *injury*, by the hand of *injury* we cannot carry it, but *we ſwell* and take it in ill part: but take it by the hand of *Brother*, my brother hath done me *an injury*, and then you may bear it: for

though he hath done me *an injury*, yet becauſe *He is my brother*, I ought to bear with him. So again, *My enemy* hath done me an injury, by the hand of *injury*, you cannot bear it, but by the hand of your *Enemy* you may; for from your Enemy *you expected no other:* and ſo theſe *dayly complaints* are in the world: Oh! What ſhall I do? I have loſt my eſtate; or I have loſt my *good name*, or I have loſt *my dear wife*, or I have loſt my *hopeful* children: Oh! take heed of that, of ſaying ſo, They are *taken away*: And he hath *taken* them that gave them to *thee*, whoſe *own* they are, He takes but what is his own; and why then doſt thou *repine*, but that thou *claimeſt* a propriety & *right* in them, when thou haſt *None*? For did God ever *Covenant* with thee, How long thou ſhouldſt have thy wife or thy children, or thy lands, or thy health, or thy credit, or thy honour? *He never did*; why may not He then *take* any of them when he pleaſes? But here now, *is that faith* that overcomes all, *To look upon God, As doing all*, and therefore to conclude, all is well done: for in his *government* there can be *no error*, not the leaſt *Error* that can be imagined: who dare *blaſpheme ſo* as to *imaginne* that God can *erre*? and yet in our *practiſe* we dayly *Accuſe* him.

Pſal. 62. 11.

You know *David* how he *behaved* himſelf towards *Shimei*, 2 Sam. 16.7. when he railed on him, *Come forth thou man of blood, come out thou man of Belial:* when ſome would have *fallen* upon him, no ſaith *David*, *let him alone*, *for God hath bid him curſe*: as if he ſhould ſay, I will not

2 Sam. 16.7.

run

run at the ſtone that is *thrown*, but look through him, to him that ſtands behind this creature: Oh what a *height* in Chriſtianity is that ſoul come to, that not onely *can endure*, but endure *joyfully*? as the Apoſtles, *Act.* 5.41. they went away *Rejoycing from the councel*, when they had been impriſoned, miſuſed and *whipt*, That they were *counted* worthy To ſuffer *ſuch things for the name of Chriſt*: So when a man ſimply out of an *Awful* reſpect and Reverence of His Almighty God and Father, can look upon the carrying away of his *goods*, the burning of his *houſe*, the raviſhing of his *wife*, with *dry eyes*, and with a ſmooth face: I ſay, Out of an Aweful reſpect to God, not out of a ſenſeleſs ſtupidity: miſtake me not, but becauſe he dares not find fault with what Gods will is: when he *ſo behaves* himſelf in *whatever* befals him, for the Name and ſake of Chriſt, That he rejoyces at it, That he *ſo carries himſelf* in Gods ſight, in theſe things, as if he willed them, and takes them thankfully as the Apoſtles did, hating murmuring, This is ſomething; What thou poor worm, *duſt and clay*, to lift up *a thought of murmuring* againſt thy infinite wiſe Creator? Oh tremble before him, *all ye Nations*, and let him rule in his own houſe *in peace*.

Acts 5. 41.

We daily pray, *Thy Kingdome come, Thy will be done*. Beloved, Gods will is never *out of tune*, but it is *thine* that is; for although thou haſt ſaid that Petition a thouſand times over, yet thou haſt never yet *learned* that Petition *till thou haſt learned to render up thy will to Gods will*: as *David*,

Mar. 6. 10.

2 Sam. 12.

2 Sam. 12. 16.

2 *Sam.* 12. 16. when his child was *ſick*, He faſted and *lay upon the earth*: but when his child was *dead*, he raiſed up himſelf, and waſhed and called for meat; Some of his ſervants *wondred* at him; he anſwers, *Ver.* 22. When the child was ſick, I knew not what Gods will was; but now God hath declared his will, in taking him away, *why ſhould I grieve any longer? I ſhall go to it, it ſhall not return to me*: his carriage in it was *wonderful*, That he ſhould *grieve for the child* when it was alive, and comfort himſelf when it was dead.

Now we having been ſo long in the Doctrinal part, it is time for us now to look, What *effects* this Doctrine brings about in us: Let me tell you, He that practiſes this Doctrine, As he hath two eyes in his head, ſo he hath two eyes in his mind: and as he hath two feet, two hands, two ears to his body, ſo to his mind; the one is like *the compaſs* that ſtands fixt, pitched in the center: and the other moves and goes about, and doth the work: the one is pitcht upon God, his will, and his decree; the other acts and works, and goes up and down, and doth what he hath to do in the world: ſo that whatſoever fall out, *ſtill* he hath recourſe to Gods will and decree: There is his place of *Refuge* and ſecurity. He doth the works of his calling, and *actions among* men with chearfulneſs, as imployment from God; and however things fall out, they move not him, to lift him up, or caſt him down.

Mat. 6. 22.

2. This mans eye is not divided between God and Mammon; he looks not aſquint; his eye is alwayes

alwayes ſingle; he brings not God down to theſe things, but he brings *all things* up to God, he *conſecrates* all to God.

3. This man he hath reſigned up his judgement To God onely, He is content to let God rule *his judgement*: he *reſignes* his judgement *wholly* to him. If God condemn him, *He accounts himſelf* condemned: but if *men* condemn him, he can *puffe* at it; He *Regards* not that: So likewiſe, This Man He reſigns his *judgement* of others to God; He *dares* judge no man: ſaith he, ſhall I dare to judge? no no, *Pſal.* 85. 8. *I will hear what God will ſay*, I will hear *his* judgement, whatever his judgement be, that is well, that is beſt: and as *David* ſaith, *Pſal.* 31. 5. *Into thy hands I commend my ſpirit*: So ſaith *this Man, into thy hands, O Lord, I commend my judgement*; *into thy hands I commend my taſte*; *into thy hands I commend my ſight*; I am *ignorant*, and know nothing, but thou knoweſt what is beſt for me: and *to thy judgement* will I *ſubmit*, whatever it be. Pſal. 85. 8. Pſal. 31. 5.

4. *This Man* is gotten Above all *Heights* and *depths*, above all *principalities* and *powers*, *above life and death*: for he hath *tamed* and brought under all *fears* and all *hopes*: that which hath undone and conquered thouſands, He hath vanquiſhed all his Enemies, and doth lay him down and ſleep: for ſaith he with *David*, *Thou onely makeſt me dwell in ſafety*, Pſal. 4. 8. If mountains be *tumbled* up and down and *hurled* into the midſt of the ſea, Though the Sea *Roar* and make a *Noiſe*; Pſal. 4. 8.

Noiſe; yea, though the *whole* frame and fabrick of heaven and earth *crack*, and heaven and earth ſhould *meet* together, yet He can lay him down and ſleep: they may *kill* him, but he knows *They cannot* hurt him: If all things be in peace, He is *a quiet man*: If *all things* be in confuſion, and coming to nothing, *He is a quiet man* too: For, believe it, Till a man be come to This, He is never quiet; for he that hath any *propenſion* to any one thing more then to another, can never be quiet: therefore this man is equally A ſtranger to all creatures; and he that is diſturbed by hearkning to the call of his luſts cannot be quiet.

He that *Hearkens* after covetouſneſs, If he be a ſervant to this ſin, he is alwayes in wayes that lead to it, and he can never be a ſervant to God: For, If it doth bid thee *cozen* and *deceive*? doth it bid thee *trudge here*, and *truge there*, to fulfill the luſts thereof? doth it bid thee *compaſs ſea and land* with *an over-Eager* intention for thy profit? thou art ſtill *found* in theſe wayes. So of *Honour*, if thou hearken to the commands of it, then art thou found in its *ſervice*: Thou wilt *flatter*, thou wilt *bribe*, thou wilt *do* any thing that *it* commands; Thou art as true a ſervant *to it*, as the Centurion ſaid of his ſervant: *I ſay unto one go, and he goeth; and to another come, and he cometh*; and ſo of any other *ſin*: and while thou hearkeneſt to the commands of theſe, thou canſt never hearken to the commands of God: But This Man, He is *ready* for whatſoever God commands either in doing or ſuffering; He is never unarmed

Mat. 8. 9.

armed *for any thing* God ſhall ſend: if God call him to ſickneſs, to impriſonment, to death, to judgement, he is ready, he is alwayes ready horſed for his Journey; he waits for the word of Command and is ready to depart: He is *ready* with the children of Iſrael *To depart out of Egypt*, He hath *His bag and his baggage*, and his ſtaff in his hand, *Ready to depart*: All *News* is alike to him; yea, *All creatures* are *alike* baſe to him, and *alike* excellent: God is onely *Excellent* to him, but all creatures are alike.

Beloved, If all creatures were but Alike to us, and we *indifferent to all*, then God would be *All in all*: for in very truth, the reaſon why we do not account God moſt *excellent*, is becauſe we prefer *One thing* before another; we prefer one *creature* before another: But whatever happens to This man, he can make *no difference*; doth *riches happen*? doth *credit happen*? doth *poverty happen*? doth *diſgrace happen*? doth *friends happen*? doth *foes happen*? all is one to him; He concludes, Bleſſed be *Thy will*; And ſaith with our Saviour, *For ſo Father it ſeemeth good in thy ſight*: doth *health happen*? *even ſo father it ſeemeth good in thy ſight*: doth *ſickneſs happen*? *even ſo father it ſeemeth good in thy ſight*: doth *adverſity happen*; he is not caſt down: doth *proſperity happen*? he is not *lifted up*: as the Spouſe in that of *Cant.* 4. 16. *Awake, O North wind, and come thou ſouth, and blow upon my garden, that the ſpices thereof may flow out: let my beloved come into his garden, and eat his pleaſant fruits*; That is, ariſe what

Mat. 11. 26.

Cant. 4. 16

what will, Come from the four winds, *and blow* upon my garden, and it ſhall cauſe it to Flouriſh and *increaſe*: Come any *kind of condition*, it makes *his garden* grow: come the *Eaſt wind*, he *grows*; or come the *Weſt wind*, a wind *full contrary* to that, it brings forth *the ſame* effects: come the *South* or come the *North*, which is full oppoſite to that, all is one. Oh happy, thrice happy man, who is come to this!

Laſtly, This man is ſuch a man as I would ye were all ſuch; That is, He is *an Anabaptiſt*, as I may ſay, he is *New Chriſtened*: for ſo the word ſignifies; *Anabaptiſt*, That is, to be *Again Baptized*, or *Rebaptized*: according to that promiſe of God, *Iſa.* 62. 2. *Thou ſhalt be called by a new name, which the mouth of the Lord ſhall name.* His *firſt* name was, *Quod vult homo*, what *Man would*, what *Self* would, what *fleſh* would: If ye ask how he lived? how he willed? how he deſired? The anſwer muſt be, After *the will* of man, after *the will* of the fleſh; but now his name is *Quod vult Deus*, What God would; He lives no more that old life, now he *lives, wills, deſires, affects* after the *will of God*: Ask him now, how he wills? he will tell you, He deſires *no more* his own will ſhould be done, but that *Gods will may be done in all things*; Now, he no longer *retires* to his own wiſdom, to his own *directions* in any caſe; but

2 Chron. 20. 12. ſayes with *Iehoſhaphat*, 2 Chro. 20. 12. *We know not what to do, but O our God, our eyes are towards thee*: we know not what thou wouldeſt have us to do, we know not what thou wilt have us *to ſuffer*,

fer, we know not what we ſhall have, we know not what we ſhall *loſe*, we know not how long we *ſhall live*; but *O our God, our eyes are towards thee*; even *whitherſoever* thou ſhalt *bid* us *go*, we are ready to go.

Juſt as a man that is travelling in a ſtrange way, and he comes to a way where there is three or four wayes before him; now he not knowing which is the *right way* he would be glad to have any one to tell him which is the right way; and he willingly takes that way, though it be the *worſt*, the *ruggedeſt*, he is indifferent to any way, ſo he go the right way. Eſpecially the buſineſs being Important As Heaven is.

So my Brethren, Be aſſured many are the *by-wayes* that a man may turn aſide in; but *This man* looks up to Almighty God, and enquires of him, *which way* he will give him to go: and if in *his providence* he reveal to him, That *Poverty* is the way he would have him go, This man goes it cheerfully: If it be the way of *Reproch* he would have you go, that you go it cheerfully: or whatſoever way it be, that you go it *willingly*. I know, I need not bid you go the way of riches willingly, the way of honour, the way of pleaſure, to go theſe willingly; every one *deſires* theſe wayes; but when God ſhall *croſs* their own *wills*, and their own *deſires*, that they go *theſe wayes* alſo willingly, and with chearfulneſs. We will conclude with our Saviours words; He doth all this cheerfully, becauſe *Even ſo father it ſeemeth good in thy ſight*; and becauſe *it is my meat and drink to do thy wil.*

THE

THe Author being taken off his publick preaching at *Kenſington*, he came not to ſpeak of the two laſt ſteps to peace and reſt: *viz. Conformity*, and *Deiformity*.

THE

THE DEAD and KILLING LETTER; THE SPIRIT, and the LIFE.

JOSH. 15. *v.* 16, 17.

And Caleb *ſaid, he that ſmiteth* Kiriathſepher, *and taketh it, to him will I give* Achſah *my daughter to wife. And* Othniel *the ſon of* Kenaz *the brother of* Caleb *took it, and he gave him* Achſah *his daughter to wife.*

In four Sermons, Preached at a private meeting at KENSINGTON.

BEloved, that I may now *bring you down As by the Hand,* to the meaning of Gods Spirit, in this portion of Scripture, *To unfold* and ſet forth thoſe *Sacred, Hidden, and divine Myſteries* contained in them:

them: Take knowledge, how that when *Moſes*,
Numb. 13, 14. as you may read in *ch.* 13. 14. *of Numbers*, when
he had brought the people to the *borders of that*
Exod. 3. 8. *long deſired land, which flowed with milk and hony*:
Moſes according to Gods command, chooſes 12
men, One out of every Tribe, to go and *diſcover*
this land, *what it was*, and how it might be ob-
tained: among theſe 12 men, were *theſe two* ſent,
Ioſhua the Author of this Book, and *Caleb* here
mentioned in the Text: Theſe two and the other
Ten *went*, diſperſing themſelves by *two*: they
Numb. 13. 21. paſs through the Land from *Zion* to *Rehob*, and
took ſpecial notice of what they could get *know-*
ledge of, as conducing to their ends, *ſearching*
Ver. 18. and *piercing* into *the very bowels of the Land*, what
they could diſcover of its *Richneſs* and Fertility,
Of its *commodiouſneſs* and pleaſantneſs, of the
ſtrength and weakneſs of the people; and of *all*
things which might conduce to the victory, and
for the *encouragement* of thoſe who ſent them:
For they had heard various reports, ſome to in-
courage, ſome to diſcourage, therefore they re-
ſolve to ſend theſe 12 pickt men, *One out of every*
Tribe, as ſpies, to bring them a *True report*. And
in their journey, *Two* of them (to ſhew the rich-
neſs of the land) they meeting with grapes *very*
Ver. 23. *fruitfull, large and wonderfull*, at the Brook *Eſcol*;
There they cut down a *cluſter* to bring their bre-
thren an *Example* of what they had ſeen, to *con-*
vince them by ſight as well as report: and it was
ſo big and weighty, that they were fain to carry it
between two of them. And All theſe twelve
coming

coming back to their brethren, *They all* give reports of the Land: All the twelve agree in one, *for the Excellency and goodneſs* of the land: but ten of the Spies, *All* except theſe two, *Ioſhua* and *Caleb*, They bring up in *ill* report, *To* diſcourage the people; ſaying, it was very true, that it was a land *flowing with milk and honey*, and abundance of all things, and therefore, To be *deſired*: But, *There was no way to get to it, for their walls were ſtrong and high, reaching to heaven*; and the *men were mighty men, the ſons of Anack, The land was full of Giants, And* ſay they, *we were in our own eyes but as Graſhoppers to them.* And therefore whatever others may talk *of this and that*; the plain truth is, That it had been far better *That we had dyed in Egypt, or the wilderneſs*: for let the Lord promiſe what he would, and *Moſes* and that Faction believe what they would; there was *No hope* of ever prevailing: But this Rumour running and increaſing among the people, inſomuch that the people *Cryed out, and wept ſore*: *Ioſhua* and *Caleb* hearing thereof, at laſt they ſtood forth to *ſtop this ſlander*, and to encourage the people; and exhorted them *not to give any heed* to thoſe reports; For, *The people were ſo diſcouraged at theſe reports, And the Mutiny grew ſo high, That they reſolved* to forſake their Governours, and *make themſelves Captains* and return into *Egypt*. But *Caleb* and *Ioſhua* laboured mightily to *perſwade their brethren*; for the Lord was wroth, and would have deſtroyed them, But Theſe *perſwade them* to forbear their murmur-

Ver. 27.

Ver. 28.

Ver. 32.

Numb. 14. 1.

Ver. 4.

murmuring, and not rebell againſt the Lord: for
Ver. 8. *If the Lord delight in them,* he could and would give them the Land, and bring them into it; And, If they could *but Believe,* They need not fear the people of the Land; For, *Their defence was departed from them,* and the Lord *would* be with Iſrael, And he *would make* their enemies to be *bread* to them, and they ſhould be as *Graſhoppers* before them: and the Lord *would make them* As Giants and Conquerors over them; and *they ſhould not be able* to reſiſt: And, for all they were
Ver. 9. ſo great and mighty, *The power of God* ſhould make them *ſerve for food*; And, all thoſe oppoſitions and diſcouragements ſhould ſo *turn* to their advantage, that they ſhould *Serve them,* and be all, as *helps to them* in the victory and conqueſt. Yet *for all this* the people were ſo *mad* and *inraged* through unbelief, that all the congregation
Ver. 10. bad, *Stone them with ſtones.*

They thus perſevering, *Theſe two,* To clear the ſlander, *And the other* to murmur and diſcourage the people, that hereupon began ſuch a *mutiny*; Some few, taking *Calebs* and *Ioſhuahs* ſide, and ſome, yea *moſt of them* the murmurers ſide, Inſo-
Chr. 14.3. much, That *they fell at variance* whether they ſhould attempt the land, or *dye as they were*; ſo that *Moſes* was fain to ſtand up and intercede for them; or elſe the Lord would have deſtroyed them utterly as *One man,* at one inſtant; but yet, He would, for all this, in the very heat of all
Ver. 13. his anger and wrath, *Preſerve thoſe that believed,* And made of *Moſes, A great people:* yet *Moſes*

Stands

Stands up for them, and prayes and urges the Lord, That he is *long-ſuffering and great in mercy*, and therefore that he would, *as he had often done*, bear with them and pardon their unbelief; And the Lord anſwered his prayer and ſaid, *I have pardoned according to thy word*: *but as truly as I* Ver. 21. *live, all the earth ſhall be filled with the glory of the Lord*; Onely, *This generation*, who have ſeen *All my Miracles* and my wonders *from Egypt to this day*, and have tempted me *now Ten times*, they ſhall not ſee this good land I promiſed them; ſave onely *my ſervants Ioſhua and Caleb*, they ſhall live and *Enter* and *Poſſeſs*, and alſo the *poſterity* of thoſe that believe in me.

But before I go any further, I would not let all this go without this *One obſervation* from hence, by the way, That of all the ſouls that murmured, though they were at the edge of the land, yet (being 600000 in number) *not One* of them All, Entred the land of *Canaan*, but onely theſe two.

Beloved Friends, you have heard here a large deſcription of what was then done: Of an *Exceeding* good land, and deſirable, and how they murmured, and how full they were of *Unbelief*, and how few entred: Shall we onely look upon All this, as an hiſtory, and never reflect into our own ſouls? What is *This good Land* to us? what are we the better for all *theſe good things*, A land ſo fruitful, ſo good, ſo repleniſhed with milk and hony, ſo fruitful every way, ſo delightful, ſo commodious, ſo deſirable, If there be not the *ſame*

land for us, as well as for them? Can *all theſe things* do us any good, unleſs we may enjoy them? you know the proverb, when ye hear of *ſuch and ſuch* Rare things, every one will ſay, what's all this to me? *We had rather have it, then hear of it*: for, it is a trouble to hear of it and yet want *All theſe things*. So I ſay Beloved, Becauſe, in all you *read or hear* in the Scriptures, I would have you ſtill *look into your ſelves*, That the Scriptures may *Be your Own*; That you may, as *David* ſayes, make the Word your *Portion and your Inheritance*: That, that which was to others ſweet, as it was to him; ſo it may to you, be *as ſweet as hony to your taſte*, yea ſweeter then the *hony comb*; and more to be deſired then *gold*, yea then *much fine gold*. I ſay, what is all this long Hiſtory to us? But that, in this hiſtory, and ſo in all other Promiſes, we may ſee, They are made to us: Let me tell you, In this very hiſtory, There is a *good land* promiſed to us, as well as to theſe *Iſraelites*: and it is by Gods promiſe confirmed and Ratified *to us*; And though we often doubt and deſpair, murmur and mutiny, yet the Lord *often* and *many a time* paſſeth by, and pardons our murmurings, and unbeliefe, and ſtill renews his promiſe; Though we *often* (ſo far as lies in us) Cancel the bonds and the ingagements; yet, He is a *God* Rich in mercy, *Slow to anger*, and he pardons our Unbelief; and his Charter to us and with us is A New granted and renewed every day, and Revealed more and more unto us.

Pſal. 119.

Pſal. 19. 7, 8.

You

You that are Believers, Do ye not find all theſe things true, both to and in your ſelves? Nay, are there not Mutiners among us, within our ſouls? do you not find *Theſe very things* accompliſhed within your own hearts? have you not *Theſe Whiſperers*, Theſe depravers of the power of God within your ſelves? do not you harbour *theſe Mutiners*, that ſay, *T*is true, *Heaven is a good Country and full of plenty* that can be deſired; there is indeed, as the Scripture ſaith, Things, ſuch as *eye never ſaw, nor ear never heard*, nor ever entred into the heart of man: And At his right hand there are *pleaſures for evermore*: but Theſe Mutiners within us, they ſay withal, that This place, this land, this Paradiſe, is *walled about* with high and thick walls, ſuch as we ſhall never climb; and the Inhabitants are *Giants*, mighty men, ſuch as we ſhall *never overcome*: There is, before we come there, The *ſtrong man* to overcome, and he is not onely ſtrong, but Armed; And there is *Lucifer* the Prince of the powers of darkneſs: and There is the *blood Red Dragon*, ſpoken of in the *Revelation*, And all theſe are *Giants*, ſons of *Anack*, whom we *dare not diſturb* nor encounter: there is the *Old Adam*, and *Self-will*, and that which is neareſt and deareſt of all, There is [*I*] *my Self*, to be overcome (as I opened to you upon another Text, under ſeveral heads) All theſe are as ſo many *Golia's*, making challenges and proclamations in behalf of the *whole army* of thoſe numerous Philiſtims within us; And, to fight really with theſe, *we had rather die in the wilderneſs*, *or*

1 Cor. 2. 9.

Pſal. 16. ult.

1 Sam. 17.9.

return into Egypt, into our old captivity, then once adventure againſt them: For, ſaith the heart within, (for the preſent) *we are quiet*, and let us not further adventure, we feel now no evil, we can take our *own wills*, and we can *follow our own pleaſures*, and we are Lords, and none dare controul us in our own wayes, if we can be content: Though we are told, our own *wayes and wills* are

Jer. 44.17.

deſtruction: we *find* not, nor we *feel* no ſuch thing; *while we ſerved and worſhipped the Queen of Heaven, we had plenty of all things*; but ſince we attempted *To forſake our ſelves*, and deny our ſelves, and to *crucifie* our ſelves, we have found nothing but troubles, fightings and diſcouragements, Therefore *Tis but a folly* to try any further and labour our ſelves in vain; let the Country be as good as it will, we ſhall never get *thither*; we will *rather venture* our ſouls though we dye in *this wilderneſs*; God is merciful, and we find moſt eaſe and pleaſure in following our own wills and our own wayes.

Oh my beloved, Find you not all *theſe things* within you, and ten thouſand thouſands more of this nature? But let me tell you, None of all theſe *doubtful* diſtruſtful ſpirits *can ever enter* this promiſed land, *Never did Nor never ſhall* Enter *this deſired Land*; for, *Thoſe enemies* (as I then ſhewed) which I named in part before, they muſt not onely be fought withal, but they muſt be

1 Sam. 18.7.

overcome: *Theſe Goliahs muſt be* ſlain, and be *beheaded* before ever ye can triumph in the Dance, with the *Minſtrels* and the *Damſels*: Nay let me tell you, God hath *ſolemnly ſworn in his wrath*,

wrath, in *Pſal.* 95. *Theſe ſhall never enter into His Reſt*: but *To him that overcometh*, will I grant *to ſit with me in my Throne*, even *as I alſo overcame*, and am ſet down *in my Fathers Throne*, *Rev.* 3. 21. Pſal. 95. 11. Rev. 3. 21.

But, *Oh ye of little faith*, why doubt ye? How is it that ye have no faith? if ye look upon your ſelves indeed, ye are but *as Graſhopers* to theſe *Mighty Giants*, and Terrible Enemies *within you*: but if ye *fix your eyes on him that hath promiſed*, you have *no cauſe at all* to doubt; they ſhall be *but as meat for us*, And their defence *ſhall depart from them*, and *the Lord of hoſts* is on our ſide: this ſpiritual *Canaan*, *this Heavenly Reſt*, is freely promiſed by God, *not for any thing in you*: Say not in your hearts, as the Lord ſaith to the Iſraelites, *Becauſe we are better*, or *becauſe we are ſtronger* then the Nations about us, we have done, or ſhall do *All theſe things*: but *becauſe the Lord loved you*, and he would do it for *his own Name ſake*: Therefore, Onely *Believe*, and none *of all theſe things* ſhall ſtand in your way: *Theſe diſcouragements* ſhall be as meat, and *Strength* to you: *This inheritance* is not gotten or obtained *by our ſtrength*, or *our righteouſneſs*: but it is purchaſed by his Sons *Own bloud*, and the work is *carried on* by his *Own ſtrength*; Onely believe: If ye can but *truſt* to this, if ye can *but Rely and Rowl* your ſelves on Him, be ſure *you ſhall enter This Reſt*, and poſſeſs *This Good Land*: And the way to it, is onely by being ſenſible of our own *unworthineſs and weakneſs*, and likewiſe of his Heb. 10. 23. Deut. 7. 8.

Love and power Relying thereupon: *Theſe ſouls ſhall enter*, and theſe onely.

My Brethren, Then *of all things* take heed, *or rather*, The Lord *give you watchfulneſs againſt this great ſin of Unbelief*. Infidelity and unbelief is *the firſt and main* thing to be overcome in the way of Chriſtianity. Unbelief excludes us from this Reſt: Therefore it is *That He who is an unbeliever cannot inherit the Kingdom of God*; All other ſins are *but fruits* of unbelief. Unbelief diſables utterly, and *Cuts off* from the Kingdome of God: for ſo long as we conceive *a thing impoſſible to be done*, we can never *go about it* with courage or confidence. But He *that relies on* Gods promiſe, *diſtruſting his own ability*, yet believing that there is nothing *ſo high* but he ſhall attain it; nor nothing *ſo ſtrong*, but he ſhall overcome it; and onely becauſe God hath promiſed it, Then ſhall we *go on* couragiouſly and victoriouſly: *Our own ſtrength or our own weakneſs* ſhall not much encourage or diſcourage us: But *If we doubt and believe not*, Then ſhall it fare with us, as it did here with theſe Murmurers, *We can never enter into His Reſt*.

But now let us go on; Theſe things I could not but touch at, lying ſo in our way. After that theſe Iſraelites had entred, and had partly overcome and conquered this Land, and had got it into their own poſſeſſion, They began *to divide* the Land, to every Tribe *His lot of inheritance*: To *Caleb* (*Ioſhua* being made Governour) he gave *Hebron*, which he took upon him to ſubdue and

to

to finish the conquest; for Here and there The Enemy *had some strong holds*: So that *Caleb* he took *Hebron* for his inheritance, *And he undertook*, He and his friends to assist him, that if he could overcome it, he should have it *to him and his* for ever; if he could not, he should *lose* it: And passing along, he came to this City, *Kiriathsepher*; & It being a City *very strong*, & yet of great importance for him, he much desired it: *Caleb makes a stand*, & proclaims, *That whosoever smiteth this Kiriathsepher, and taketh it*, he promiseth *to give him his daughter Achsah* to wife: it seems Beloved, She was One *very Amiable*, and to be desired *for her Comelinesse and Beauty*, One *worth having*; and therefore he propounds Her *as a Great* and full Reward to whosoever taketh it: as it is in the verses read: *And Caleb said, Whoever smiteth Kiriathsepher, and taketh it, to him will I give Achsah my daughter to wife.*

Josh. 14. 9.

Josh. 15. 16.

We come now to divide the words: There is in these two verses, two things:

1. *Onus*, the work, *the burthen, whosoever smiteth Kiriathsepher and taketh it.*

And secondly, Here is *Honos*, the gift, *or the Reward*, or the honour, *To him will I give Achsah my daughter to wife.*

But now let us consider, what is all this to us? what is *Caleb* to us? or *what have we to do with* the smiting or taking *Kiriathsepher*? or what shal we *be the better* for *Achsah, Calebs* daughter?

I have here, you know, even now, read *the first and second Lesson* part of this 15. of *Ioshua*, and the

Josh. 15.

2 Cor. 3. the other out of 2 *Cor.* 3. I may boldly ſay, *One anſwers to the other*, like the two Cherubims, This looks forward to that Chapter in the *Corinthians*; and that looks back to this; The one is the interpretation of the other. But it may be you will ſay to me, That is *very ſtrange*, we ſee no ſuch thing: what is this Chapter to that, or that to this? for S. *Paul* tels us there, *That the letter kils, but the* 'Spirit gives life; and *that They are Miniſters not* 'of the letter, *but of the Spirit*: And likewiſe, he 'ſpeaks there of the two *Tables* of the *Law*, and 'compares it with the *Glorious diſpenſations* of the 'Goſpel, as being far more glorious: If there 'was *ſo much glory* at the *Promulgation* of the 'Law, which was written but *in Tables of Stone*, 'and to be *abrogated*, and was alſo but the *mini-* 'ſtration of death: much more *glorious* is the *mi-* 'niſtration of the Spirit, written by the *finger* of 'God *himſelf* in the *Tables* of our *hearts* for *even* 'that which was made glorious, had no glory by rea- 'ſon of that which excelleth in glory: And *Moſes*, He
2 Cor. 3. 13. 'put on a *vail*, elſe the people could not *behold* 'Him nor *Hear* him; Which *vail* is ſtill upon the 'heart, and our *minds* are ſtill blinded by reaſon 'of *that vail*, which is *ſtill* upon the heart, while 'we are *under the law*: for to this day *remaineth* 'ſtill the ſame *vail*, untaken away, *In the reading* 'the old Teſtament, which vail *is done away in Chriſt*.

But to all this I redudce onely *This part* of this Chapter now read, to *unfold* and *interpret* all this: And for the preſent I have made *choiſe* of theſe

two

two Verſes, to give light to that *whole* Chapter; and that Chapter is the Expoſition of this, as I before ſaid: O how like is my text, and every part thereof, to thoſe New waſhed ſheep! *Cant. 4. 2. Every word beareth twins, and there is none barren among them.* Cant. 4. 2.

Of which two Verſes, I ſhall ſay *as Abigal ſaid of Nabal*, when *David* came to deſtroy him, *Regard not this ſon of Belial, and let not my Lord be angry, Nabal is his name, and ſo is he*: So I may ſay of this Text, *as their Names are, ſo are They.*

Here is *Kiriathſepher*, and *Caleb*, and *Othniel*, and *Achſah:* We will ſee what *Secrets* and *Myſteries* The holy Spirit *hath Couched* under theſe vails: For as they are in *Hebrew*, they expreſs nothing to us: but Read them in *Engliſh* and take off their vail, and you may ſee *what honey will come out of the mouth of the eater, and out of the ſtrong Sweetneſs.* Judg. 14. 24.

What then is *Kiriathſepher?* In Hebrew it ſignifies *The City of the Book, or the City of the Letter.*

We will firſt interpret them to you *into Engliſh*, and then we ſhall come to ſhew you *what they are, To every one of us:* for it is the office of the Miniſters of the new Teſtament, To ſtrive *To take off the Vail*, that every one may come to ſee *His own face* in the Scriptures, as a man ſeeth *His natural face in a glaſs.*

In the next place, *What is Achſah?* In Hebrew it ſignifies. *The Rending of the vail.*

And

And then, what ſignifies *Caleb*? In the Hebrew it is as much as to ſay, *My heart*, or *a perfect heart*, or *a good heart*.

And what then is *Othniel*? In Hebrew it is, *Gods good time*, or *The Lords fit Opportunity*.

I have Beloved, as yet Read the Text to you *but in Hebrew*: And then it runs as it is written, *And Caleb ſaid, Whoſoever ſmiteth the City Kiriathſepher and taketh it, to him will I give Achſah my daughter to wife*: *And Othniel the ſon of Kenaz the brother of Caleb took it, and he gave unto him Achſah his daughter to wife*; and ſo on: But in Engliſh it is to be read thus, And my heart ſaid, or a good heart ſaid, That whoſoever ſmiteth and taketh the City of the Letter, to him will I give the Tearing or Rending of the vail: And *Othniel* took it, as being Gods fit time or opportunity, and he married *Achſah*; that is, enjoyed the Rending of the vail, and thereby had the bleſſing poſſeſſed by *Achſah*; *viz.* by this Vail being Rent, and poſſeſſed both the upper *ſprings* and the nether *ſprings*. To him that obtains *This rending of the vail*, to him ſhall be given the myſteries of the Kingdom of God; He poſſeſſes *full content*, heaven and all happineſs, and whatever *his heart can wiſh for*, as we ſhall ſhew hereafter, if God permit.

Object. But in the interim, it may be you will ſay to me, *Sir, but methinks this ſeems to be a very bold allegory.*

Anſw. But *have patience*; for I muſt tell you that *not onely* in this Scripture, but *throughout the old Teſtament*

Teſtament, from the firſt of *Geneſis*, to the laſt of the Prophets there runs *an Allegory, a Myſtery, a Secret Woof in the Web of the Letter*, as I may ſo call it, which if you have not *the skill and Art* to know it; that ſo *you may eye it* and ſee it *through the letter*, (for it is hid and covered with the letter) I will be bold to ſay it *you have not the Marrow*, the life of the Scriptures; in the juſtification of which *I dare* live and die: I deny not the hiſtory of the word, *It is really true, undeniably, moſt certainly true*: bear me record: for certain, it is true both of this particular Scripture and ſo of the reſt; I ſay, *Caleb* did ſay ſo, and *Kiriathſepher* was taken by *Othniel*, and he did marry *Achſah*: theſe things were *really, and literally and externally* acted. And ſo the Hiſtory of *Abraham*, and all the reſt: but I cannot ſtand now to inſtance as I would, though I could ſhew you *clearely* How the Myſtery is *hid*, and *couched* and *interwoven* in the letter. But to touch upon the Hiſtory of *Abraham*; He had two ſons, *The One* the ſon of the *bond-woman*; *The Other* the ſon of the *free woman*: And there was *A mount Sinai*, and *A mount Sion*, as the Apoſtle *Paul alludes to it*: and ſhews us *The myſtery* of thoſe things: and tells us plainly, *Thoſe things are* an Allegory, *Gal.* 4. 24. *Which things are an Allegory*, ſaith he; *for theſe are the two Covenants, the one from Mount Sinai, which gendereth to bondage, which is Hagar, and anſwereth to Ieruſalem which now is, and is in bondage with her children: but Ieruſalem which is above is free, which is the mother of us all; and as he that was*

Gal. 4.24, &c.

was born after the flesh, persecuted him that was born after the Spirit, even so it is now: and so he goes on, shewing what the Holy Ghost *Pointed out* in that History, because he would not have them, *Rest in the Letter*, but search for the Spirit, *The life*, and the mystery: So neither do I *deny, nor diminish* the least *title* from the letter: but the Apostle, and so I, *would bring* the history home *to our selves*, to our own particulars: For what are *these histories* to us? what good is it to us, that there was *A mount Sinai*, and A *mount Sion*? and that *Abraham* had two sons, the *One* by the bond-woman, the *Other* by the free-woman? but *He would* shew and teach us, That the son of the bond-woman *in us*, which is the *Son of fear*, should be cast out; and the son of the free-woman, that is, the *Son of love*, should inherit: so always reserving the *Truth of the Letter*, yet not losing the sense and the meaning. But if we rest and *dwell* on the Letter, or on the history, and so *onely take it as an history*, and not see our own selves in it and by it: then that *History*, that Letter *kills*: but it is the *Spirit* onely that gives life, *viz.* the *Mind and the meaning*; for there is no Scripture but is as a glass to behold our own *faces*, our own *Hearts*.

John 6. 63.

So, he that shall read the second and third chapters of *Genesis*: where we read of the Serpents speaking to, and beguiling our mother *Eve*; and of *Eves* tempting her Husband, and so *both came into the transgression*: But now let us not onely read this *speculatievly*, and so let it pass; but let us

Gen. ch. 2. 3.

us conſider how this Scripture is fulfilled *in us*, ſee how our *own condition* is there related, as *well* as our firſt parents; let us come to the *woof*; this is but the out-ſide, *the Letter*; what is the hidden truth in them? for there is no part of holy Writ but is fulfilled *alwaies* in all times, in every part thereof, and in every member of the Church; or In the enemies of the Church at one time or other: alwayes the ſame things are in *doing* throughout all ages.

As I take it, the meaning is, *The Serpents* there ſpeaking to *Eve*; His firſt ſetting upon her, ſolliciting and ſeducing her: It ſhews that Satans method in the ſoul of every man, is firſt to ſet upon the *inferior part* of man, the *affections*, which are ſooneſt overcome: as S. *Paul* ſayes of *Eve, the woman was firſt in the tranſgreſſion*, thereby underſtanding (as I conceive) the *affections*, unto which and by which The Serpent is every day whiſpering *Treaſon*, and ſuggeſting *Treachery* into the ſoul againſt God. The lower *parts* of the ſoul *firſt hearken*, and they being overcome, then they as *Eve*, ſet upon *Adam*, that is, the Will and Underſtanding, and the higher powers of the ſoul, whereby *both the Woman and the Man* came into the tranſgreſſion. Underſtanding the Scriptures thus, *As fulfilled within us*, we make them our own; hereby the word is made a *Living word* and *Endureth for ever*, as *David* ſaith. Thoſe that *ſee and feel* the Scriptures Thus fulfilled In them, They have found *The Pearl of the Scriptures*, for we ought *to ſell All*: and the *Hidden Manna* which

1 Tim. 2. 14.

Rev. 2.17. which ſhall feed and nouriſh them to *Eternal life*. Nay, let me tell you, Theſe have the *Spirit and the life* of the Word, though they never heard nor read the Scripture before. If thou haſt but found & felt the *Hiſſing Serpent* curſed in *thee*, & overcome in *thee*; if thou haſt ſeen *Lucifer* fallen from his *Heaven* in thy ſoul, *like lightning*; I ſay to thee, *This day is the Scripture fulfilled in thee*. For if thou knoweſt the *Letter of the Scriptures* never ſo exactly; if thou haſt not this work brought about *in thee* Thou art a meer ſtranger to the Sciptures: thou never yet underſtoodſt what the *Word of God* was: but finding theſe *things* in thee, thou wilt ſay as thoſe Samaritans ſaid to the woman of *Samaria*, who told them ſhe had met with Chriſt the *Meſſiah*: but when they themſelves had conferred with him, *ſay they*, now we believe him to be ſo, not becauſe thou ſaidſt ſo, but becauſe we *have ſeen him and found him* ſo to our ſelves: ſo mayeſt thou ſay, now I believe, not only becauſe it is written in *Gen.* but becauſe I have felt it, and ſeen it written & fulfilled in mine own ſoul: for Thus God is pleaſed, for our capacities and comprehenſions, to convey to us the knowledge of this inward work within us, by *external repreſentations* to our underſtanding; that ſo we may comprehend *Thoſe things*, that are ſo far above us; for men naturally altogether live by *ſenſe and reaſon*, which reveal not *theſe things* but as they are rubbed and whetted upon us, *inſtilled* by degrees, *Line upon line, and precept upon precept, here a little and there a little*. And when thou canſt *ſay*, I

Gen. 3.

Joh. 4.42.

Iſa. 28. 10.

have

have felt all theſe things done in *my ſelf*, this whiſpering and this ſolliciting; I find I have that *Adam* and *Eve* in me; I have eaten of that *forbidden tree*; I find it was I that aſpired to be equal with God, and I would ſit in his ſeat; and this is *Lucifer in me*, and the Devil in me, and the *old Adam* in me; but if thou canſt ſay withal, *I have alſo found* him overcome and curſed in me: oh Beloved, you then are in a happy condition.

It is ſaid concerning our Saviour, that *he ſpake to them in parables, and without a parable ſpake he nothing unto them*: ſo God ſeldome or never ſpeaks to us, but it is *in parables*, under reſemblances and figures: So here this City *Kiriath-ſepher* here ſpoken of, *Of its Smiting and Taking*, its a parable rather then a hiſtory; ſomething elſe repreſented of more *high* concernment. The wiſdom of God in the *Scriptures* is *ſuch*, that it minds higher *things* then to tell Stories, and relate Hiſtories: but he would thereby ſet out to us *The picture* of our ſelves, and of his own workings in us, And this is *divine*, the other is but *Humane*; it is but *bare* and empty, baſe and carnal in compariſon of the ſpiritual and living ſenſe. But herein lies the very wiſdom and power, and foot-ſteps of God, The very *finger* of God. Mat. 13. 34.

This we have ſpoken by way of prologue; that ſo we might bring you to converſe, and to have your eyes *within* and upon your *own hearts* while we are opening unto you the Scriptures; then will your hearts *burn* within you. And I pray God that he would be *pleaſed* to ſhew you *Theſe things* Luke 24. 32.

in your ſelves, ſo that he may thereby ſo *warm* your hearts, that they may make them *burn within you*, even while *He himſelf* opens theſe Scriptures to you and in you.

The ſmiting of this *Kiriathſepher*, is the ſmiting *of the Letter*; we muſt ſtrike this Letter, this Scripture, and take it, and then we ſhall have *Honos*, the gift, or reward: there is no getting of *Achſah* to wife without the Smiting this *Kiriathſepher*, and *Taking it*; you your ſelves muſt be the *Othniels*; But it muſt be a *Caleb*, a good heart that muſt make a proclamation in you, encourage and put you on to this work; You muſt know this, *Self* can never ſmite *this Letter*. If you ſmite it for *your own ends*, for your own carnal advantages, or for your own liberty, there is enough would *ſo ſmite* the Letter, as S. *Paul* ſaith, *to abuſe* their liberty by Jeſus Chriſt, to the *ſatisfying* of the fleſh; this is nothing but the *Devils* and *Satans* ſmiting and taking the Letter: for *fleſh and the old man* wiſheth there were no Law to rule and bridle it: this is not an *Othniels* nor a *Calebs* ſmiting and taking; but this is our ſelves; this is not to ſtrike it *in Chriſts Name*, but in our own names, and then we ſhall never marry *Aſchſah*,

He that *rightly ſtrikes* the City of the Letter, *Shall have Achſah to wife*: obſerve hence,

That we may have the Scriptures and yet not marry *Achſah*: we may be very converſant with, and dayly uſe the Scriptures, and yet never marry *Achſah*, never poſſeſs the *Rending of the Vail*.

Oh

Oh Brethren! know this for certain, we may be bred and born with the Scriptures, live and dye with the Scriptures, riſe and go to bed with the Scriptures, Eat and drink with the Scriptures; they may be alwayes *in our hands*, and alwayes in uſe; inſomuch that we may be able to *give account* of the whole Bible by heart, and yet not marry *Achſah*, and yet this *rock* yeeld no water to quench our thirſt: and all becauſe we read them *as a Hiſtory*, as things done *long ago* without us, and not at *preſent* doing in us.

Moſes might have ſtood long enough looking at the Rock, *Till he had fainted* for thirſt, if he had not ſmote the Rock: So, the reaſon why we get *no milk from the breaſts of conſolation*, as the Prophet *Eſay* ſaith, it is becauſe we *force* them not, we milk it not forth: but he that *ſtriketh* the Letter of the *Word*, ſhall *have the interpretation thereof given to him.*

Exod. 17. 6.

Iſa. 66. 11.

Obj. But it may be you may ſay to me: But hath not God given us this Letter of the Word for our rule; the which he hath been pleaſed to keep and preſerve in all Ages, and hath brought them to our hands, and ſo to our *Poſterities*? and have not many Authors ſpent their labours, and written *whole* Volumes upon *This very Word*, on the Letter of it? and will you ſay there is nothing in it? or will you ſay the *Letter kills*? What, hath God given us *poiſon* in the Scriptures to deſtroy us? then it were far better to neglect them and never uſe them.

Object.

Anſw. No Beloved, far be it from me to ſay

ſo; yet I would have you rightly underſtand me, *for your own ſakes.* The Letter, the Scriptures are *all True*, as I ſaid before: but let me tell you withal, they are true onely as God means them. We muſt give him leave *To interpret* his own meaning: He that wrote the Scriptures, certainly knows beſt *His own mind in them*: but I ſay, if you have *Onely* the Letter, Nay, though ye have the external ſignification of them, that *kills*, that *deſtroyes.*

But you will ſay, Is the Letter, is the Book written in *black Letters*, is it then Evil? If ſo, then let us *Throw away the Letter*; if God hath given us therein poiſon to kill us, then what do we with it? let us throw away our Bibles, nay, let us burn our Bibles.

No, in no caſe; let us labour to *preſerve* the Letter of the Word *whole, entire*, and *untouched*: But, The Letter is ſaid to kill, not that it doth ſo in *its own nature*, but *per accidens*; it is ſo *to him* who looks no farther then the Letter, we make it ſo *to our ſelves A killing Letter.*

As if ſuppoſe I ſhould give you a Cockle, or an Oyſter, and I ſhould tell you, Take this, for therein is precious meat to ſuſtain and nouriſh you. Now if you take this and keep it by you and never crack the ſhell, that ſo you may come at the meat and the vertue which is in it; I may ſay now, the ſhell kills you: for, if you onely look on the ſhells, and lie *Licking* the outſide *onely*, will this nouriſh, will this *give* life? certainly no; but if you crack it, and open it, and *eat the meat*, this

this will nouriſh: yet I may juſtly and truly ſay, *This Cogal*, or *Theſe Oyſters* kill you; becauſe you depend upon That which will ſtarve and undo you: But, The *meat*, that gives life: So in the ſame ſenſe is it ſpoken concerning the Word: *The Letter kills, but the Spirit gives life:* If you be alwayes *handling* the *Letter* of the Word, alwayes *licking* the *Letter*, alwayes *chewing upon* that, what great things do you? no marvel you are ſuch ſtarvelings; no marvel you thrive not: no marvel you are ſuch *Monſters*, alwayes children, and never come to any growth: no marvel you *go not on To* perfection: what do you in this more then every carnal man may do? what do you more then Hypocrities? *Do not Hypocrities the ſame?* nay, do not *the Devils the ſame?* For he knows the *Letter* exactly, and he can diſcourſe excellently thereof, *far beyond* the learnedſt Rabby in the World: but I ſay then, if you reſt onely in the *Letter*, *That* kills: except this *Letter* be crakt, except this *City Kiriathſepher* be ſmitten and taken, ye cannot come at the kernel, ye cannot have *Achſah*, *Calebs* daughter.

2 Cor. 3. 6

Mat. 5. 46.

Though the *Letter* contain in it Life and nouriſhment, as the Oyſter-ſhell doth the Oyſter, and as the ſhell of the Cocal doth the meat; and ye cannot have the Oyſter without the ſhell; Yet you *ſee*, you cannot have the meat neither, without you crack and break the ſhell.

As for inſtance, If you give me [*Beef or Mutton*;] there is in them both meat for nouriſhment, and alſo excrements: buu who can ſay

(when he looks on either) *This is the meat*, and This is the *Nutriment*, and this Other is the excrements, and this is that which goes into the draught, and is good for nothing. Yet you know, The *ſtomach* will ſever theſe, and divide to either *their proper way and places*, and to their proper uſes; and a *skilful Phyſician* which knows the body, the arteries, and the veins, and all the parts *how they lie*, he knows how nature diſpoſes of all theſe things, and knows both the things and the cauſes.

And ſo likewiſe in *Phyſick*, ye can have no Phyſick without excrements: though ye cannot *ſee the virtue*, and the Life, and the Spirits; yet *ye may ſee* the effects: and though in meat you cannot ſee the nouriſhment; yet you may ſee *the thing nouriſhed* by it. So we cannot have the true word of God without the letter: God could not (as I may ſo ſay) conſidering our ſtate as we are, he could not give us meat or Phyſick by the word, but by the Letter: And although it be not the *Phyſicians intent* to give excrements, *but onely Phyſick*; and we do not eat meat *for the excrements ſake* but for *the meats ſake, and for the nouriſhment*:

So my Brethren, *we* being of *ſo low a nature and quality*, ſo earthly, ſo fleſhly, ſo ſenſual, *ſo far* from a ſpiritual nature, That I ſay, God cannot give us *His Mind*, and the ſoul of the Scriptures, *which is* ſo Divine, Heavenly and Spiritual, without the Letter, without the ſhell, without *thoſe* excrements: Yet, *His meaning is not, to give us the*

the ſhell or the excrements, but the nouriſhment: his meaning is to give us *Living water, ſpringing up to eternal life, and to feed us with Hidden Manna, and to give us the white ſtone, wherein there is a new name, that no man knoweth but he that receiveth it.* John 4.14 Rev. 2.

But we muſt not therefore *Throw away the Letter*, becauſe there is *excrements with it*: as we do not throw away meat or Phyſick, becauſe excrements are in it: becauſe, if you throw away the meat, you throw away *the nouriſhment*, as well as *the excrements*: But, if you take the *Carnal letter* as carnally ſpoken; *The literal letter* as literally ſpoken; Then, you have not taken *the City of the letter*. If you look for *no more* in the Scriptures, we do but *caſt pearls before ſwine*; you go no further then the Phariſees. Mat. 7. 6.

The Jews and the Phariſees, before Chriſt came, they were ſo literal, ſenſual and carnal, they thought that whoſoever did not break *the letter* of the Ten Commandments; If they did nothing againſt *the Outward, Literal letter*, they thought themſelves blameleſs. As in the ſeventh Commandment, They thought If they had not actually layen with a woman, then they had perfectly kept that Law; but Chriſt goes further, and tells them, *He that looks on a woman, and luſts after her, hath committed adultery already in his heart*: And ſo for murther, they thought if they did not lay hands on their brother to murther him, they thought they had gone *a great way* in keeping that Commaud; but our Saviour goes further then every eye can ſee, and ſaith, Mat. 5. 28.

Mat.5.22. *He that is angry with his brother without cauſe, is guilty of murther*: So they reſted on the Letter, and the *Letter periſhed*: They had not married *Achſah*, they had ſtill *The vail before their eyes*; and thoſe that are come no further, they are ſtill Jews; as the Apoſtle ſaith, *They have ſtill the vail before their eyes, even while Moſes is read*: and Chriſt is a myſterie Hid, *to ſuch, even from the beginning of the world.*

2 Cor.3. 15. Beloved, we have *many Chatechiſms* now adayes, and *They ſay*, they are for *children*; and I believe ſo to, *Onely for children* to get by roat, and be *never the better for them*: and I am afraid, there are *Too, too many* ſuch children, who think themſelves *Tall* men, who have moſt of the Scripture at their fingers ends; And becauſe they can anſwer *any Catechiſtical point in Divinity*, they muſt be accounted, *The greateſt Proficients*, and talleſt Chriſtians: But you ſee by this we have ſaid, how far men may go herein, and yet *know nothing* to ſalvation.

As we ſaid, *The children of Iſrael*, how expert were they in the Scriptures, ſo as they thought *themſelves the ſtricteſt obſervers* of the Commandments: yet you ſee how our Saviour undervalues *all their knowledge and ſtrictneſs*: And now ſeeing it is fallen in our way, we will touch upon *each Commandment briefly*.

The Iſraelites they thought, if they obſerved *the litteral* Ten Commandments, there was *no more* required. As in the firſt Commandment, *if he worſhipped either Sun, Moon, or Stars, or any creature*,

creature, then he thought he ſhould *dye the death*; but if they never bowed to any creature in a way of worſhip, then they were innocent: But, This they might do, and be never the better; for ſaith the Apoſtle, *The end of the Commandment is love, out of a pure heart, and faith unfeigned.* To have any thing in the world for thy God, *Either to love or fear*, ſo that it draws away the *love and fear of thy Creator, that thing* is to thee a God, and thou giveſt it that worſhip, fear and love that is due *onely* to God. So far as *any creature* hath cauſed thee *to offend* thy Creator, thou haſt broken this Commandmeut. If either riches, or beauty, or honour, or promotion hath weighed down thy love *from obeying* God Almighty, thou haſt *ſet it* in the room of God, *and caſt Him behind thy back*, And that thou haſt worſhipped and ſerved; thou ſacrificedſt *to it* thy heart: thy fear, thy love, thy truſt, which is onely due to God. They never came to this, To obſerve *what* they ſet up *in their hearts* for God; and herein lay The marrow, The nouriſhment, *the meat* of the Commandment, and *all* becauſe they had not ſmitten *Kiriathſepher*, they had not *crackt* the Letter. *pſal.50. 17.*

And ſo the ſecond Commandment, *Thou ſhalt not make to thy ſelf any graven Image.* Here let me tell you thus much, In making of Images, *God loves Carvers better then Painters*; It may be, The ſtrangeneſs of the expreſſion will cauſe you to take *the more notice* of what I am to ſay: Be not offended at the expreſſion; for I ſhall open my *Exod. 20.4.*

my intentions in ſo ſaying.

Queſt. *Why ſir, what do you mean?*

Anſw. Ile tell you: Carvers you know *in their work*, they *leſſen, cut, pare, and take away*; but Painters they do not ſo; but they *adde* in their work, they put colour here and there; So this is that I mean; God loves thoſe *that ſeek him in poverty*, in a way of emptineſs and ſelf-nothingneſs: And as for thoſe that ſeek him *in riches and greatneſs, and in high things, in mens eſteem*, they go farther and farther from him. The Virgin *Mary* found it ſo in experience, when ſhe ſaid, *The hungry he fills with good things, and the rich he ſendeth empty away: he hath regarded the nothingneſs of his handmaid, he hath brought down the mighty, and exalted them of low degree, and ſcattered the proud in the imagination of their hearts*: If you would find God, *It* muſt be, by leſſening your ſelves, and taking the creature quite out of your way. And, if you would think of God, to find Him you muſt not imagine *Him* under any form, but caſt away from you, all that ever you can ſay, or think; for God is nothing that we can ſay, name or imagine.

Luke 1. 48, &c.

And therefore if you ſpeak of any thing, or think of any thing, *either in the heaven above, or in the earth beneath, or in the water under the earth*, and think him like it, though it be never ſo glorious; yea, ten thouſand times *brighter* then the Sun: yet in this *you commit Idolatry*, and make to your ſelf, *A graven, or a formed image*: All is one; for God *infinitely tranſcends* all our thoughts and

Exo. 20. 4.

and imaginations: yea *all the thoughts* of all the Angels in heaven; for none can comprehend God, but God himſelf; Therefore *herein* you belye God, for *he is* none of all thoſe things, nor like *any of thoſe things* we imagine. For you know *He ſpeakes falſely* as well He that ſayes leſs then the truth, as he that ſayes more then the truth: As in your *publick* oaths, they are given in this form, *Thou ſhalt ſpeak the truth, the whole truth, and nothing but the truth*: So that, he that ſpeaks *leſs* then the truth, or *more* then the truth, ſpeaks not *the truth*; and he that ſpeaks not the truth, *ſpeaks a lye*: So he that thinks or ſpeaks that which comes *ſhort* of God, and ſayes *ſuch an one* is the Almighty, He *belyes him*, and hath broken the ſecond Commandment.

But he that ſhall *Take away* whatſoever is competible to any creature *whatſoever*, He comes *neareſt* to God; For, whatever is competible or agreeable to any creature, *Is All but Accidents*: and ſo *The creature blindes us*, and hides God from us: though God *be in every creature*, and as much in *one* creature as in another, yet *Theſe Accidents* in the creatures hide God from us: And thoſe to whom Chriſt hath manifeſted the Father, They in whom *Chriſt dwells*, they know *that Chriſt is in them*, and in every creature; but *Reprobates* know it not, as the Apoſtle ſaith, *Know ye not that Ieſus Chriſt is in you, except ye be reprobates*? Thoſe that be *reprobates*, do not know *that Chriſt is in them*: but if they be *No Reprobates*, they know it, and are ſenſible of it: Chriſt

2 Cor. 13. 5.

Christ hath manifested himself *to be in them*, by *Revealing to them* That God *filleth* all things.

Ephes. 1. 23. They See him, Believe him, and Feel him to be *That Ever Blessed BEING* That filleth *all in all*, Who *Alone* can make them Happy; They have seen *His Goings out, and His comings in*, His glorious *Outgoings* in every creature, which hath *so Endeared* and won over their hearts to him, so that they esteem him *Dearer*, and more lovely and *Amiable*, then ten thousand worlds, and their hearts *Can never depart from him*; or rather, *He hath* so united them to himself *by His love shed abroad in their hearts*, that they can never *be Reprobated* from him: as *David* saith in

Psal. 68. 24. *Psal.* 68. 24. *They have seen thy goings, O God, even the goings of my King and my God, even in the Sanctuary*: They *see God* in every creature, *Decked* as on his Throne, *In his Glory and Majesty*, in his Heaven, and in his *Holy* Temple.

But as we were saying, whatever creature thou lookest upon, beit never so glorious, *That creature* by reason of its Clothing, by *Accidents* it blindes and hood-winks us from God; for I cannot shew you God, nor represent God to you by shewing or setting forth to you any creature: but if you take from the creature *All* that can be *felt, heard, thought* or *understood*, then you come Neareſt Him: As *Dionysius* in his book of Mystical Divinity, who was St. *Pauls* Scholar, mentioned in the

Acts 17. ult. *Acts*, He *very Elegantly* expresseth *This very thing* we have so often spoke of, and I *willingly* speak of it, *And the oftener*, as it comes in my way, because

I know *Theſe things* we are very ignorant of *generally*, even among thoſe that think they *know All things*, and yet are ignorant in this *Great and Comprehenſive truth*, which is even the very *beginning and foundation, and Rock*, of all other truths.

'If you could take from the creature all *Heat*, 'and *Cold*, all *heavineſs* and *lightneſs*, all *weight* 'and *meaſure*, all *beauty* and *ill-favouredneſs*, all 'youth and *age*, all *greatneſs* and *littleneſs*, and all 'Accidents, All manner of faſhion and *form*, or 'whatever hath a *Name*, or can be imagined, then 'you ſhall find, the *High and Holy One, in his ta-* Pſal. 91. 1.
'bernacle, and in his Secret place*, Even *He* who is Rom. 8. 5.
'God bleſſed for ever*, that is, Even God, in Chriſt 'Ieſus.

Thoſe that go about to find God *this way*, in the way of poverty, and taking away, *they* ſhall find God in Chriſt Jeſus: But thoſe that go about to find him in the way of adding or inlarging, *or ſetting any creature before them* to reſemble God, God hides himſelf the more, and *goes farther off* from them: And therefore it was I ſaid, that *God loves Carvers better then Painters.*

So then, we have ſhewed you how *Moſes* delivered onely *the Letter of the Commandments*; and he that made *Not an Idol* to behold and fall down to it with his body, he had not broke this Commandment: But *the Spirit of this Commandment* goes farther then every eye can ſee, and there is more contained in it then we can *at firſt ſee* in the ſuperficies of the Letter.

For

For he not onely breaks this Commandment *that makes an Image*, and falls down and worſhips it; for this is but the leaſt *breach of it*, this is but outward and bodily; he indeed tranſgreſſes againſt the Letter: but there is an *inward* and more dangerous breach; *viz.* To tranſgreſs againſt *the Spirit of it*; That is, He that thinks or believes, or affirms, *That God is like any thing in heaven above, or in the earth beneath, or in the water under the earth*, and *of this* makes himſelf a God, and adores and worſhips it in his mind; *This man* the Lord will not hold him *guiltleſs*, for he is a *jealous God*.

Exod. 20. 4.

'He that thinks God to be *like* any thing, 'either *glorious* or *baſe*, to be *like* any thing he 'hath *ſeen* or not *ſeen*, to be *like* any thing he 'hath *felt* or *not felt*, to be *like* any thing he hath 'heard or *not heard*, to be *like* any thing *great* or 'little, to be *like* any thing either *preſent* or *abſent*, or any thing he can *imagine*, that man hath 'made him *A graven Image*, and hath *fallen down* and worſhipped it.

Nay, I tell you, though he hath neither *eyes* nor *hands* to make an Image, yet he hath *both made A graven Image*, and hath worſhipped it: *Whereto* (ſayes God) *will you liken me? ſaw you any thing in that day? &c. and to what will you compare me?* therefore he *that compares God* to any thing, he hath not ſmitten *The City of Kiriathſepher, and taken it*; *he hath not married Achſah*.

Iſa. 2. 8. Iſa. 40. 18. Exod. 20. 7

So likewiſe, *the Third Commandment*: The letter of it *commands* not to take *Gods name in vain*;

vain, or *blaſpheme* his name: Now if a man hath not *in words blaſphemed*, nor *ſwore an oath* but when he hath been called to it, he hath done what *Moſes* required; and *No man elſe* was *externally* puniſhed, but he that *externally broke* the Letter of the Commandments: But *Gods name* you know ſignifies *his attributes*, his *Power*, his *Wiſdom*, his *Juſtice*, his *Mercy*, *&c*, ſo that the *Spirit of this Commandment* is; He that takes or appropriates *this Power*, or *Wiſdom*, or *Mercy*, or any other *Attribute*, and ſaith *They are His*, That *he hath* either *power, or goodneſs*, or *wiſdom*, or *juſtice*, or *mercy*; or that *any creature* hath any of theſe, or *whatſoever is Gods Name*; or That *he ſhall apply Theſe* to any ſiniſter, by, or ſelf-end, and doth not *at all times* uſe them onely *to glorifie, ſerve, and honour God* with them: I ſay this man *hath fearfully and deſperately* broke this Commandment: this man hath not onely *Buried his talent in a napkin*, and been *An unprofitable ſervant*, for which the Lord Commands *from him to be taken away That which he hath*; that is, *That which he ſeemeth to have*, To himſelf, and to other men *like himſelf*; for which unprofitableneſs he is *to be caſt into Outer Darkneſs, where is weeping and gnaſhing of teeth.* Mat. 25. 28, &c.

But then, what ſhall become of him that hath *Arrogated, purloined and appropriated* thoſe things which were but lent him to imploy *for his Lords Uſe*, to his own *ſelf-ends* and advantage? Nay moreover, *This man* hath ſubjected *God himſelf* to ſerve his turn, and *his own carnal ends*: as the Lord

Isa.43.24. Lord himself complains by the Prophet, *You have made me to serve your iniquities*; that is, you have *served your selves* with my power, and strength, and wisdom, and goodness, *and not me, nor my ends.*

O Beloved, that we could but see *all these things* in our selves, to shame us, and *to bring us to nothing*, that we may *put our mouthes* in the very dust *for these high indignities* against the Throne and Scepter of Jesus Christ *in our souls!* Beloved, know, This is *the substance of the Commandment*; the other part is but *the shadow*; this is the Commandment *it self*; the other is *but the Sacrament*, the symbol, *the Image.*

Exo.20.8. Numb. 16.32. And so likewise in *the fourth Commandment*: he that refrained his hands and feet *from servile labour, and rested*, did no work, *nor gathered no sticks, Moses found no fault* with them: but *the Spirit of this Commandment* goes farther; for he that goes but *thus far*, keeps but the Sabbath *of the Ox and the Ass*: but *the Sabbath* is to be sanctified: whats that? onely to go to Church and hear or read, and make a prayer, or to do the like at home? No, no, *But blessed is the man,* Isa.56.2. *who keepeth the Sabbtah from polluting it.* Many think becauſe they are constant in such things as Those, that they have *sanctified* the Sabbath. But as I said, He that truly keeps the Sabbath *Holy*, he must keep *Gods Sabbath.*

Object. *Objection.* You will say, What is that?

Answ. *Answer.* He is called *The God of Sabbaths*, not becauſe (as many ignorantly think) that he is the

God

God of the Sunday, more then of *the Munday* or *Tueſday*, or of the *ſeventh* day more then of any other day; But becauſe *He is the God of Reſt*: for [*Sabbath*] is as much as to ſay, [*Reſt*] Becauſe the creatures are all in motion, in vegetation, and action, and *no creature* can be at *Reſt*, till they return to Tim; *He Onely* is at Reſt. All creatures *were created* by him; and are (as it were) gone out from him, as *Noahs Dove* ſent out of the Ark; and they reſt *not One minute* till they return into *this Bleſſed Noah* again, And till *He* be pleaſed *to put forth his hand*, and take it in again.

Beloved know this, The moſt ſtable and moſt durable creature that is, is *in Motion*, is ſtil and always *in changing*; It remains not the *ſame*, not *one tittle of* time: The iron, the gold, the ſilver, the ſtones; none are at reſt, *no not One minute*: For could you but ſhew me *any* one creature that is at Reſt, *but for one minute*, I would be ſo bold as to ſay *It were God*: and that creature were immortal and everlaſting: but it is God onely that is at Reſt, it is *He onely that is* immortal, and therefore no creature can be. God Almighty, *He is* the True Sabbath, and thoſe that return to be *One with Him*, they onely keep *a True Sabbath*: for *God Reſted on the ſeventh day and ſanctified it*: ſix dayes *He was* in creating and working; while we are abſent from the Lord, *we are* in continual travel and labour, and ſo in continual *changing* till the ſeventh day come: while we are in the world and in the body, *we muſt work* and be in changing and removing from place to place, and

Exodus 20.11.

doing the actions *of creatures* as creatures. But know, as the Prophet ſaith, *Ariſe, depart hence, for this is not your reſt*; Remember your Sabbath *To keep it Holy*, without turmoils, and hurryings after the creatures, *and learn to live above* while you are *here below*: I ſay Above in the quiet and ſtill Regions, Above All the creatures and things below: for here in theſe things you can never Reſt; But Return to God; *Return to thy reſt O my ſoul*, ſaith *David*, where onely *you ſhall find Reſt* and there keep your Sabbaths: All other *keeping Sabbaths*, is but *External* and *bodily labour*, and bodily labour *profiteth nothing*, ſayes the Apoſtle: yet moſt men, thoſe *that not onely* profeſs religion, but alſo *moſt Teachers*, they are *gotten into ſuch a Form* of religion and *External* holineſs, of *Outward and Bodily* labour in keeping Sabbaths and *other things* in religion, ſo that true and real godlineſs is almoſt loſt; and which is moſt *dangerous of all*, *Herein they reſt*, *and bleſs themſelves* and their diſciples: Therefore I would gladly diſturb them, and *Rouſe them* from *their Lees*, whereon they are *ſetled*. Therefore I ſay, look not among the creatures, *nor in your External duties*, nor in *Outward* keeping of Sabbaths, to find *your true Reſt*; but onely in your God, who is *the God of your Sabbaths*.

Mich. 2. 10.

Pſ. 116. 7.

1 Tim. 4. 8.

Then for the fifth Commandement, God by the *Letter* commands us, *to honour Father and Mother*; that is to be done: To honour and obey thoſe that are our *Fathers and Mothers* of the body, and according *to the fleſh*; and thoſe that

Exodus 20. 12.

are

are *termed Fathers and Mothers* in regard of their office. For my aim is not in this, nor in any other Commandement to dehort you from doing the External part thereof: But when you have done *that*, there you Reſt, and think you have done ſome *great Act*: but this is that I ſay, this is not that God *chiefly intends*; but God would by them commend unto us *Himſelf*.

1 In regard, He is *the Father of all Fathers*, the onely and true Father of all. And

2 Becauſe *Fathers and Mothers* are dear to us, and tender towards us: but *He* is more *tender over us*; therefore He ought to be more *dear* to us then any other: and *Him* we ought to honour and obey *before them and above them*: he that honours, obeys and loves *them* onely, hath obeyed *the Letter*: *but he hath not ſmitten this City*, he hath not married *Achſah*.

Then come to the ſixth Commandement; Many think if they can but waſh their hands from *blood*, ſo that they have killed no man, they think they *have kept this Commandment*: but if withall they have *not murthered their brother in their heart*, nor bore *no malice to no man*, nor wiſhed *any hurt to No man*: and yet in this, who can ſay, *His heart is free*? and if any have gone thus far, they think themſelves upright in obedience to this *Commandement*. Mat. 5. 22.

But this I muſt tell you is but the *Letter*: if you go no further, you have not *ſmitten Kiriath-ſepher* and taken it. But *true and Real murther* is that, which is *fatal* to the ſoul: and that is *the*

murther of God: How? what ſay you Sir? *Murther God?* We murther God? God forbid. Yes, Ile tell you what I mean, and you ſhall confeſs it.

Amos 2 13. God complains (as I told you before) *that we have loaden him as a cart is loaden with ſheaves*: ye have ſo preſſed him down under your ſins, that he cannot riſe: and again the Apoſtle ſaith, *Ye have crucified to your ſelves the Son of God afreſh*: Heb. 6.6. and this you do when you *Hate God*: And that is, whenſoever *ye apprehend not God Merciful* and good to you, in whatever he doth to you; I muſt tell you, *you then* Hate God. If at any time *You apprehend* God hurts you, you cannot *love him* for it, but you *Hate him*: and this is true and Real all *murder* with God, as well as when *you hate your brother* you are *Man-ſlayers*, 1 *Ioh.* 3. 15. 1 John 3. 15. and that you will not deny; neither can you deny this, *as much as lyes in you* You Murder God.

For this is a certain rule; *No man can love Evil, as tis Evil to him*, and every man *loves good* as he finds *it good to him*. So long as we apprehend any thing *to be an evil to us*, and for our hurt, we cannot love it, but do *ſo long* Hate it: As *David* in all his Pſalms praiſes God *For His Mercy*, for his Goodneſs, and for His loving-kindneſs: whatever it be that comes under any other apprehenſion, we hate it, reſiſt it, fight againſt it: But *David* He praiſed God for his afflictions, for corrections, even when God made him to ſmart; but that was never till he found *kindneß and mercy in it*, and that he ſaw *it was good for him*: if any thing come upon us, *that we cannot account* a mercy to have it ſo,

ſo, we cannot praiſe God for it. If we think when God hath taken away any thing we enjoy, be it wife, children, friends, health, liberty, houſes, lands, or any thing elſe that we prize and love, if we think this evil to us, So long we can never *praiſe God for it*: if we do not Account *What ever falls to us* a mercy, and be glad of it, yea a greater mercy to want what we deſire then to have it, this man *ſo far* hates God.

He that murmurs and thinks, That God at any time doth not well nay doth not alwayes the beſt, *this man* hates God. This was that ſin that God ſo *Hated and puniſhed* in the Iſraelites, That they would be *wiſer* then God, and they would *teach him the path of wiſdom, and ſhew him the way of underſtanding*: ſtill they were a *murmuring* and finding fault with what God did, as if he were not ſo wiſe as they; When *the Poor POTSHERDS of the earth* will contend with *the Almighty*, And for the *Pot* to ſtand up againſt the *Potter*, and ſay, *why haſt thou made me thus?*

Pſalm 78.

Iſaiah 40. 13. Romans 9. 20, 21.

When we, *Poor Creatures*, Poor Crawling Wormes, (the beſt of us compared with God) ſhall take upon us *to controll the wiſdome of him*, who is *wiſdom it ſelf*? Oh! ſayes one, There is ſuch a Heavy *thing* fallen out: Oh! ſayes another, *God hath not done well in this*: Oh! if he would *have heard my prayers* in that, I could have told Him *How he might have done better* then he hath done; and I wiſh it had fallen out otherwiſe: Oh friends! Oh friends! this is no other then to do *what lies in us* to throw *the Almighty out of his*

Iſaiah 45. 9. Jer. 18, 6.

throne. How ordinary *is this* every where? Even among thoſe that profeſs religion, The greateſt and chiefeſt End and Ayme of their prayers, is *to counſel and direct God.* Nay, though ye will not own *theſe things*, yet if theſe things be examined *to the bottom*, this is the plain Engliſh, *he hath done this contrary to my will, and thou doeſt not govern well in this, thou doeſt not rule well in that; thou mighteſt have taken My counſel, at ſuch time, and in ſuch a thing*: this is the language and the plain Engliſh of many, yea of moſt of your prayers, Even of great Profeſſors.

Oh poor Nothings! poor Graſhoppers! Thus to lift *up your ſelves* againſt Him, who is ſo *tranſcendently Wiſe*, Holy and good! Thou thinkeſt much *If thy ſervant* that is (as it were) *thy Equal*, in ſome regards, *the ſame fleſh and blood with thee*, That he ſhould contend and cenſure *thy Actions*: And *Seemeth* this A ſmall thing in your eyes, *to control*, and Direct, and Cenſure, *the Wiſdom* of the Almighty? Oh Beloved! *All things* of this nature expreſs *Hatred of God.*

Let me tell you one thing, there is no man that when he looks upon All providences round about him, within him, and without him, Above him & below him, that cannot ſay from his heart He hath *done all things well* I ſay if he cannot in every thing *ſet this down for a Maxime* and a firm undeniable *truth, that he hath done all things well, very well*, Elſe he cannot from his heart alwayes and in *Every thing give thanks*, as the Apoſtle commands, A true reſigned man can

Mar. 7. 37.

Eph. 5. 20.

ſay

ſay freely and heartily, He hath done All things 'well; In taking away my friends from me, In re-'moving my dear wife: He hath done *All things* 'well, In taking away my health, In taking away 'my good name. And if ſo, If he have done *All things well*, nay all things ſo much for *the beſt*, as the very *wiſdom* of a God could do; then *why art thou diſpleaſed* with him? why doeſt thou *once dare to lift up* One *murmuring* thought againſt Him? thou prayeſt dayly, *thy will be done*, or at leaſt ſhouldeſt do ſo: why then doeſt thou *Repine* when his will is done, either towards thee o thine, or in the world, or to his own people, or to the Church of God, or to the Enemies of God?

But beloved, I well know what your manner is, *to excuſe All*, under dainty, fine, mincing terms, and call it *the infirmity of the fleſh*, and your weak-neſs, when indeed it is no leſs then *Rebellion, and as the ſin of witchcraft* (as *Samuel* told *Saul*) when you take little notice of *this High Crime*, and High treaſon againſt the *Moſt High*: yet you paſs it by, and *make light* of it, as *Saul* did; when as *in plain terms*, it is no leſs then *the renouncing* of God, Rejecting him and his Government. And if *you* were in His place, you think you would do otherwiſe in this thing and in that.

1 Sam. 15. 23.

Ver. 26.

Oh poor Drop! why contendeſt thou with thy Maker? *Who ſhall ſet him A Rule?* wilt thou Sit above him, and *Rule him* according to thy mind? wilt thou give *Laws* to the Almighty? Oh tremble before him *Ye Earthen Pitchers*, ye poor *Duſt of the ballance*; tremble before him, *the whole earth*:

and let them not dare *thus preſumptuonſly* to ſtrive with thtir *Maker*, who is able for *One* of theſe thoughts to undo thee, and it is his infinite mercie he *paſſeth thee not to nothing*.

Iſa. 40. 15. Oh! learn, learn, *Poor Duſt of the ballance, and poor Drop of a Bucket*, to be pleaſed with *whatever* he doth; whether he pleaſes thee or pleaſes thee not, be thou pleaſed with him. If he drives down *The Banks before him*, like a mighty *Ocean*; if he *Rend the Rocks*, and overwhelm the *Mountains*: Pſalm 46. 2. 3. if he make the *Sea* Roar, and the whole earth to *Shoot* for fear; learn we To *tremble* before him, and be *Afraid* to withſtand him, leſt he conſume thee, and bring thee *to nothing*. Learn to be ruled and guided by *His* wiſdom; Learn of faithful *Abraham* to obey God, Learn to deny thine own will, and to take up his Croſs *Readily*, and follow him.

As *Abraham*, when God had made him *Rich*, and he was *ſetled* in *Ur* of the *Chaldees*; God, Of A ſuddain *Bids him* Leave All and follow him: he Gen. 12. 1. preſently obeyed and went: But whither muſt he go? *Whither I ſhall ſhew thee*: He told him not whither, nor he inquires not what conveniencies and accommodation the country had whirher he Heb. 11. 8. 9. was to goe: but this was all, *Follow me*; Even *Any where*, where God ſhall ſhew thee, thou ſhouldſt *willingly* go; if he bid thee *leave Health*, that thou leave it *willingly*; and if he will have thee go with him into *ſickneſs*, that thou go with him willingly; if he lead thee into any condition, yea, even *into the vale of tears*, as *David* ſaith,

ſaith, *and into the ſhadow of death, that thou go with him* readily and cheerfully: And ſo likewiſe conſider *Abraham* in the ſacrificing his onely ſon, How readily he did it, *and conſulted not with fleſh and blood.* Pſalm 23. 4. Gen. 22. 2, 3. &c.

For conſider, if it be Gods will that *thou ſhalt* go this way, Thou *muſt* go it: Why wilt thou do that *unwillingly*, which thou *muſt* do?

Again, *in the ſeventh Commandment*, with *Moſes*, he that did not commit *Actual* adultery with a woman, was not guilty of the breach of this Commandment: And our Saviour goes further, In interpreting the very letter, *He that luſts after a woman in his heart, hath committed adultery already*: But the *ſpirituality of this Commandement* is, Take heed of *ſpiritual Adultery*: Take heed of *turning Aſide* from the Creator, and going a *Whoring* after the creatures, to ſet thy affections *on any creature* above the *Lord God Almighty*, and not *to love Him with al thy mind, with al thy might, and with al thy heart*: To ſet them upon *any thing* below God, Thou haſt therein *plaid the Adulterer* in the higheſt degree. Mat. 5. 28. Deut. 6. 5.

And this is that Adultery ſet out in the 7. of the *Proverbs*, of the ſtrumpet and the ſimple young man, *Void of underſtanding*: She had *Attired* her ſelf *like an Harlot*, and ſhe was *ſubtile in heart, and ſhe caught him and kiſſed him, with an impudent face*; And tels him, *How ſhe had decked her bed with tapeſtry, and perfumed her bed: Come let us take our fill of love until the morning*: *And with much fair* Prov. 7

ſpeeches

ſpeeches ſhe cauſed him to yield, and her flattering lips forced him: But ſaith the Holy Ghoſt, *He goeth after her: but it is as an Ox to the ſlaughter, and as a fool to the ſtocks; till a dart ſtrike through his liver, And he haſteth as a bird to the ſnare, and knoweth not that it is for his life:* This is the letter, But yet All this is chiefly, *To ſet out to us*, that *all the ſons of men are, This ſimple Young man*; and that *the beauty of the creatures woes us* to go a whoring after them: they *Court us*, as ſhe did the young man, and tell us, *What pleaſure and delights* we ſhall have, if we will follow them; and *by this means*, the ſpirit of man is defiled, and goes a *whoring* from the Lord.

All thoſe excellencies and beauties in the creatures, ſhould be, *As ſo many Beams from the ſun, to draw up and fix our eyes* upon the Sun it Self; but we *Are* like *PENELOPE'S Suitors*; Many hearing of Her admirable and incomparable Beauty and Comelineſs, *Attempted* to come to her, but few or none ever came at Her; For, She had many *Fair Damſels* attending Her, *to Conduct* Her lovers to her, which were *ſo fair and Amiable*, that they thought none *ſo fair as they*, and ſo fell in love with them, and never came at The Miſtris of All Beauty, of whom the Handmaids were but ſhadows: All which is a lively emblem of God and man; God is compaſſed about with various and Beautiful Creatures, which ſhould onely ſerve to lead us, and to bid us *look higher* then them. And though *we all pretend*, To aim at God, at *perfect bliſs and happineſs*,

pineſs, yet *How Few* Attain to him? How many *fall ſhort*, And by the way they are wholly *taken up* with the creatures, *His Handmaids*, and thereby their ſouls are caught *As a bird in a ſnare*, And they know not That *it is* for their lives? But yet know *the creature* may be loved and uſed, ſo we could but *uſe it rightly*, and love it *rightly*; but that is very hard to do: if we could *uſe it, and love it, as if we uſed it not*, or loved it not, As not appropriating it to our ſelves, *And alwayes being ready to leave it, willingly*, and freely; ſo that thou ſuffereſt *No Rending, No Tearing in thy ſoul*, to part with it; and uſing it ſo, *thou uſeſt it* for God, and in God, and to Ends appointed by God. 1 Cor. 7. 29, &c.

Then for *the eighth Commandment*: *Every* one will be ready *to juſtifie themſelves* from theft; *That is* a poor, baſe, beggerly ſin: But as I ſaid, I ſay ſtill, *the outward part of this Commandment*, and ſo of the reſt, you may keep *exactly*: It is the eaſieſt part of all; The Outward man may keep *it* without any *Divine or ſpiritual* aſſiſtance: Every natural man may attain The keeping of them *According to the letter*; and yet, They are *deeply guilty* of the ſpiritual breach thereof: For there is a ſpiritual *Theft*; and beſides, you know *the external part* of this Commandment, and ſo of others, God can, and hath diſpenſed with that: but *Never did* nor Never will diſpenſe with the Spiritual part: He gave *Abraham a Command* to kill his ſon; and had not he *Really* intended it he had *ſinned*: And God commanded the Iſraelite Gen. 22. 2.

Exod. 12. 35. *to rob* the *Egyptians*, to borrow their Jewels of ſilver, and gold, and raiment, and *to ſpoil* the *Egyptians*; but *never* did he *diſpence* with any man, *Nor never will*, To rob His God, *to rob God of* his honour and his praiſe; *Will Any man Rob His God?* Mal. 3. 8. And therefore in all the Commandments, *Content not thy ſelf* with the letter of the Command; Becauſe for all that, thou mayeſt go to hell: But if God ſhall bring thee to obſerve *the marrow*, the *inſide* of the Commandment, This is done by the power of God himſelf in thee: And he that *can keep* that, I dare aſſure him, *He ſhall never periſh*, neither in this world, nor in the world to come: *For the Spirit, is All in All,*

Mal. 3. 8.

Pſal. 15. ult.

And I may in brief *touch* at the ſpirituality of *the ninth Commandment*: For *the time* is ſo far ſpent, and *my own ability* to ſpeak, that I muſt leave the tenth to ſome other time; And, But that I made haſte, I would have ſpoken more largely to *ſome* of the former; bnt according to that *impulſe* of the ſpirit, *within* at this preſent, you have had my thoughts: *Thou ſhalt not bear falſe witneſs againſt thy neighbour*: The letter of it, is againſt thy neighbour; which I ſay ſtill, muſt not be neglected, yet *not reſted in*: The ſpirit of it is, That we ſhould not *bear falſe witneſs* of God: Thou profeſſeſt thy ſelf to be *a Chriſtian*, and a ſervant, *A child to God*, and that he is *Thy Lord*, Thy maſter, *Thy father*, Thy God, *Thou* being one *of his houſhold*, thou ſhouldſt labour *To Credit* and Honour Him to whom thou be-

belongeſt; *To report to the world*, in our lives and converſation, *the Holineſs and Purity* of our God and our father: Becauſe He is *Holy and Pure*, And *loveth righteouſneſs and Hateth iniquity*. And ſo all his ſervants ought to do, Thereby to bear *True witneſs* to the world of our God; for elſe they will ſay, as the proverb is, *Like ſervant, like Maſter*, like Child, like Father. If you live otherwiſe you break this Ninth Command, And *bear falſe witneſs* to the world of thy Holy aud Pure God. Joſhua 24. 19.

In all theſe I have taken the more pains, that ſo you may ſee, that when you have *learned* a Catechiſm, or the Bible by Heart, or that you are able to anſwer, or ſpeak to any point in Divinity, acording to the Letter, and the *Grammatical Senſe*, and have got *The letter of it* without Book, Nay, have gotten *the external part* in your practiſe and converſation, yet you have not gotten *The Subſtance*, The Life and the Marrow: you have but attained onely *The Shell and the Husk*, and not the Meat nor the Kernel.

So then, *by this time* I hope you are come to ſee, *How* this letter muſt be *ſtruck*, How this City *Kiriathſepher* muſt be *ſmitten and taken*, if we mean to marry *Achſah*: and then, that is the way to make it unto us *Debir*, that is, *The Word*; for it is never *The word* unto Us before: As you may ſee in the Verſe before my Text.

This City before it was *ſmitten*, it was called *Kiriathſepher*, *The City of the Letter*: but when it was *ſmitten and taken*, then it was no longer *Ki-*

Kiriathſepher, The City of the Letter: but it was called *Debir, The Word*; for then it was the *word*, and never before.

For this Book of the *Bible*, As it conſiſts of Words, Syllables, and Letters, Is not the Word of God: It is not, nor *cannot* be, the Word of God, without the *Mind and Meaning*, till it be ſmitten, till the *ſhell* be crackt: For, the *Word* is
Cant.4.12 A *Spring ſhut up, a Fountain ſealed*: for as it is in my reading it, that reading it makes it not the Word of God; onely the reading makes them words: and they are not words as they are written or printed, till *one read* them and *make them* words and ſyllables: for in no Book whatſoever is there *One word* or ſyllable till they be read, and that makes them words: And if a Book be *written or printed* in Engliſh, Hebrew, or French, &c. It is the knowledge of him that reads makes them *words*: For if an ignorant man look *on them* they are nothing: So the Scriptures when they are read they are made *words*, yet ſtill the mind and the myſterie lies hid, though the *external ſenſe* be underſtood; And *The Acquired, Natural parts, will Reach This ſenſe*; but the true and Hidden Senſe the Natural man cannot come at, As the
1 Cor.2. 14. Apoſtle ſaith: *The natural man perceiveth not the things of God, for they are fooliſhneſs unto him: neither indeed can he, becauſe they are ſpiritually diſcerned.*

And beſides, if the natural man *ſhould perceive* the things of God, they are riddles, they *are fooliſhneſs to him*; they are *wiſdom* onely to thoſe *that are*

are perfect; to thoſe onely that are *immediately* taught of God: ſo then it is clear, this book of the Letter muſt not onely be read, but *Smitten* by *Othniel*, before you can find *Gods Word*. For *Gods Word* as it is his Word, *is not* for every *eye to read*, but onely for thoſe to *whom it is Given*, as our Saviour ſayes in another caſe, *To you it is given to know the myſteries of the Kingdom of God; but to them it is not given, becauſe in ſeeing they ſee not, and in hearing hear not, neither do they underſtand.* Mat. 13. 10, &c. They have not received *power from on high* to ſmite it, as *Moſes* the rock, to get out *the pure water of life*, clear as chryſtal, *proceeding from the Throne of God and of the Lamb*, *Rev.* 22. 1. Rev. 22. 1. Tis not that *Water*, or that ſenſe that proceeds from the *Univerſities*, or any the acquired parts or powers of Man, but it muſt be freely given out by God himſelf, and ſeldome to the learned Scribes and Phariſees, or to the great Princes of the World; but to the *deſpiſed*, to the *Off-ſcourings* to poor Fiſhermen and the like; that *the Creature* might be convinced, that *the power* is of God, and not *in the wiſdom of Men*, as the Apoſtle expreſſeth, 1 *Cor.* 2. 1 Cor. 2. 4.

For this book of the Bible is, But the *Letter to the eye*, and to the ear; But Gods Word, that lies *hid*: There muſt be a word to the *heart*, And, *the Heart of* ſtone muſt be removed, and a *Heart of fleſh* given. Rev. 3. 18. We muſt *buy of him eye-ſalve that we may ſee*, before we can be *acquainted with Gods Word*. Gods Word is not *Inke and Paper* written or printed; but Gods Word is, as the Apoſtle ſaith,

Heb. 4. 12. ſaith, *Heb.* 4. 12. *Quick and powerfull, ſharper then a two-edged ſword.* It is not the dull and dead *letter* That giveth *Life*, which we ſee by experience *in moſt*, even thoſe that think themſelves *Doctors and Teachers*, and think they know *all things*: And ſo indeed, *to them*, inſtead of being *life* and a *quickning* ſpirit, they are dead and ſluggiſh: And men may be *full of Notions*, and *Literal* knowledge, and yet have no power. The *Letter*, it ſuffers men to be dead, idle, ſluggiſh, as to the *Life of Regeneration* and the *power of godlineſs.*

The *Letter* never binds *The ſtrong man*, it never conquers the will, and a mans *Own Self*; it never makes a man to deny the World, To rejoyce in the Croſs, To *ſell* all, and follow Chriſt. If the *letters* or the *Grammatical* ſenſe were the word of God, Chriſt would never have ſo often condemned, and expreſſed *ſo many* woes againſt the Scribes and Phariſees: for, who took *more pains* in them then they? who had them, or obſerved them outwardly, *more* exactly? and *for That*, The people had them in *High* Honour and great *Eſteem*: yet Chriſt He condemns all their *knowledge, learning, holineſs, parts, &c.* for they ſought not after the *minde of Chriſt* in them: if they had known *the Word of God*, they would have known *him* who was *The Word.*

1 Cor. 2. 16.

If the Literal Scriptures were the Word of God, why doth the holy Ghoſt ſo often ſay, *He that hath ears to hear let him hear?* And why doth the Prophet *Eſay* ſay, *That hearing they may*

Iſa. 6. 9, 10

hear

hear and not understand: and seeing they might see and not perceive? make the heart of this people fat, their ears dull, and their eyes heavy, lest they should see with their eyes, and hear with their ears, and understand with their hearts, and be converted, and I should heal them: This is spoken, not in regard of *those* that are ignorant, but *of those* that are *very knowing*, and very much *conceited* of their *much knowing*; and yet their knowledge, and gifts, and *Precise Holiness* according to the Letter, is but a stumbling-block and an occasion of their *falling*, death, and destruction; and Thus to *know* all things, is but to be *ignorant* of all things: And God accounts *these knowing men* among the number of those *the world accounts* The onely Prophane; and he esteems them farther off the Kingdom of God, *Then Theeves and Harlots*; and saith, That these shall go into the Kingdom of Heaven before them: and therefore *Christ himself* sooner conversed with Publicans and Harlots, and preferred them still *before them*, as knowing there was more hope to work upon them, then upon these *Great*, *Conceited*, puffed up Professors. Mat. 21. 31.

And therefore I have the more, and the larger insisted upon *this* that if it were possible *These men* might come *to know the Truth*, and so themselves, *that they might be saved*. Thus to understand *the Scriptures*, is that which the Scriptures call *Eternal life*; and *That good part which* Mary *hath chosen*; this is *to eat Christ*, *to believe*, *to put on the* Luke 10. 42.

new Man, to be regenerate, to be born again, to live to the Spirit, to be baptized, to receive the Word, to be ingrafted into Chriſt, and the like. The other *Carnal Knowers*, they reach *none* of theſe things, though they think they are poſſeſt of them, and enjoy them; but Even *from this very knowledge and holineſs* they eat death; and this is that forbidden tree of good and evil; From whence they *Enquire much* after knowledge, and *Aime to be Like God, and ſo live for ever*: and this is nothing but the *Seed of the Serpent in our hearts*, whereby theſe men much *admire themſelves*, and kiſs their own hands; that is, they much ſet up their own wills, their own wiſdom, and their own carnal reaſon, and cover themſelves with fig-leaves, as *Adam* did; whereby alſo they are come to that paſs (that as I ſaid before) they are ready to teach God knowledge, and *To bring God to School to them*, and to preſcribe and direct him what he ſhall do in the world, and *how he ſhall govern* according to their wills and their prayers.

Gen. 3.

The word of God is *Pure, High, Holy, Heavenly, Powerful, Reviving, Quickning, Spiritualizing*, But the Letter is not onely dead in all theſe regards: But killing and deſtructive in that ſenſe formerly expreſt, If you live and dye *with this word*; I mean, the letter of the word, and the *Grammatical External ſenſe*, which *Theſe men call* the word of God: All is nothing, If you have it *exactly* by heart, that you have it as ready at your fingers ends, to apply it to all occaſions, as the

the Devil himſelf: yet *this* can be no ſervice of God, this is *but bodily labour, and bodily exerciſe*, as the Apoſtle calls it, *which profiteth nothing*: this is *but the fleſh*, this is *but mans teaching*; the Spirit of it, *The WORD of God* [*Debir*] you never yet found: But yet as I ſaid, let us not ſay; If the Spirit be all, then what do we with the Letter? Let us then caſt it away: No, no, by no means; the letter is of uſe, to regulate the fleſh, and the outward man *in bodily exerciſes*: But I ſay, it reaches not *the inward man*, and the heart. That muſt be, *That bread which* the Father *giveth*; which comes *down* from Heaven: Neither *Moſes*, nor the knowledge of the whole Law, and of all the Scriptures can give us That *bread*; as Chriſt ſaith *John* 6. 32, 33. *Verily, verily, Moſes gave them not that bread from heaven: but my Father giveth you the bread from heaven; for the bread of God is he which cometh down from heaven, and giveth life to the world.* 1 Tim. 4. 8. John. 6. 32, 33.

And beſides, (as I ſaid) As *the ſpirit* of a man you cannot have without the body; Nor you cannot have the Oyſter without the ſhell: ſo neither can you have theſe *myſteries*, theſe Allegories, without the fleſh, without the ſhell, without Excrements; that is, *without the letter of the word*: for we being of a dull, low, corporeal ſubſtance, muſt have theſe *high, divine, ſublime* things brought to us in ſuch veſſels, and repreſented by ſuch things as we underſtand, feel, hear, and ſee, and ſo come to know them: We are not able to conceive of the *ſpiritual meaning*, and

Gods mind, without *ſomething* repreſented and p opoſed, ſuitable to our *Element* to our *language*, to our *ſphere*, to our *condition*: ſomething bodily muſt be preſented, that we may conceive *of that* which is in the ſame proportion, done *in us* ſpiritually.

And therefore this is that I adviſe ſtill, *Beſure ſtill, To maintain* the letter of the word *Undefiled, Untouched, Uncorrupted*: And let *his tongue* cleave to, and *for ever Rot* in his mouth, *That goes about* to abrogate the Letter; for without the letter you cannot have the Spirit: even as we cannot have *Meat and Nutriment*, but you muſt have neceſſarily *dung and excrements*: and if you caſt away the *Excrements*, you caſt away *The Meat* with it: Not that the Letter is *dung and excrement* as of it ſelf, or killing, or dead; but *occaſionally* made ſo, to us, and to all thoſe, who crack it not, ſmite it not, and ſo ſuck not life, but death from it.

Therefore it is ſaid, *My heart*, or a *Good heart*, a *Caleb* muſt ſet us a work, and an *Othniel* muſt ſmite it: for you ſee *what fruits* follow any other ſmiting: *The heart* that ſeeks liberty *to it ſelf*, it abuſes the Scriptures, *It comes in privily, to ſpie out our liberty*, that it may be *an occaſion* to the fleſh: I ſay a *Caleb* muſt ſmite *this City*, and not *a heart* that ſeeks for *liberty* to ſatisfie its own *will* and its own deſires: for ſuch *Smiters* there be too many, that would caſt away the Letter of the Word: They would have no Law to rule or curb them: but this is not a good

Hearts,

Hearts, A *Calebs*, or *an Othniels* ſmiting: But to it, I ſay, *viz.* to this Good Heart, *Let it* ſmite the Letter and ſpare not: nay, I counſel, ye, Take it, and Tear it, And *Rend it all to pieces*, as we do meat; elſe ye get no nouriſhment; for in the *Letter* lies the nouriſhment *hid*: there is no getting out the Nouriſhment and vertue, without we do, as it were, Tear it with our teeth and Chew upon it, to get out all the vertue: As cleane Beaſts *Chew The Cud*, and that by a power *given from above*: and the more we can tear it and chew it *in that ſenſe*, the more and the better nouriſhment it gives.

Nor do I bid you, do it as of your ſelves, *by your own power*, but by the wiſdom and power of God, who will enable you to find the Treaſure, *if you dig for wiſdom as for gold, And ſearch for it as for Hid Treaſures.* With a reſolved heart, To dig for truth, for *truths ſake*, and not for ſelf, and for ſiniſter ends and advantages, but out of *love* to truth; thus, I ſay, *let a good heart* uſe the Letter of the word and ſpare not, Take it, *Strike* it, *Smite* it, *Tear* it all to pieces: not becauſe he hates the Letter; but as men do by meat, they tear it, *champ*, it, *chew* it between their *teeth*, not becauſe they hate *meat*, but becauſe they would get *all the nouriſhment out* they poſſibly can. Prov. 2. 4.

Beloved, in this manner Strike *Kiriathſepher*, *In the Name of God*, and the Almighty proſper ye; *Go on*, and the Lord of heaven give you *good ſucceſs*, that he may enable you to get out *Thoſe pure waters of life, proceeding from the Throne of*

God, and of the Lamb; That *Hidden Manna* that may nouriſh you to *Everlaſting life*; that ye may have *that Treaſure, that Pearl hid in the field*, that *white ſtone*, and that *New Name*, that ye may be enriched *with gold, purified ſeven times*, as *David* in that 12. Pſalm ſayes the Word of God is: Do you think, he means the *Letter*? No, no, but That thou mayeſt have *That white raiment*, to cover thy nakedneſs, and that *eye-ſalve* to anoint thine eyes that thou mayeſt *ſee*: then alſo art thou, Him that *overcometh*, to whom it ſhall be given *to ſit with him in his Throne, even as he alſo overcame and is ſet down in his Fathers Throne*: Then ſhall ye come to be marryed to *Achſah, Calebs* daughter; Then, ſhall *Othniel, Gods fit time or opportunity*, give you poſſeſſion of this City *Kiriathſepher*, that it may be *unto you*, The Word of God: That the *Vail being Rent*, you may look within and ſee the glory of the Holie of Holies; and that you may behold *The Beauty of the Lord*, and may *viſit His Temple*, and there fall down and worſhip, and deſire there to be for ever and for ever, AMEN.

Pſal. 12. 6.

Rev. 3. 21.

Shadows

Shadows vaniſhing, SOME Rays of Glory appearing.

The two laſt SERMONS on JOSH. 15. v. 16, 17.

And Caleb *ſaid, he that ſmiteth* Kiriathſepher, *and taketh it, to him will I give* Achſah *my daughter to wife. And* Othniel *the ſon of* Kenaz *the brother of* Caleb *took it, and he gave him* Achſah *his daughter to wife.*

THE laſt Sabbath I told you that part of this Chapter was as the One Cherub, and that in 2 *Cor.* 3. was as the other Cherub: which, as the two Cherubims lookt directly *face to face* to each other, ſo doth this Chapter look forward to that, and that *turns it ſelf* and looks *face to face* upon this; that is, *the One* is the interpretation of the Other. and you may remember, as a Prologue to our Text, we gave you a brief Epitome of the Hiſtory of *Moſes* his ſending the twelve Spies to diſcover

2 Cor. 3.

and view the Land of *Canaan*, whereof *Ioſhua* and *Caleb* were two of the twelve: and they bring news *of the goodneſs of the Land* with the other Ten, which Ten, All but *Caleb* and *Ioſhua*, they brought up an *Evil report*; though they All confeſſed the Land was *Excellent and good*, and abounded in plenty of all things, *flowing with milk and honey*: yet they ſaid it was impoſſible to get it, or conquer it: for the men were *mighty*, ſons of *Anack*, *Giants*, and the walls *Thick and high*: The people hearing this, *began to murmur*: Then *Caleb* and *Ioſhua* ſtanding up, they *clear the ſlander*, and encourage the people; and *for this confidence* and faith of theirs, they two onely entred the *Land*; all the reſt, being about Six hundred thouſand that murmured, *died in the Wilderneſs*, and not one entred the Land.

Numb. 13. 27.

And as we related the Hiſtory, we raiſed ſome obſervations, and endeavoured to bring *the Hiſtory* home to our ſelves, and ſhewed *how theſe things* were daily in *fulfilling* ſpiritually and really *within us*. Then we came to our Text, where I alſo told you, that this Text as I have now read it, It is *Hebrew*; and reading it but as it is printed, is ſtill Hebrew.

But (as I then told you) we may not, nor will not *deny the Truth* of the Hiſtory and of the Letter; but we muſt take heed *we reſt not in the Story* and go no further: for the Word of God *Endureth for ever*; There is a *ſecret* in the whole Letter of the Word which laſts to Eternity; which is accompliſhed not onely in that time, and of that

1 Pet. 1. 25

that man of whom it is written; but fulfilled as *well* and as *Really, in all times,* in all ages, in *all men* ever after and before: As *Ambroſe* ſaid of *Ahab* and *Nabal, Theſe Hiſtories are old in time, but new in practiſe; for there are many ſuch perſecuting Ahabs, and many ſuch churliſh Nabals.* So may I ſay of this Hiſtory and the reſt of the Scriptures: *Old in time, but ordinary in uſe*: To this very day, *Caleb* proclaims, *Whoſoever ſhall ſmite Kiriathſepher and take it, he ſhall have Achſah his daughter to wife.* This was done *Once in the Letter,* but *Ever doing* in the Spirit; for *the world of God laſts for ever,* as *David* ſaith, *Thy Word O Lord endureth for ever;* Often in the 119. *Pſalm* and elſewhere. They are *ſuch things* as not onely inſtruct one age, one ſeaſon, but every age and every ſeaſon that follow it: *The meaning and the mind of God* we muſt look at, and not to the *bare Hiſtory*: hear what the Apoſtle *Paul* ſaith, *Bodily exerciſe profiteth nothing*; or rather hear it from our Saviours own mouth: *The fleſh profiteth nothing, but the Spirit giveth life.*

1 Kings 21.

Pſ. 117.2.

1 Tim.4.1 Joh.6.63.

Caleb here ſignifieth A good heart, and *Kiriathſepher* the City of the book, or the City of the Letter, which is to be ſmitten; and he that doth So ſhall marry *Achſah*, which ſignifies *The Rending* or the Tearing of *the Vail*, and ſo by that means *Kiriathſepher, The City of the Letter,* ſhall be made unto us *Debir*, the Word. So that if you put them together, you muſt read it thus in *Engliſh*

And A good Heart ſaid, He That ſmiteth the City of the Letter, and taketh it, to him will I give the

Pſal.91,1.

rending

Pſal. 91. 1. Pſalm 31. 20. *rending of the vail aſunder: and he ſhall paſs into my holy place, and enter into my ſecret Pavilion, or into my Tabernacle* (he ſhall behold and enjoy the glory of the Holie of Holies) as it is promiſed in that 15. *Pſalme.* This is that S. *John* wept *ſore for*, when the Angel made proclamation in *Rev.* 5. with a loud voice; *Who is worthy to open the Book, and to looſe the ſeven ſeals thereof? and no man in heaven or earth was able to open the book or look therein*: but at length it was revealed, *that the lion of the Tribe of Iudah, the root of David, had prevailed to open the book and looſe the ſeals.*

Rev. 5.

The Letter is not this *ſealed book*; for every one reads that: humane abilities will reach the *Letter and the Grammatical ſenſe.* The Letter is not the *Tree of Life*, nor the *Waters of Life* which God promiſeth to give unto us. The Letter is not the *Secret Place of the Moſt High.* Every unclean *Beaſt* may *hear*, and *read* therein, and drink of *theſe waters*: But He that hath the word of God *ſhall live for ever.* How many are and have been exerciſed conſtantly in That, *viz.* in the Letter, and yet *not live, but periſh* for ever? Many thouſands have taken great pains, and writ many Volumes, and preacht many Sermons, and yet never reacht *This Living for ever*: many have read it, heard it, preacht it, and *therein have thought they have done God good ſervice*, and expect to enter, and ſhall ſay, *Lord open to us*; and yet Chriſt ſhall ſay to them, *Depart ye workers of iniquity*: For by them *the City of the Letter* was never *ſmitten and taken*: but he that ſhall be admitted to come

come into *this Sanctuary*, and to eat of *this Manna*, he ſhall find and ſay, *from a true and feeling ſenſe thereof*, This is *heavenly Manna indeed*; I find theſe are *waters of life* indeed; for I find they give *life*: to read, hear, and pray, and the like, they give *no life*; they are no ſervice to God, without the life and power, but kill and ſlay thoſe ſouls that *reſt therein*, as moſt men do.

The words, as I told you, divide themſelves into two parts, *Onus* and *honos*; The burthen, *he that ſtrikes or ſmiteth Kiriathſepher, and taketh it*. And the honour or reward, *to him* that ſo doth, *He ſhall have Achſah to wife*: but ſee here, it muſt be a *Good heart* muſt do it, not a *heart* that ſeeks *liberty to the fleſh*, To make the knowledge of Chriſt as *a more eaſie way* to ſinning, to facilitate & *encourage* them to *pleaſe the fleſh*. No, no, my Text ſayes it muſt be a *Caleb*, a good Heart, ſuch a Heart as *ſeeks not reſt* in ſinning: but ſuch a heart *as ſeeks its Reſt* onely in God; ſuch a heart as *hungers and thirſts* after God, Such a one as *labours* with all his ſoul *night and day*, and never can be at Reſt *in any thing* below God. And then as it follows here, *Othniel* the Lords fit opportunity, or, *in his good time*, he ſtruck it, and took it.

Concerning *Onus*, the burden, I intimated, that it is not ſufficient *To Read the Scriptures*; No though we could ſay all the Bible without Book, and *underſtand* it according to the Letter, *It were nothing* to ſalvation: If they would read the whole *Old and New Teſtament* over every year, as I have known ſome have made it their *task*, yea, and made

made it their *boaſt*; nay, I ſay more, If it were poſſible they could read it *All over every day in the year*, yet this were nothing, for the Devil can do as much; what man can come near him in bringing out Scripture upon all occaſions?

As the fleſh of Chriſt, *Till it was broken* and his precious ſide *Pierced*, and His *Blood ſhed*, there was no profit *could redound* to us, as he himſelf ſaid, *This is my body which is broken for you*: this Letter of the *Scriptures* is *As the body of Chriſt*; till this ſide of his be *Pierced*, till this Letter *be broken*, till this Rock be *ſmitten*, there is *no water* for us, Till the Lord give it down *from Heaven* there is no *Manna*, no bread for us; elſe we may live and dye with the Scriptures, and yet hunger, and ſtarve and dye: but this body being once broken, and this Rock ſmitten, and this Side pierced, then we ſhall find *a fountain of living waters ſpringing up to eternal life*, and precious blood *guſh out*, and hidden Manna to *nouriſh us*, ſo as we can never dye nor periſh, *neither in this world nor in the world to come*. As you know, *bread is not food* till it be broken; whole *bread* and whole meat goes into the body, and through the body into the draught, and yields no nutriment to the body; *The Nouriſhment*, and the life, and the *ſpirit of it* remains untoucht: but if it be *broken and chewed*, then the ſtomach *ſeparates* the One and the Other, *The Vertue and the Excrement*, which divides and conveys *to each way* its part. Truth it is many toſs and tumble the *Letter*, and have it much in their mouths, and rowl it up and down; but

Mat. 26. 26.

Pſal. 15.

but never crack it, *never break it*, though they ſeem ſo to do, and *make you believe they* expound it, and give you the ſenſe and the vertue: yet how ſhallow, how *literal*, how humane, how low, how ſenſual and carnal *do they* make the Word to be? even your Rabbies, your Doctors, your *great* Schollars; Which ſhews, If that God himſelf, if the Lion of the Tribe of *Iudah*, *If the Root of David do not open the Seals*, tis not all the learning, or all the Univerſities in the world *can help us* to the Myſtery *And the* Mind *of Chriſt*, as the Apoſtle calls it. Truth is, *The worſt of men*, wicked men, they feed but upon *husks*, upon Excrements, upon the *Letter*, and keep a great ſtir and a great noiſe about that; they indeed champ that in their mouths, but they let the *nouriſhment*, *the vertue*, *and the marrow eſcape*; They eat not *of the childrens bread*, that is not for dogs, as our Lord ſaith to the woman of Canaan. As in *Luk.* 15. in the Hiſtory of the Prodigal, there *wicked men*, the worſt of men, Carnal men, they are there compared unto *Swine*, becauſe that any traſh, any Excrement or the *refuſe* of any thing will ſerve *their turn*; they feed upon *Husks*, and it agrees *well enough to their ſtomacks*; that ſatisfies, and they neither deſire nor *know* any better food: and as their *meat is*, ſo are *they*, carnal and fleſhly, and earthly: Nay they cannot reliſh any thing Higher; That which is ſpiritual, heavenly, and divine, and like God, *That* they turn at, and quarrel at, becauſe it is out of their Element. And all becauſe *The word* of God, the

1 Cor. 2. 16.

Luke 15.

Mat. 15. 26.

Bread

Bread of God they cannot come at, *The book is ſtill ſealed*; they have not *their ſenſes exerciſed to diſcern between good and evil*, between the *pretious* and the *vile*: The word is not in them *An ingrafted word, turning the ſtock into its own nature*, they are not converted, moulded into the word, that ſo *it may be able to ſave their ſouls*, as the Apoſtle ſaith: they get *no good* by the meat they eat, they feed upon Husks, and not upon the *FATTED Calf*, Luk. 15. 23. *Nor on the feaſt of fat things ful of marrow, nor of The wine on the lees well refined*, *Eſay* 25.6. Therefore it is no ſtrange thing that they profit not *to ſalvation*: becauſe they champ onely The *Letter of the Word*, and feed upon Husks, and can get no nouriſhment from it: and no marvel, for it can give *none*. I marvel much how *ſuch men* can hope for Heaven, or hope for the Gift, and the Reward here ſpoken of that never *eat any thing* but the *Letter* of the word: That only do as the Jews did, onely deſire but to touch Chriſts outward *Garments*, and to *ſee His Body*, or to ſee his external miracles on others, but they touch not *HIM*, not his *perſon*: His miracles are not wrought in themſelves; they touch him not as the woman did *with the bloody-iſſue*; ſhe touched not onely his garments, but touched him inwardly, ſhe *got vertue from him*: for Chriſt as ſoon as ſhe had touched him, askt when all the people preſſed him, *Who touched me*,? *Peter* wonders and asks him, *Doeſt thou ask who touched thee, when there have ſo many hundreds toucht thee? the whole multitude preſſeth thee.*

Heb.5.14.

James 1. 21.

Luke 15. 13.

Iſa. 25. 6.

Mat.9.20.

Luk.8.45.

By

By this you may ſee what I mean; Chriſt knew he was not onely Outwardly toucht, as *multitudes do*; all that make any profeſſion of Chriſt do that: but he was toucht *inwardly*, which fetcht *Vertue and nouriſhment* from him. For all your *great profeſſions* and running after Chriſt in much *hearing, reading, and praying, &c.* Let me tell you, He is ſenſible when ye touch him; you may do all theſe things conſtantly, all *your life*, and yet never touch him; He can feel when vertue *goes out of him*: For we all *in the fleſh and in the letter*, and according to *carnal men*, may be wiſe in carnal things; According *to men*, and the *rudiments* of the world and for *external government*, and the like. And herein we touch Chriſt but as the *Iews did*, onely ſee and touch His body, but none gets Strength and *Marrow* & *Life* from him.

Indeed they handled Chriſt when they crucified him; and they handled him *Hard*: but who *once* I ſay handles him *as the woman*, to get vertue from him? for a man may read the letter *diligently*, gather his family together *duly every day*, morning, noon, and night; *read* it and *converſe* of it, and teach it to them: but may not Chriſt ask for all this *preſſing about him*, who hath touched me? To what end is all this ye do? what *good* do ye? what meat, what marrow get ye? unleſs withal *ye touch Chriſt inwardly*, what does all *Touching* do you good? this is but to touch Chriſts body, *this is but to touch the Letter, this is but the Shel.*

As the Diſciples going to *Emaus*, They *read and* Luke 14. 15.

and conferred, but they could not underſtand *till Chriſt came*: for all they had been *brought up* in the Family, and in *the Houſe of Chriſt*, in the School of Chriſt, alwayes hearing and receiving *at the feet of Chriſt*, yet they were *ignorant* of the Myſtery and the Spirit.

The Letter of the Scripture is but the *Outward Court of the Tabernacle*, where all the people may be admitted: Where Beaſts, *clean and unclean*, come and are ſacrificed. And there was alſo the inward *Court*, whither came the Prieſts; and there were onely *Outward Ordinances*, and Laws for *Diſcipline*, and *Outward* worſhip. But there was alſo the *Sanctum Sanctorum*, where onely entred the High prieſt, and that *but once a year*. The *Letter* is but this outward *Court*, or the *Prieſts Court* at moſt, where were nothing but *Outward duties* of *preaching and ſacrificing*, of *reading, hearing, and praying*, and the like: but within, in the *Sanctum Sanctorum*, There is the hidden *Manna*: there is that which all the *Other things Without* did but repreſent: for they were not *the things* themſelves: there onely is to be found *Debir, the word*; There is that which is quick and *powerful*, mighty in operation, *Sharper then any two-edged ſword*, dividing between the *bones and the marrow*, and is the diſcerner of the *thoughts and intents* of the heart.

Heb. 9. 7, &c.

Heb. 4. 12.

All the former things were but *cold, low, dead things*; Here is *the Life*, here is *the Quickning, the Spirit* it ſelf: There you ſhall find *That word, that ſword of Ionathan* which never *Returns in vain*.

Ioh. 6. 63.

In

In this regard the *Letter* alwayes returns in vain. Thou ſaiſt thou *Readeſt it* in the Church, and in thy family twice a day, and thou delighteſt to be exerciſed therein, and to ſee that others do ſo; *Thou doeſt well*, it is good in *its place*: but *what good* doth it convey *to thy ſoul*? what refreſhment and nouriſhment doſt thou find by this thou ſo *delighteſt in*, and ſo boaſteſt of? where is *the Power* that the word hath abroad among theſe kind of men that ſeem ſo much *to throng* after Jeſus Chriſt? what *manner of people are theſe*, that ſo champ the *Letter* between their teeth and *Troul it on their tongues*? what are they in their lives? have they got *any vertue* from Chriſt by being ſo *converſant* with him? are they transformed and *made new Ceratures*? do they live *the inward and ſpiritual life* of the Word? are they dead to the world, and *the world* to them? does Chriſts life ſhine in them and by them, ſo that they live not any longer in themſelves? are they fercht off *their own bottoms*, and ingrafted into Chriſt? or rather do not *They* altogether *live*, and Chriſt is *dead in them*? do they *feed* upon any thing but *Huſks*, upon the *Letter* of the word, and upon the world, and upon creatures? And *there* they have *their chief Life*, hope and dependance; for had they *new diet*, they would become *new men*: by the men you may *gueſs at their meat*.

As, Take a man that hath been *hard kept*, with ill fare, ill diet, and want of clothes, his *very countenance* will ſhew it: but let him come to *better keeping*, good nouriſhing diet, and warm clothes,

and you ſhall ſee his Complexion and his *fleſh come again*, and his whole body and countenance will be more white, ſmooth and ſightly; So, He that feeds upon the *Life* and *Marrow* of this Word, Oh! He is *clean another man* then he was before: the time was that he lived *like a ſwine*, eat, and fed, and fared *like a ſwine*, walkt *like a ſwine*, ſpake *like a ſwine*, converſed *like a ſwine*; and all this, becauſe *he fed and fared* like a *ſwine*: he lived upon *Husks*, the *Letter* of the Word, without the *Spirit* and the *MARROW*, And that would ſuffer them to follow the World, *To* wallow in the *pleaſures*, the *profits*, the *honours* thereof: *theſe* and the *like*, *theſe* he *fed* upon, and theſe reliſhed with him, and *nothing* elſe but ſuch like *Husks and Excrements*, and Altogether carnal things, was his meat and his delight.

Will not *new food* alter all, even the whole man? Judge therefore Brethren, whether we may not call *The Letter* of this *bleſſed*, wholſome and Heavenly Book, (which within it *contains* the Heavenly *Manna* and *Angels food*) any other but the *Husks*, *To* ſuch men; Whether it be any *thing elſe* to theſe men but the *City of the Letter*, the *Book ſealed*, The *Fleſhly and bodily exerciſe*, which profiteth them nothing; It is not yet *Debir* to them: its true, they call it *the Word of God*, as the Jews did, Oh! the Temple of the Lord, *the Temple of the Lord*: ſo they call it the Word, *the Word*: I by all means tis The Word of God, but you ſee, it is not the Word *to them*, for where is the Nouriſhment they get from

Joh. 6. 63.

Jer. 7. 4.

from it? If they *fed* upon the *Life* and *Marrow*, Alas to day, How would it Alter their *Lives* and their *Looks*, and reform their *wayes*, and make them Look *like* Christians, doing the works of Christians. But, they *smooth themselves up* with Crying The *Temple of the Lord*, and The *Temple of the Lord*, with a meer outside profession of godliness, But the Prophet Tells them there, They were deceived, For, saith he, The Temple of the Lord *Are these*. If ye *Throughly amend your wayes and your doings, If ye throughly exercise Judgement between man and man, &c.* But, *will you steal, and murder, and lye, and commit Adultery, and swear falsly, and burn Incense to Baal, and serve other gods, and oppress the stranger, the fatherless, and the widow, &c. and then come and stand before me, in my House which is called by my name, and say, we are delivered*, what for? *To do All these Abominations*; Is This House *which is Called by my Name, become A House of Thieves and a Den of Robbers*?

Therefore I charge you in the name of God, and *as ever* ye hope for heaven, or think to see Gods face, *learn*, yet I know it is not in your power *to learn*; but this I say, To shew what you *should be*, and *what you must be* if ever you enter *into the Kingdom of God*: learn henceforward I say, Not to keep this Book in your houses *onely*, and in your heads; *But to BREAK the body of Christ*, that you may eat of the *True bread*; saith our Lord, *This is my body which is BROKEN for you*. Learn *to smite the rock*, that you may get

the *pure water of life, running from under the Throne of God and the Lamb, In the new Ieruſalem;* and not *outwardly* to touch it *onely*; for *that* will do thee *no more good* then if thou hadſt *Touched* the body of Chriſt when he was upon earth: yet many deſired *to ſee him*, and rejoyced to ſee him, and *To converſe* with him, and *Touch* him; and ſo it is now, and alwayes hath been in all ages *with moſt Profeſſours* in regard of the Letter and *Externals* of the Word: Chriſts body does us *no good*, except his body be broken, and his *blood ſhed* for us. Neither will the water you draw out of the Letter do you any more good, *for your ſouls*, then that water the woman of *Samaria* drew out of *Iacobs* well, And He that *drinketh* of that, ſhall *Thirſt again*: But *He that drinketh of the Water* that Chriſt giveth, *He ſhall never Thirſt, and It ſhall be IN HIM An Everlaſting Well of water, Springing up to Everlaſting Life.*

Let us Miniſters and All others learn *Rightly* to divide the *word of truth*, and not take *the Outſide* alone, but *Outſide and Inſide* together: and then you ſhall find what it is, To *marry Achſah*, and to have *The Rending of the Vail.* What it is to have The Upper *Springs* And the Nether *Springs* given you, as your JOINTURE.

Let no man for Any thing that I have ſaid, *think to undervalue* the Letter, and to *trample* it underfoot as *Excrements and Prophane*: For though this be *The Shell*, The Outſide, yet it is the Shell and it is the *Outſide*: but this is that I ſtill ſay, There is ſomething within of more price, of

greater

greater value; Thus far prize it, In that God hath (by this means) given us the Kernel: In the *Shell* is the kernel to be found, and *without the ſhell* ye cannot have the kernel: As we can never *ſee LIFE*, but we muſt ſee it in a *mortal thing* That lives; ſo, The Ever bleſſed *Sweet and eternal Truth*, is in the Letter *Hid*, as life is in *Accidents*, and as *fire* in a thing *fired*; for True Fire, The Element of Fire ye can never ſee: And *Truth* is as an Oyſter *in the ſhell*, faſt ſhut up, which ſhell muſt be *forced open*, before you can have *the meat*: And he that doth *thus* by the letter, *ſhall have* the meat, the vail *Rent for him*; he ſhall have *the priveledge* to pry into *the ſecrets* of my God, and *he* ſhall enter *into his High and Holy place.*

Now, I humbly beſeech *God Almighty*, that your eyes may be opened, *to behold Thoſe Myſteries* that are *Within. Paul*, that bleſſed *High-Flowen*, ſelf-denied Apoſtle, He being brought to this, he not onely confeſt he ſaw *things* unutterable, unſpeakable, ſo that he was *ſo raviſhed therewith*; he knew not *whether He was in the body or no*: but alſo, this was another effect in him of the ſight *of theſe things*; Then ſayes he, *I will henceforth know no man after the fleſh*: Why? becauſe that was *nothing*; many *glory* in the fleſh, *in the letter*, in that they have *ſeen* the body of Chriſt, That they have the *Bible* in daily uſe. As if he ſhould ſay, away now with *all theſe* poor empty things; *Henceforth I will know no man after the fleſh, no, though I had ſeen the Lord Chriſt*

1 Cor. 12. 4.

2 Cor. 5. 16.

after the fleſh: he would (now he was come to this condition) *know nothing* after the fleſh no more: no, he went *ſo far*, as to ſay, *that in that caſe* he valued not *the very body* of Jeſus Chriſt; which was a very *High* and A ſtrange *word*: Men after the fleſh And after the Letter judge it *no better* then blaſphemy, and would ſay ſo, *but that* its written in the *Bible*; and had *many* that profeſs themſelves *Teachers*, and knowing men, heard *Paul* ſay ſo, not knowing him to be as he was, they would not have been able *To comprehend Pauls* reach, but All their voices would have gone clear, *To have burnt him for an Heretick*, (And Chriſt himſelf alſo) For, many of whoſe actions were ſuch they would have cryed, *Away with him, Crucifie Him, Crucifie Him, its not fit he ſhould live*; And, With thoſe men, which Live upon the ſhadow and content themſelves with Shels and Husks, There is no peace to be had with them, except ye make the Subſtance Vail to their Shadowes, And the *True* God to ſtoop to their *Idol Baal*; Otherwiſe, They are like *Saul*, Before He was converted, *Acts* 9. 1. Exceedingly Mad againſt them, like Inraged Mad Bulls, and Breathing out *Threatnings* and *Slaughter* againſt the Diſciples of the Lord, And are ſtill ſeeking to the High Prieſts and the powers of the Earth, to aſſiſt them with *Commiſſions* To make Havock of the Church. But Oh! that the Lord would graciouſly *Shine* Round about them, And ſmite them to the earth, Cauſing them to hear That voice, Why, *Why perſecuteſt Thou Me? It is*

Act. 9. 1.

Hard

Hard for thee to Kick againſt the Pricks.

But St. *Paul*, He was now come *to thoſe things* of which he knew and found; Chriſt *His bod* was but A *ſhadow*; He now *poſſeſt* the ſubſtance let the *ſhadow* go: And if men would never ſleigh *the Shadow*, or *the Letter*, or *the Shell*, Till the did it on the ſame ground the Apoſtle did, Ther inſtead of *blaming* them, I ſhould *Highly* commend them: But *this is that which* is *too common* in theſe dayes, they throw away *the ſhadow and the ſhell* too ſoon; they throw away the *Letter and Ordinances* upon a meer ſuppoſition tha they are in S. *Pauls* condition: and this is the *very* ground of the *Error* of Many in theſe dayes and therefore I caution hence thus much, and charge you Not *to throw* away the Letter, *nor ſleight* the body of Chriſt, in the leaſt except *in relation* to the Spirit, the *Life*, and the *Subſtance* Onely comparatively, And you as come *Really* to enjoy *theſe* things, not to caſt them quite away as I ſaid before, but not to reſt in them; or prefe the *Handmaid* before the *Miſtreſs*, or the *Bone* before the *Marrow*, or the *Caſket* before the *IEWEL*, or the *field* before the *PEARL*. *Le no man* (ſaith the Apoſtle) *Iudge you in Meats or Drinks, or in reſpect of an Holy day, New Moons, or of The Sabbath dayes, which are ſhadows of Things To come*, But, the *Body is Chriſt*. Col. 2. 16. 17.

For beloved, Chriſts body was *Symbolical* as well as his actions; *they all held out higher* things that we might not reſt in them: but this is that the fleſh *in us* is ready to abuſe to our own deſtructi-

on and condemnation: The cunning politick Devil in us, when he cannot hold us in prophaneneſs, *by the Chains of ignorance*, then he labours to do it *by the Chains of knowledge*: Sayes he in us, if the letter be *a ſhadow*, and nothing, then we will *neglect* it, we will *throw it away*, there is nothing now to be done, we will live as we liſt, we *Owe No duties* to God or man, we will pleaſe our ſelves, and deny our ſelves *nothing*; for we are *gotten* above Word, Ordinances, Sacraments, Worſnips, and all.

Oh Beloved, theſe are the Devils *ſtrongeſt Chains of all*: Theſe Chains of Knowledge, to abuſe *the higheſt liberty, and glory of a Chriſtian*, to the Idleneſs and Luxurioufneſs of the fleſh: He that is taken *in Theſe Chains*, a thouſand to one *if he ever* get out; as the Apoſtle ſaith, *Heb.* 10. *There is after this no more Sacrifice for ſins*; ſuch will hardly *ever recover themſelves* out of the ſnare of the Devil; and as he expreſſeth it in *Heb.* 6. *It is impoſſible for thoſe who were once inlightned, and have taſted of the heavenly gift, and were made partakers of the Holy Ghoſt, and taſted the good word of God, and the powers of the world to come; if they ſhall fall away, it is impoſſible to renew them again to repentance*: and he ſo goes on, and explains it by a ſimilitude; *For the earth which drinketh in the rain which cometh oft upon it, and bringeth forth herbs meet for them for whom it is dreſſed, receiveth bleſſing from God*; elſe *it beareth thorns and bryars, and is rejected, and is nigh unto curſing, and in the end to be burned*: This caution

Heb. 10. 26.

Heb. 6. 4, &c.

caution I thought good to mind you of, that in taking you off from *Reſting* on theſe things, that you do not *quite ſlight them*, nor think your ſelves come *to the Spirit*, when ye have *ſcarce Attained* The letter and Outſide.

But as I was ſaying, *Chriſts body and his actions* were ſymbolical; for though he healed the lame, and *cured the deaf*, and raiſed the dead, and the like, yet this was not *the Subſtance*, nor the End of his coming; for he by them *ſhadowed* out to us what he doth internally in our ſouls: *For Ieſus Chriſt is yeſterday, and to day, and the ſame for ever*: He did then *Thoſe actions*, of curing the blind, cleanſing the lepers, caſting out devils, and the reſt: So, he doth the ſame ſtill; as *David* ſaith, *Pſal.* 103. *Praiſe the Lord, O my ſoul, which cureth all thy diſeaſes, and healeth al thy infirmities; which redeemeth our lives from deſtruction, and crowneth us daily with loving kindneſſes and tender mercies*: Theſe are the diſeaſes Chriſt cures daily; and ſo cures, that they never *mortally* fall ſick again: Thoſe he cured then, they might fall to the ſame diſeaſes again, or worſe it may be; and beſides, *that curing them* ſaved them not from death, as this curing doth. The young man *that was raiſed from death*, dyed again; and *Lazarus* dyed *again*; but thoſe he cures in ſoul, they are *cured for ever*, them he quickens *for ever*, them he ſo raiſes from death, that they dy *no more*.

Heb. 13. 8.

Pſal. 103. 2,3,4.

As old *Simeon* ſaid of him, *Luke* 2. 34. *That he was for the fall and riſing again of many in Iſrael: and he was for a ſign which ſhall be ſpoken againſt*;

Luke 2. 34.

againſt: He is for a ſign *in the fleſh, and in his Humane nature*, of what he did from the beginning, and of what *he is* ſtill in doing: He himſelf, *in the body*, in his humanity, *and All his actions*, were typical. Theſe things I often repreſent to you, becauſe we are *Backward* to receive them, we are loth to turn our eyes *inward*, in hearing and reading the Scriptures, To ſee *all thoſe things* fulfilled *in our ſelves*; Nay, we do not yet feel and believe, *That we are thoſe* that Chriſt came *to cure*; that we are *the dumb*, and the *deaf*, *the halt*, and *the blind*: Little do we think *that Devils* are to be caſt out of us: but thoſe whom Chriſt hath cured, they are able to ſee *really* that they are *The men* that Chriſt then *by them* repreſented: They ſee, when they read *of the Iews crucifying of the Lord of life*, of their cruel whipping, mocking, &c. crowning him with thorns, and the like, they can ſay *to themſelves*, as *Nathan* ſaid to *David*, when by a parable he had repreſented his ſin; *ſayes he*, (and ſo can this man ſay to himſelf,) *Thou art the man*: And ſo likewiſe in all his other actions.

2 Sam. 12.7.

Far be it from any one to think, that to *heal* thoſe *External* diſeaſes, was the *End* of his coming. But thus think; Did he ariſe from death to life? he doth the ſame *daily* in our ſouls: Did he heal the *lame*, and caſt out Devils then? He doth *the ſame* in our ſouls; And whereever he doth them, he doth them ſo as they ſhall never be *Blind* more, never *Dumb* more, never *Deaf* more, the devil ſhall never *poſſeſs* thee more: The

The whole letter of the word is but Chriſts *Body* and therefore we muſt not be content with *that* and reſt *in that*: When once we have *the Subſtance* of Chriſts actions, there *is no more uſe* of the ſignes: we muſt labour to find out *the Truth* that is hid *in this ſhell*, and to find the treaſure, *the pearl* that is hid in this field, ſeek for *THE WORD*, as our Saviour prayes, *Father ſanctifie them with thy truth, Thy WORD is Truth.* Joh. 17. 17 Moſt men hence think, when they read the letter of the word, *they think* they read *Gods word*: No no, this is not *the truth*, that Chriſt calls *truth*; for he himſelf is *the Word, the Truth, and the Life*: He is the *meat* and the *marrow*, of which *that is* but *the Bone* and *the ſhell*: *Search the Scriptures, for in them ye think to have eternal life, for they teſtifie of me*: I am the *ſubſtance*, I am the *SOUL* of them; And, they do but teſtifie of Me; they are not the life the *ſoul*: Yet I prize the letter as high as any man, but I muſt not prefer the *Handmaid* before *the Miſtreſs*.

Yet much ado there hath been among many men about this Letrer of the word, who pretend *to know* much in Gods word, as if *they* knew *whatever* were to be known: They are gone ſo far, and are come to ſuch perfection (as they think) *that they* can reſolve any point in Divinity, give the interpretation *of any place* of Scripture; and many large *voluminous works* have been publiſhed to the world, and filled it full of their Expoſitions; but *God knows* how many of them have kept a deal ado, and much bluſtring, to little purpoſe;

poſe: And *in our dayes,* and in our Nation, what talk is there everywhere *of Gods word,* when indeed and in truth *moſt men* are ignorant of Gods word? and all is, becauſe they take *theſe Literal,* black letters to be *The word of God*: you are deceived; Is it The Word of God, becauſe it is *Engliſh,* or *Latin,* or *Greek,* or *Hebrew*? can we tell whether ever God ſpake in any of theſe languages? or if he did, *Theſe Letters* cannot be *The word of God*: If any way, *The word* be taken in vain, it is this way, when men think *God ſpeaks to them,* And they hear *him* when they read *the letter*: You are deceived in this, *The letter* doth but bear Witneſs to the truth; Chriſt is *the Truth,* and the letter *gives Teſtimony* to him: See what the Evangeliſt ſayes *The Word is,* Joh. 1. *In the beginning was the word* (Bibleswere not then) *and the word was God*; This is *That Word,* ſo magnified both in the old and new Teſtament, To which, all their Sacrifices and Propheſies *pointed to,* in ſhadows; but the Subſtance of them is Chriſt; as the Apoſtle ſaith, *Heb.* 10. *The Law is but a* Shadow *of good* things *to come*: But Chriſt he is *The Word,* He is *The Truth,* He is *thoſe good things* promiſed *throughout* All the Scriptures. The letter is but *the Shadow,* the *Signes*; *the BODY and* Subſtance *is Ieſus Chriſt.*

Joh. 1. 1.

Heb. 10.

And if it be ſo, then let me ſay thus much more to you, *Never any man ever yet Saw the Truth, nor ever any man Heard the truth, nor ever read the truth*: Thoſe that onely read *the Letter,* they are *ignorant of the word*; for *the truth* is

is the word, and *the word is the Spirit*: It is the Spirit *That diſcerns* the word through the letter, and it is *the Spirit* that applyes it, where ever it works; it is the Spirit onely that knows the truth, And tis the Spirit onely, *that fructifies and thrives by it* and lives in it. The word heard or read, is but *the Bark, the Outſide, the Sheath, the Lanthorn*: but *the Sap, the Life, the Sword, the Light*, that is within: And this is, Onely Chriſt *Co-Eſſential* with the Father: This is *that word which* the Scripture ſpeaks of, which is able to *make the man of God perfect*; for as the Apoſtle ſaith, *The Law made nothing perfect, but the bringing in of a better hope did*; for do you what you can; yea, *keep the whole Law*, according to the letter, yet *this* cannot make us *perfect*: But *this word, this truth* we now unfold, is the *Sure, the real, the true, the eternal* word, againſt which *The gates of hell ſhall never be able to prevail*: Have ye what ye can of the letter, except ye have alſo Chriſt, the ſubſtance thereof, *the letter* will but deceive you; for you have but the ſhadow, and therefore you muſt needs be deceived, for you to think you have *the ſubſtance*, when you have *but the ſhadow*: It is not *any outward thing* we can do, will do us *any good*; it is the Spirit, *the word it ſelf* that doth *the deed*.

2 Tim. 3. ult. Heb. 7. 19.

Mat. 16. 18.

Yet I muſt tell you more, That *this word* and *Chriſt* and the *Spirit All dwell Among us*, dwell *In us*, and we know them not: as *John* 1. 10. He was *in the world*, and the world was made *by him*; He dwels among us, and yet *the world* knows him

Joh. 1. 10.

him not; nay, He came *among his Own*, and *his Own* received him not: Theſe are *ſtrange* expreſſions; what may be the meaning of this Divine high-flowen *Eagle*? (for that is his Embleme:) I conceive it was, to ſhew that he ſoared *and flew higher* in Divine contemplations *of truth*, and in the knowledge of the *Myſtery*, then all the reſt of the Evangeliſts; This was he of whom it is ſaid, *The Diſciple whom Ieſus loved*, and this is he that *Leaned on his breaſt at ſupper*: This was he that had *all* thoſe divine viſions and *Secret* myſteries revealed to him in the Iſle of *Pathmos*, who writ *the Revelation*, and was therefore called *IOHN the Divine.*

John 21. 20.

I conceive his meaning is (when he ſaith, *He came and dwelt among us, and yet the world knew him not, although it was made by him*) was this, that God in Jeſus Chriſt *dwells* in every creature, but *the creature comprehends* it not, *Becauſe the light ſhineth in darkneſs, and the Darkneſs cannot comprehend the light*: It is *in him*, (as the Apoſtle ſaith) *that we live, move, and have our being*, and yet *we know it not*, becauſe we are *compaſſed about* with darkneſs: nay we are *Darkneſs* it ſelf: Is it not a ſtrange thing, that He ſhould be *in* Us, be *ſo near us*, and be *our light, and our life, our ſun and our ſhield*, and yet *we not* know him, *we* not be acquainted with him? But *He Shines in Darkneſs*; whats that? that is, *All creatures are darkneſs* to him. God in himſelf is light of lights, *infinitely far above and beyond* all creatures: & if he put forth himſelf in the making

Act. 17. 18

Pſal. 84. 11.

of

of any creature, *that creature* is infinitely below him; *the higheſt of creatures* is darkneſs *to him*: He is *darkned* in the Sun, and he is *darkned* in the Moon and Stars; He is *darkned* in *Angels* and *Archangels*, in *Cherubims* and *Seraphims*, and more *darkned* in men and other creatures: But he is (in Jeſus Chriſt) The SOUL, and life of all things.

There have been great diſputes in all ages, what the ſoul of man is, which I ſhall not now enter upon; but whatever it be, be ſure of this, *It is infinitely below* God: For God is the life of lives, the ſoul of ſouls; He is that Sun and glory, that Excellency and Beauty that *ſhines in All creatures*; He not onely gives to all things *life and being*, but He is *Their life* and being; He *fils all* things with *His* Being: So as all things are nothing, *Compared* with God; and yet for all this, For all He is ſo *GREAT* And ſo much *ALL*; yet, they ſee him not. comprehend him not: *Iohn* who was the forerunner of Chriſt confeſſes, that he *knew him not*: For all he was of ſuch Excellency, that he was *He whoſe ſhoe-latchet he was not worthy to ſtoop down to unlooſe*; and yet he knew him not, He ſaw not *this Glory and Majeſty* that was in him: For all he was The Meſſiah, The Saviour of the world, Lived with him, and converſt with him in all probability; for he was his Couſin *German* according to the fleſh; And if their mothers viſited one another while the children were but in the womb, and for the childrens ſake, much more after their birth did they come together,

Mat. 3. 11.

together *viſit* and *ſalute* one another; beſides, many other reaſons which might be given: yet he knew him not *all that thirty years*, till he came to be baptized of *Iohn*, *And he ſaw the Spirit deſcend upon him like a Dove.* And it was ſo with *Iohn Baptiſt*, who was a Prophet, *and the immediate Harbinger* appointed to bring tidings, that the Meſſiah followed him: I ſay, Seeing it was ſo then, do not wonder that men who read the word, and teach the *Letter of the word*, all their life long, yet never know Chriſt, never be acquainted with *his Spirit*, and His meaning *in the literal word*: Therefore take it not ill, if I tell you; If any man were able to ſpeak *the whole word*, the *letter* in every *tittle*, That he could *or were able*, or if it were *poſſible*, To ſpeak *the whole Scriptures* in one word, or at once, yet he may *go to the Devil* for all that: for no man can do ſo much as He in this regard: But Ile tell ye, if ye had once *known Ieſus Chriſt* after the *Spirit*, ye would not make ſuch a ſtir about *Forms*, *Diſciplines*, and *Externals*, as if that were *the great* and onely *reformation*; for, all thoſe things men may do, and be not *One hair* better *before God*; For all that the *Devil is the Devil* ſtill, and *fleſh is alive* ſtill, and the heart may be ſet upon the creature ſtill, and to this man *this word* is amiable *ſtill*; I paſs not what men ſay and prattle to the contrary: Let us ſee their *humility and ſelf-denial, and becoming all to all*; lets ſee their ſelf-judging, and judging other men leſs, and themſelves *moſt of all*; let the life of Chriſt

Chriſt appear in the fruits, *humility and lowlineſs of mind, not ſeeking themſelves*, and their own profit and advantage, *but the profit of many, that they may be ſaved*: were it ſo as *they pretend*, what means *ſo much* knowing men after the fleſh, *having mens perſons in admiration becauſe of advantage?* what means their *ſeeking greetings in the markets, and uppermoſt rooms at feaſts?* what means *Their long prayers, under a pretence*, but tis *To devour widows houſes* and to ingratiate themſelves ſo as to get the praiſe of men, being exceedingly *deſirous* of vain glory, and the wealth of the world. And if they have not theſe they are dead on the neſt, heartleſs, and little *or no fruit of love* comes from them, but the contrary, *Cenſoriouſneſs, and bitterneſs, and hatred and Envyings.* Jude 16. Mat. 23. 14.

Were you but once come to the true Viſion of God, and the Life of Chriſt, you would be *Above* and ſlight all theſe baſe and carnall things; and they would here with the Apoſtle, never more *know Men, nor the world, nor any creature after the fleſh*; that is, in their choiceſt and higheſt love and eſteem: but all theſe things ſhew, that theſe men *are yet below and in the world*, and not above *with God*, whatever They *in Shew* expreſs to the contrary.

Object. But it may be you will ſay to me, *Sir, you ſo undervalue the letter and the Scripture, that we know not what to do; we took this to be Gods word: what would you have us caſt away our Bibles? would you not have us worſhip God according to the letter? ſhall not God be worſhipped with our bodies?* *Object.*

I anſwer, God forbid: But I know men of the letter, or the Devil in man, preſently runs into this extreme; *Either through ignorance*, and ſo is, through the infirmity of the fleſh, and weakneſs of the inward man: or elſe it is out of wilfulneſs, and ſo of the Devil, and one of his *great deſigns* to deſtroy the ſoul: God forbid that I ſhould *ſo condemn the Letter*, as to bid men *neglect good Orders* and worſhipping God *in their bodies*, and in external worſhip; far be it from me: But this is that I ſay, I would not have ye *onely* do this; And I fear ye ſtrive and contend *ſo much* for the letter, and the external part of Gods worſhip, *that ye neglect* the inward and internal *altogether*; for where is the man that is ſo *zealous* and ſo hot for the Internal, as he is for the External? whereas the One is to be preferred *far* before the other, but we find it quite contrary: If we preſs men to the Inward *before the Outward*, or do but as I deſire to do, *Lift up that*; Either how cold and heartleſs are they, or elſe how quarrelſome and malicious are they? but this is that I ſay, *Strive chiefly* for the Spirit and the *Hidden ſenſe*; get this but once into your hearts; and then I will be bold to ſay, *Turn this man* looſe, he hath that *within* will guide him: Then I ſay let him *neglect the outward* if he can: otherwiſe you do but hold men to it as a *Beare to the Stake*, by cords of *Humane* inventions, by *Self-Love* and *ſelf-intereſt*, by *Fears*, *Hopes* and *Rewards*, and theſe *poor things*, without the over-ruling and commanding *Natural power* and *principle* of love. And when you have done this

this, what great act have you done? *Do not the Hypocrites the ſame?* do not ſinners the ſame? do not *Heathens* the ſame? what great and *goodly Converts* have you made, that you ſo glory in them? Mat. 5.46. Luke 6. 33.

Beloved, if a man love his wife, this love will *produce* all care and tenderneſs, and all offices of love towards her that may be; if he love her, let him *kill* her if he can; let him beat her or hurt her if he can: if a man love his friend, *let him wrong him* if he can: but here is matter, If ye have but the *External Worſhip*, As moſt men *content themſelves* with that, and never care *for the Internal*; but if once ye have the Spirit and the True *ſenſe* of the Letter, through *the Letter*, then I ſay, let him *throw away the Letter* if he can: no no, he cannot abuſe *but love that* in its place and degree, which hath been the Shel and inſtrument to bring him all that *ſweetneſs, meat, and nouriſhment.*

I ſay Beloved, once again, things being thus, and men being *generally* thus taken with the Letter and go no farther; Wonder not, To ſee *All the world in A Deluge*, All drowned in their own ways, all ſeeking *themſelves* and *their Own things*; and *not the things* of Ieſus Chriſt, *All being taken* with, and *Idolizing* their own *Conceits*: Wonder not To ſee them *All* in a miſt, *Groping* in darkneſs, and every one *feeding himſelf* with his own *devices*: I ſay, *Wonder not*; for *Iohn the Baptiſt, He that leapt and ſprang for joy in his Mothers Womb* at the ſalutation of the Virgin *Mary*; For Phil. 2. 21.

Luk.41.1. all He (as it were) lived with him was his acquaintance, and converſed with him for 30. years, *yet knew him not*: Wonder not to ſee An *Univerſal Darkneſs* over *the whole world*, and ſcarce a man knows *Him* that lives *in them*, dwels in 2Tim.3.7. *them*. I am afraid it is *with moſt men* as it was with thoſe *women* the Apoſtle *Paul* ſpeaks of, *Alwayes learning, and never came to the knowledge of the truth*. Yet it is *well known*, ye have alwayes been *Strangers* of Chriſt with the Jews, but I fear Never yet *drew* any *vertue* from him: and that ye have not yet Taken *the City of the Letter*, Never yet had *The rending of the Vail*, never yet took *Achſah* to wife, For if ye had, you would be ſo far forth Altogether ſpiritual, and *much taken* 2 Cor.5. 16. up with theſe things, *knowing no man* any more *after the fleſh*, but altogether *in a ſpiritual manner*; knowing God to be *in you*, and to dwell *with you*: wherefore to ſtand *in awe* of his goodneſs and greatneſs, majeſty and incomprehenſibleneſs, &c.

But Beloved, I preſs theſe things the more and the oftner, becauſe I know theſe things had need Iſa. 28. 10. be *taught you*, as the Prophet *Eſay* ſaith, *Line upon line, and precept upon precept; here a little and there a little*. For theſe things ye receive but ſlow- 1Cor.3.1. &c. ly and by degrees, *like narrow-mouth'd veſſels*, as ye are able to receive; otherwiſe theſe things *run over*, run at waſte, and run beſides, And are ſpoiled, and *ye trample theſe Pearls under your feet*; And beſides, I know you have enough that preſs *the Letter*, but theſe things very rarely, and therefore I take the more liberty. This

This is ſuch a *truth* that I would have it *founded* and *well rooted* in you, *viz.* That *God is He* that *Fills All in All*; I would not have you ignorant of this one thing, *viz.* that God He is *All Act*, a pure Act; and nothing acts, nor grows, or increaſes, or moves, but in Him. Know that *not one creature ſtirs* in any act towards you, but *by Commiſſion*: there is no ſuch thing as *chance or fortune*. This is ſuch a foundation-*Truth* that every Branch of *Godlineſs* ariſeth from this root.

Iacob He ſaw this: for tis ſaid, *when he Awaked then he ſaw God was in this place.* God there appeared to him, *On purpoſe* to convince *Iacob* of this *very Truth*: not but that God was in that place before, but *Iacob* ſaw him not there before. *God was in this place before, but I knew it not*, ſaith he: but his eyes being opened, then he cryes out, *Oh! How dreadful is this place, this is nore other but the houſe of God!* God dwells with us and in us, and we are not *aware* of it *All this while*. To this very day. Gen. 28. 16, 17.

As ſuppoſe two men ſhould come *into a large room*, in which the King ſhould be in one *corner* behind the hangings *privately*: (I ſuppoſe I have uſed the Simile before, but the fitneſs makes me uſe it the oftner, therefore take it and apply it) and the *One* of theſe two men, Eſpieth the King, *the Other knowing nothing* of him: He that knows *the King* is there, he behaves himſelf *with all Reverence and fear*, as before *the King*; becauſe he knows the King *hears and ſees all*: but the other *laſhes out* in idle and frothy talk, and behaves himſelf

ſelf *rudely* as among his companions; The reason is becauſe *He ſees not the King*: but if once he chance *to eſpye the King*, or the King diſcover himſelf to him, Then *He humbles* himſelf for all his *idle carriage*, falls down *Amazed* in trembling and fear, and carries himſelf ſo much the more *Humbly and Awfully*, and the more ſubmiſſively: His carriage is quite *changed*, he is no ſuch man as he was before: ſo Howſoever a man *carry* himſelf before he ſees God, and before *he knew* of him, that he was ſo near and he knew it not: yet when God once ſhews and diſcovers himſelf to ſuch a man, *In the midſt of all his pride and lofty carriage*, in the midſt of his *high and Towring imaginations, and ſelf-conceits*, As he did to *Belſhazzar, when the hand-writing appeared to him on the wall*, His hair ſtood upright, *and his knees ſmote together*, and his joynts were looſed: Even ſo is this man *aſtoniſhed* at the ſight of God *in him*, he falls down and cries out with *Iacob, Oh! how dreadful is this place? this is none other but the houſe of God*, and I never *knew* ſo much: Was my God, my Creator, the Almighty, and maker of Heaven and Earth, He *that the Heaven of Heavens cannot contain*; Is he here *by me and in me* all this while, heard all my words, and obſerved *all my actions*, and I not know it, I not aware of it? Oh vile wretch that I am!

Dan. 5. 5, 6.

2 Chro. 6. 18.

Beloved, the caſe was thus with *Iacob*; He over night being weary, Travelling a whole days journy from his fathers houſe, had no *Inne* to lodg at, but in the open field, having gotten ſome ſtones together

together for his pillow, and the Heavens for his Curtains; *He lies down in ſorrow and thoughtfulneſs* what he ſhould do, *what would becom of him*, what courſe he ſhould take: He was a young man, and apt to run his own wayes, and follow his own will: little he had, and knew not how he ſhould be provided for: He was fain to run from home, leave his fathers houſe as a baniſhed man: and it ſeems in theſe thoughts and the like, he fell aſleep; And in a dream God appears and ſpeaks to him and comforts him; And in his dream he ſaw a viſion; *A Ladder reaching up to Heaven, and the Angels of God aſcending and deſcending, &c.* and when he awaked, he finding God to be *ſo near him* and preſent with him *whitherſoever he went*, his ſpirit was comforted and refreſhed: Then He was a changed man, Then he had *New thoughts*, and all his former thoughts were baniſhed. Even ſo doth this man behave himſelf when once God hath ſpoken to him and diſcovered himſelf to be *ſo near*, He doth as *David* ſayes he did, *Set the Lord alwayes before his eyes*: then he minds God, and obſerves his workings, his out-goings, and incomings; he alwayes then puts God forward in him, He muſt do all: Before He was the *forward man*, and who but he? All *Gods acts in him* he arrogated to himſelf: and (as he thought) the actions were His, done by His power, wiſdom, and parts, ſo he took home *The glory and praiſe of all* to himſelf: But now upon Gods appearing to him, this *man is Undone*, ſlain, crucified: Then he can with all his

Gen. 28.

Ver. 12.

Pſ. 16. 8.

heart let God Be all, and *Do All*, Speak in him, Move in him, Live in him, *Work all his works in him and for him*; He now minds God in *whatſoever* any creature ſaith or doth to him: He no longer lives his own life, but the life of God: tis true, He *lives* as the Apoſtle ſaith, *Yet not He, but Chriſt in him*: He now As a New man, Hath no words but the words of Chriſt, no thoughts but the thoughts of Chriſt, made One ſpirit and life with Him, and ſo he becomes throughout *A changed Man, A New man*. But the other, he that is not aware of God, He that is a *Reprobate*, who knows not, That Chriſt is in Him, He takes no knowledge *of all this*, but does what he liſt, (and as he thinks) He ſpeaks his own words, and thinks his own thoughts: and All their thoughts, words, and actions, All their aims and endeavours tend to the fulfilling *the deſires of the fleſh*, Either more *groſs and open*, or elſe more *ſubtile and refined*, and more *hid* from the eye of the world; Their deſires and aims are, How they ſhall procure ſuch a benefit to *themſelves*, ſuch an eſtate: or how he ſhall be delivered from *the danger of the times*, and he is full of carking and caring *how his fleſh* ſhall be provided for, and the like: And truly beloved, it cannot be otherwiſe; *for whatſoever is born of the fleſh is fleſh, and whatſoever is born of the Spirit is Spirit*: for it can never *act* without *its own* ſphere and compaſs; were we born of the Spirit, we could not *but dye* to the fleſh, and *ſeek the things* of the Spirit: then all his thoughts for the advantage of the fleſh *Ceaſe*, and *he is* altogether fot *Increaſing and*

Iſa. 26. 12.

Ioh. 3. 6

perfecting

Perfecting This life of God *begun* in him: let God *live more and more*, and himſelf *leſs and leſs*; As John Baptiſt ſaith, *he muſt increaſe but I muſt decreaſe*: This is *his life* now, which before was his *death*: and contrary his *death* is his *life*. Col. 3. 1. Joh. 13.

God is now *A welcom Gueſt*, Yet, Not that God *is more or leſs* there, *you* being alwayes *Gods Temple*, as well before you ſee him, as when you ſee him: for Chriſt *cannot Alter his lodging* in the reality of it; This is a certain truth; *Nothing* can make Chriſt *depart* in regard of his *Eſſence and Being*; but to *you* he may depart, and ſo you are to underſtand all ſuch expreſſions: for if you think (and as ſome preach) that God comes and goes from place to place, from earth to heaven, or from heaven to earth, departs and returns; and that you can ſtay Him and change Him, or make him return; Theſe are all childiſh fopperies; in this ye do as it were *Create another God to your ſelves*, and make the true God an Idol; but it is ſpoken in *reference* to the Creature, in regard of our *ſight* and apprehenſions; As *To you*, He is departed and dwels above *far remote*; And indeed and really he is as *having* no being, and is *as no God* to thee; However thou mayeſt *flatter* and deceive thy ſelf, Until thou haſt ſmitten and taken *Kiriathſepher*, and marryed *Achſah Calebs* daughter, Till there be power given *To rend the vail*: But then you ſhall ſee Him who is *the truth of all things*, The ſubſtance of all things, and not before: for *whatever* you can ſee, are but *Shaddows* and not the *Truth*; As in this my body you cannot ſee *the*

Internality

Internality and the Truth of it: for the truth and Subſtance of it doth not conſiſt either in the *coldneſs* or in the *hotneſs*; for it hath been hotter, and it hath been colder: neither in the *Oldneſs* nor *Youngneſs*: for it hath been younger, and may be older: neither in the *heavineſs* nor *lightneſs*; for it hath been *lighter*, and may be *heavier*; nor in *no accidents* you can name; Then if ſo, none hath ever heard, or ſeen, or ſpoke that which is *the Truth of me*; for my *Subſtance cannot be ſeen*, but onely *Accidents*; the truth conſiſts in things *internal*; and tis the like for any other thing you behold *beſides*.

And ſo likewiſe, ſuch is the Word of God, it conſiſts not in any thing you can *hear* or *ſee*, or can *perceive* or *comprehend*; for Gods Word is as himſelf, *Mighty*, *Incomprehenſible*, *Omnipotent*, *&c.* not included in any place; His Word is the Being and life of all things; the *Letter* cannot poſſibly *contain* the Eternal Majeſty of the *Word*: it is not the *Word of God* till it be expounded *to the heart*, and made *a word of power* and quickning in the hearts of *his people*. The Word is *Eternal*, and was before any Letters or Scriptures were, and ſhall be *for ever* when all thoſe things *Ceaſe*.

Gods ſpeaking is His creating, *Let it be done*: there can be no reſiſting; ſayes *David*, *whatever he commanded it was wrought*: God Hath ſpoken *As many Words*, as he hath made Creatures: But He hath ſpoken One *Great* and mighty word, and that One W O R D includes All thoſe Words: and that *One Word* is Jeſus Chriſt the Onely begotten

Pſ. 148. 5.

gotten of his Father, and *the first born of every creature*: all the rest of the creatures *are but* as so many Letters of this GREAT Word: for he is called the *Word*; He being in the bosome of his Father, He was *Unspoken, Unuttered, Unpronounced*: there was not then any one creature in heaven or earth: but God was *ALL*; there was then Neither Father, Son, nor Spirit, as divided; But He being *Once* pronounced, He is the Word Spoken; then immediately there is Father, Son, and Spirit; For these are expressed *Several* or TRINE onely in relation to the creatures; *which to me is clear*; for there is not *diversity in God*, but God is *one*, and in Himself cannot be more; *and I hope it is clear to you.*

If any should think or say unto me, the words of *Pilate*, Oh Sir, *What thing is truth*? I must answer thus, *truth* is not possible to be either spoken or heard: for God onely is *truth*, and nothing else can be: now, it is impossible to see or hear God; saith our Saviour, *No man hath seen God at any time*: for we cannot *see* him and live; we must depart *Out of the nature of man*, and return into God, and be one with God, Else we can never know God, *tis onely his well-beloved in us, and who also is in the bosome of the Father, he hath declared and revealed him.* Whatever it be that a man sees or comprehends, that cannot be God, that cannot be truth; It can be *at most*, but the Emblem, the *shadow* of truth: as in a man we cannot *see his life*, but we may see him live; even so, *truth* cannot be seen, but you may see the Effects

Joh. 1. 18.

Effects and Fruits of truth. But he that marries *Achſah*, To him *will I give* The Rending of the Vail; that is, He ſhall ſee *as much As* a creature *Can See and live*, as God ſaid to *Moſes*. [*Achſah*] She will *give you A glimpſe, A ſight through the cleft of the rock*, as was to *Moſes*; The *Back-parts* of *IEHOVAH*. But Truth cannot be ſeen In the *True glory* and ſplendor thereof; onely *the back parts of her*: She will admit you *into* the *Sanctum Sanctorum*, ſhe will *beg of her Father to give you a bleſſing, that ſeeing he hath given you*
Joſh. 15. 11. *the ſouth-land*, as it is here in this Chapter, *that he will give you Springs of water*: That you ſhal not onely have *the Nether Springs*, The Letter of the Word, External Ordinances, and outward Duties, *Bodily Worſhips* and the like; but you
Ver. 19. ſhall have *The Upper Springs*, The life of the Letter, *the power*, the *quickning* Spirit, to ſee not onely Chriſts body, and touch it; but you ſhall have the vertue *of The breaking of His Body*, and the benefit *of the ſheding of his blood.*

And *When the Vail is Rent* take but a ſhort view of thoſe priviledges and precious things *you ſhall then have*: Though I have hinted at them in general, as I went along; yet let us view a little the *particular things* contained within the *Holie of Holies*, as time at preſent will give leave.

When ye came to the Tabernacle, there was
Heb. 9. 1. firſt, as I told you, *A worldly ſanctuary*, as the Apoſtle ſets them down, *Heb. 9. 1. And therein was Ordinances and Divine ſervice*; for ſo the Apoſtle calls it in the firſt verſe. *And therein was*

the

the Candleſticks, and the table, and the Shew-bread, and thither came the Prieſts, and did their office; there was ſacrifices and offerings for themſelves, and all the people; And All they could learn there, was but *worldly* and *external* Ordinances, *bodily worſhips*, which concerned not *the heart* and the inward man; But, if they offered ſuch and ſuch *External* things as was required, this was all: But into the ſecond Vail within the Holie of Holies, *thither the High Prieſt muſt come but once a year*, (for we ſhall onely at preſent touch at thoſe particulars mentioned there by the Apoſtle) And firſt, There was *the golden Cenſer*, which typified *Chriſts offering the prayers of the Saints*, as it is expreſt *Rev.* 8. there is an Angel which had the *Golden Cenſer*, and there was given him *much Incenſe*, that he ſhould offer it *with the prayers of the Saints* upon the golden Altar; which Angel is Jeſus Chriſt, *the Angel of the Covenant*: ſhewing unto us *thus much*, that he is *the Mediator between God and man*, for whoſe ſake all our ſervices are *accepted*: nothing is accepted *from us* with the Father, *But what his Son doth* in us: Be they never *ſuch* glorious actions, and *done* with never ſo *ſpecious* religious pretences; yet if they be *Our actions*, they ſtink, they are *abominable*; In him *onely* he is *well pleaſed*: They are *his* actions onely that can be *ſavoury meat* to him; Although as they be *our actions*, they may ſeem *beautiful* and *glorious* to us, yet *to him* they ſtink. A *dead man* hath the *ſhape* of a man, but he *ſtinketh*; So thy *duties*, though

Rev. 8. 3.

though they have *the ſhape* of Right and Holy duties *to us*, yet they are to him but *dead works*,
Heb. 9. 14. *Heb.* 9. 14. *How much more ſhall the blood of Chriſt purge your conſciences from dead works, to ſerve the living God, who through the eternal ſpirit offered himſelf?* When your *ſervices* are not from an *Internal* principle, from the work of the *Eternal* Spirit, but are like the *Motion* of Clocks and Watches, which is from *Art* and External *weights*, not from *nature*, all ſuch *ſervices* are *dead works*.

Within the Vail we come really to ſee, *All our works nothing*, they are abominable; yet we think highly of them, *While we remain* in the worldly Sanctuary, and are gotten no *farther*: But here within the Vail, God ſpeaks to us, as he did to *Iob*, and we are convinced of our Vileneſs: *Behold*, ſaith *Iob*; then *I am vile*; *I will*
Job 42. 5, 6. *lay my hand upon my mouth*; *I have heard of thee by the hearing of the ear, but now mine eye ſeeth thee, I abhor my ſelf in duſt and aſhes*; *Iob* had oft made confeſſion of ſin before in words, and in the notion: And practiſed dayly *External* worſhip, but yet we may ſee *all along* for all that, what an high *Opinion Iob* had of himſelf of his ſtrictneſs and righteouſneſs: *Iob* ſacrificed often and conſtantly, and obſerved the letter *very ſtrictly*; and thereby *Iob* maintained *a high opinion* of himſelf: But now *the vail* muſt be rent, and God *muſt appear* himſelf, to darken and confound all *Iobs* righteouſneſs, before *Iob* could ſay *I am vile*; *Iob* was ſtrict in Externals, but *Iob* could

could not *Really* loath and *Abhor* himſelf: though in words he might, as many can eaſily and frequently do that dayly, but to be really VILE in themſelves, this work *is from above*, from Heaven, from God: And ſo we come to ſee *what it is*, and for what *we* or our actions are accepted; it muſt be *his ſons work* in us, elſe he loaths all, even the beſt of *your* Sacrifices, if it be not Jeſus Chriſt in us that doth All; *viz.* that loves God, and Fears God, and obeyes God, and believes in God, &c. *his Father regards it not*; that may ſeem *a Paradox*, but yet it is a truth; for indeed and in truth, *there is nothing fears God*, but God; nor *Nothing obeys God*, but God; nor *Nothing loves God*, but God; He accepts his own work in us, and nothing elſe: God cannot accept any thing *any creature doth* out of himſelf, but *what himſelf doth*; what his Son doth, that pleaſes him; *that* he cannot but accept. This is that *Achſah* that *ſo pleaſes her Father* that he can deny her nothing: This is the firſt thing we ſhall have after the Vail is rent; and none can attain this *Really*, and in good earneſt, But He, to whom *the vail* is Rent.

The next thing *there Expreſt, is*, The Ark *overlaid with Gold*; the Ark *of the Covenant* overlaid with gold, overlaid round about *with pure gold*. Having married *Achſah*, we ſhall alſo have *power* to break open this Myſtery: Chriſt is He *in whom* all the promiſes are *Yea and Amen*, they are all fulfilled in him: As all our actions muſt be derived from him as from the fountain; that is, Heb. 10. 4.

is, if they be not quickned and animated with the power, purity, holineſs, excellency of Jeſus Chriſt, that they are of himſelf, and of *his own* Divine Nature, he cannot accept or regard them; So alſo, if this be ſo, *then* is there not onely *holineſs within*, flowing from *A Natural principle* of a new Nature, but there will be *All External glory*; there is *the Ark of the Covenant overlaid all over round about with pure gold*; to ſhew, that *from this ſpring and fountain* cannot but *proceed* all purity and holineſs *in our external actions*: then they cannot *but muſt* ſhew forth *the vertues of him who hath called them from darkneſs to light, and from the power of Satan to God*: Then there is *ſuch a power*, and ſuch a *burning deſire* in the ſoul, *they muſt* ſhew forth *their good works, that they may glorifie their father which is in heaven*: neither *can this be* attained really, till we be admitted within the vail.

Acts 26. 18.

Mat. 5. 16.

True it is, while we are *in this worldly Sanctuary*, we may do many *External* good actions, as to our ſelves and other men; And alſo Good in themſelves; but they are not *done for this End*, to ſhew forth the *vertues* of him that hath called them, nor *to glorifie* their father which is in heaven, but tis *to glorifie* themſelves, and to *ſet up themſelves*, Either for praiſe, or eſteem, or for fear, or *for hope* of advantage, &c. they *ſerve not God*, (as the Devil ſaid of *Iob*) *for nought*, not *for love of Holineſs*, not for that *Excellency* that is *in its ſelf*, but to get ſomething by it; they uſe it *as men do a bridge*, to carry them over to ſome de-

Job. 1. 9.

ſired

fired place, to ſome *ſelf-happineſs* or advantage; and were it not for theſe, *the man* were dead; and you ſhould find, if the heart *were ſearched throughly*, and theſe ends, hopes and fears removed, the man *would ſtand* ſtone-ſtill: But *the other man*, he who is aſcended, and gotten *within* the Vail, He works freely and naturally; *He cannot do otherwiſe*; though there were neither fear of hell or puniſhment, or hope of the reward, yet *he muſt work*: And he will work; this is that I ſtill ſay, *Let but the heart* be ſet to rights, let the man *be regenerate*, and partaker *of the Divine nature*, and then with ſuch a man you need not keep *ſuch a ſtir* with Laws and Precepts, and Rules and Diſciplines; He hath *that within* which will not onely inform and teach, but reform and compel *by the power of Love*, For (ſaith the Apoſtle) *the Righteous are a law to themſelves.* 2 Pet. 1. 2.

Beloved, *this is the ſervice* God loves; *He loves A cheerful giver*; He cannot abide that which comes *forced, and grudgingly*, and as a forced *impoſed* task, that *by ſiniſter reſpects* they muſt be *held* to it: but I ſay *this man* needs no ſuch thing, but turn him looſe at all turns, he hath an *Informer*, and a *Reformer* in him; *Thoſe that are led by the Spirit, are not under the Law*, Gal. 5. 18. *but under Grace and under the power of love, and of a free mind*; for the *Law is not made for a righteous man, but for the lawleſs and diſobedient*, This man is *no longer* under the law, but is *Dead to the Law*, that he may live *to God*, and not *unto* &c. *him-* 2 Cor. 9. 7. Gal. 5. 18. 1 Tim. 1. 9.

himſelf; for *ſelf* is in him conquered and dead, and Chriſt now *is alive*, and exalted, *and ſet in his throne* to reign for ever and ever.

Heb. 9. In the third place there was *the Pot of Manna*; which Manna God gave the Iſraelites in the wilderneſs; *ſome of which* by the providence of God was preſerved many hundreds of years together, until the time (as it is thought and affirmed by ſome) of their laſt deſtruction by *Titus* and *Veſpatian*: He *that hath gotten* within the vail, *he hath gotten* food ſufficient *to nouriſh him* for ever; He ſhall *Never hunger more, nor never thirſt more*; as in that of *Rev.* 21. He that lives *according* to this *new life*, he is fed *with Hidden Manna*, He eats of *the tree of life*, in the midſt of the *Paradiſe* of God; His comforts *are pure*, and raviſhing, *and full of* Everlaſting *delights*; his waters *Ever* flow, and never ceaſe; there is *in his belly* a ſpring, Ever *ſpringing up*, to everlaſting life.

Rev. 21.

In the next place there was *Aarons Rod that budded*, that was laid up by the pot of *Manna*: Thoſe that are accepted to look into the *Holie of Holies*, *Their fruit is alwayes flouriſhing and green*; their *good works never dye*, but they ever after bring forth *fruit* like a tree *planted by the rivers of waters, that bringeth forth fruit in his ſeaſon; his leafe ſhall not wither, and whatever he doth it ſhall proſper*: and not onely ſhall they bring forth fruit but *Ripe fruit in their age*, Pſal 92. 12. *The righteous ſhall flouriſh like the palm-tree*; *he ſhall grow like a Cedar in Lebanon*; *thoſe that are planted in the houſe of the Lord ſhall flouriſh in the*

Pſal. 1. 3, 4.

Pſal. 92. 12.

Courts

Courts of our God; they ſhall bring forth fruit in their old age, they ſhall be fat and flouriſhing: Theſe men, *They* are never ſatisfied with God, They are *never weary, they ſhall run and not be weary*, nor *faint*; they never have *enough* of Him; his comforts are *always freſh* to them, *flouriſhing* and *green*; They are *never ſatisfied* with the knowledge of God; This is *ſuch Manna*, ſuch Meat, The more they eat the more they may; The more God communicates himſelf to them, they are *the more Hungry*, the more thirſty, *the more Vnſatisfied*; They have overcome, *and are ſtill Overcoming*, they go on *Conquering and to Conquer*; they are ſtill conquering and ſubduing *all their Enemies*, and getting their ſins and luſts under their feet; And *ſo long* as there is *Any To overcom* and conquer, they can never Reſt till they have brought *All under*, Every high thought *and Every ſtrong hold*, and Every imagination *That exalteth it ſelf* againſt the *Power*, Kingdom, and Soveraignty of Jeſus Chriſt. 1 Cor. 10. 5.

Within the Holies of Holies, There was alſo *The Cherubims of glory, Overſhadowing the Mercy-ſeat*; and we may ſay as the Apoſtle there, *Of which things we cannot now ſpeak particularly*: Thoſe glorious Cherubims, they looked face to face beholding one another, Overſhadowing the Mercy-ſeat. Beloved were you but once come to this ſight, you ſhould behold God Glorious and Amiable, *Full of love and mercy*, and tender Bowels: *All wrath And All frowns* blown clean away; We then ſhall behold *in Him Not ſo much as* Heb. 9. 5.

any ſhadow of Anger, but there will be a moſt *ſweet* and *amorous* beholding of one another: He wil *love and delight* in us, & we ſhall *love & delight* in him: *we* cannot *look ſo delightfully* upon him, as he will upon us; there will be Nothing but Amorous imbraces; and we ſhall then ſee *How Sure* All his mercies are to them *that love him*, and that they are
Iſa. 55.3. *The Sure Mercies of David*: we ſhall find in Our Hearts, *All his promiſes* made good, and we ſhall then call him *Our God*, and *Our Iehovah*, making good and giving Being as to *all* things, *So to all his promiſes*; that we ſhall ſay feelingly, *Not One hath failed of all the good things he hath promiſed*: we ſhall ſay by experience, Now we know, *that heaven and earth ſhall paſs away, but not one tittle of his*
Mat. 5. 18. *word hath failed*; We ſhall then ſee, All *Solomons* Love-ſongs fulfilled, and never till then; And yet Beloved, all theſe *things* are but dark ſhadows to the Truth, and The *Things* themſelves.

But to conclude, We run over theſe things, for time haſtens: Thoſe that are brought to this condition, To have *the vail Rent before their faces*, They ſhall ſee Such things as I am not able to expreſs; *For eye hath not ſeen, nor ear heard, neither ever entred into the heart of man thoſe glorious things which God hath prepared to entertain*, *To Feaſt* ſuch *ſelf-denying* ſouls, which are both *Full Satisfying and Raviſhing* contentments: Beloved, theſe are *ſuch* things as cannot be enjoyed, *Seeing them, by feeling*, till the vail be *Rent*.

But yet know this, tis *Othniel* that takes this City, tis *The Lords good time*, or *fit opportunity*:

We

We cannot take *this City*, nor marry *Achſah Calebs* daughter *when we would*, but we muſt *wait* Gods opportunity, *when he pleaſes to give it*, not in *our time*, but in *his time*; nay we cannot ſo much as *haſten that time*, When we ſhall have *power* to ſmite *Kiriathſepher*, and marry *Achſah*, no more then *a woman in travail*, by all the means and induſtry ſhe can uſe, can haſten the time of her delivery: We muſt wait the time *Till God reveal*; for we muſt take it *When* he will give it, *And As* He will give it by degrees, time after time, *line upon line, and precept upon precept*: And ſo We waiting *in Gods way*, He will Reveal, and we *ſhall come* to underſtand *The Good Will of the Lord*, One time after another, *Now A little and then A little*, line upon line; that ſo you may come *To glorifie God your heavenly Father*: Not that you may bring *Honour or Profit* to your ſelves (though *This* be our greateſt Honor and profit) or take the praiſe *to your ſelves*, as though *by Your power*, you had ſmitten the City, or married *Achſah*, *And ſo poſſeſſed the Upper and Nether ſprings*, the letter and the Spirit: Thus to do, is not to ſmite the City; *You as yet* have not ſmitten it: this is not *The power of God*; this is but *Your ſelves*; this is but *by the power of fleſh*; this is but by the power of Satan *in us*: but *here is the miſery* of the Sons of men, they are ready to think and believe that they have ſmitten the City, when tis *Nothing leſs*; they think they know as much *as can be known*, and Glory in this, and ſo look for and give praiſe and *Honour to themſelves*; And if *Any go beyond* them, if they cannot

Iſa. 28. 10.

Joſh. 15. 19.

fathom what you ſay, preſently they *cry out upon it* as an Error, and no body *muſt know more then they*, and they *muſt have* the honour and praiſe *of all*: they muſt and will be ſure to keep men within *their compaſs* and knowledge, always *holding them* in the letter, in the Rudiments, & in the *Pedagogies*, and in the *ſhadows* of Religion, and *cannot indure* nor bear that *men* ſhould be brought up *to perfection*, to poſſeſs thoſe *Plerophorias* thoſe Full Enjoyments *prepared* for them, that ſo they may be delivered *and ſet at liberty* from under the Law, and from the *killing Letter*; From Bondage and thraldom, that they may come to receive *The inheritance of Sons and Freemen*, that ſo the glory and praiſe of All may be to God Almighty (none to them) who hath given power to ſmite *Kiriathſepher*, the City of the Letter, that *it* may be *unto us DEBIR*, *The Word of God*, and ſo reveal unto us things *Unutterable*, and unſpeakably *glorious*, Even *The hidden Manna*, and the Living Waters, to nouriſh us *to Everlaſting life*, Where the *Glory* of God is the *light* of that *Temple* whoſe brightneſs you ſhall ſee *ſo far* as you are able to *Receive*, where you ſhall have *Safety* from all your *Foes*, & you ſhall ſee and behold their *Ruine*; where you ſhal have the *company* & *comfort* of all the Saints, And God himſelf ſhall ſtrive to Fill and if it were poſſible, and Glutt you with happineſs; Where the City Gates are built with *Pearls*, The *ſtreets paved* with *gold*, the *walls* of *Precious ſtones*: the Temple in this *City*, Is Almighty God Himſelf; and Kings and Princes ſhall be but *Vaſſals*, and caſt

Rev. 21. 23.

caſt out and not regarded as ſuch: Where the *River* ſprings from under the *Throne* and *Hill* of God: the *Water* clear as Chryſtal, *The Banks ſet with Trees of Life*, Where your *Chear* is *Ioy*, your *Exerciſe Singing* the ſong of *Moſes* and the Lamb; your *Duties praiſing*, the *Subject*, God; the *Quire* conſiſting of Angels and Saints, the Songs *Halleluiahs*, Rev. 19. 3, 4, 6. Where there is no more need to fear, that your Eyes ſhall be *dimmed* with *Tears* or your *Ears* Affrighted with *Cryes*, or your *Senſes* diſturbed with *Pain*; or the Heart *Damped* with *Sorrow*, or the Soul Ever *Surprized* by death: VVhere there is *All Good*, and No *Evil*; there is No *Perſecutors*; None to *Claim your Poſſeſſions* from you; None *To Envy* your Happineſs: the *Rich* cannot be *Robbed*, Nor *Kings* ſhall not be *Flattered*: VVhere there is *Poſſeſſions* without *Impeachments*, *Seigniories* without *Cares*; Length of yeares without decay of Strength: Love *of All*, without *Ieolouſie* of any; *Greatneſs of STATE*, without *Conſcience* of Corruption; Where we ſhall be *Raviſhed* with *Seeing*; *Satisfied* with *Enjoying*; And *Secured* for *Retaining*.

Rev. 15. 3. Chap. 19. v. 1, 3, 4, 6. Chap. 21. 4.

Beloved, All theſe things are Very true, True In the Letter, But far more true, Taking it All as meant Spiritually; There are Such Things as Theſe, But infinitely more *Spiritual*, *Divine*, and *Tranſcending*: Such things *As Theſe*, and whatever elſe The *Heart* of man can Imagine Are but *Poor Things* to what we ſhall there *Have* and *Live with*, and *Live in*, *viz.* In Heaven; The *Beginnings*

whereof, are given you *Here* as an *Earneſt* and *Firſt Fruits*; For *Heaven* is Nothing elſe But *Grace perfected*, Tis of the ſame *Nature* with that you *Enjoy* Here; For He that is United and made *ONE* with Jeſus Chriſt by Faith, Hath *A True and REAL*, Glimpſe of thoſe *Raviſhing* Glories And *Delights*, which he ſhall for ever Enjoy: But you muſt *Wave* All *Carnal*, *Senſual*, and *Worldly* Enjoyments; And look upon the *Higheſt*, *Chiefeſt* and *Rareſt* here, To be But *Shadows* and Dark *Reſemblances* of thoſe Bleſſed Good things, which we ſhall then *Enjoy* For Ever and Ever.

THE

THE TWO MIGHTY AND Wonderfull TREES OF EDEN

In the Garden of

אֱלֹהִים *ELOHIM.*

Incognita Vnknown.

Ever ſince Man was driven out of Paradiſe, until Admitted to Return in Again. *viz.*

THE TREE of KNOWLEDGE OF GOOD and EVIL, AND The TREE of LIFE.

Taken out of A Book Called The LETTER And The LIFE, Or The FLESH And The SPIRIT.

Tranſlated by Dr. *EVERARD.*

THE TREE of KNOWLEDGE OF GOOD and EVIL What it is.

I Will not *much contend* with them that will have *The Tree of Knowledge of Good and Evil*, as it is Recorded in *Sacred* Scripture, to be A Natural Tree, Planted by God in Paradiſe, And of ſuch A *Nature*, That whoſoever did Eat of it, ſhould have *their Eyes opened* againſt themſelves, and ſo to be made *As Gods*, To know *Good* and *Evil*; It may be, God would *Admoniſh* Adam both *Inwardly* and *Outwardly*, of what He did *Inwardly*, and in His Heart, either Forbid or *Teach* him; *That* He would likewiſe *for the greater Evidence*, Set before His *Outward* eyes; But I deſire withall, that they will *grant* This, that What was *Outwardly done*, The Same alſo happened *Inwardly*, in the heart of *Adam*; That he was there *Tempted* by the *SEED* of the *Serpent*; To make *ſome Account* and *Reckoning* of his *own Wiſdom Will* and *Nature*, and not to *Submit* Himſelf unto God, As *Void of all Name, Knowledge*, or *Work*; But to be *SOME-*

SOMETHING of himſelf, And There are Two Cauſes that move me *to think* ſo. The Firſt is this, Becauſe the Promiſe is, That *the ſeed of the Woman ſhould Bruiſe the Head of the Serpent*; Now, We read of no *Natural* or *Living* Serpent whoſe head was ſo Bruiſed, by that *Seed*; Therefore ſay I, As the *Spiritual Seed* of the Woman, was in *Adams Heart*, So likewiſe *was the Serpents Seed*; For Man indeed was made Good, Not *of the Subſtance of God*, But out *f Nothing*: And therefore, He Alwayes *Turns Himſelf* from God and Inclineth to *His own NOTHING* and *Vanity*; For, I call, The *Devil*, *Sin*, *Death* and *Hell*, *NOTHING*: As many of the Ancient Fathers have done, and eſpecially *Taulerus* For, God Never Created *Them*, But they are A *NON-ENTITY*, A *NOT-BEING*, which is Contrary, And Perfectly oppoſite to *ENTITY* and *BEING*. And Peradventure, this was *the Devil* that dwelt in *Adam*, and Seduced Him, As well as in *Lucifer*.

The other *Cauſe* is this, That the Scriptures likewiſe Witneſs That, *The City of God*, And *The Heavenly Ieruſalem*, and *The Kingdom of God*, is a Paradiſe *Within Us*; And further; that God and His *Almighty Word*, Is Our Paradiſe, The *Tree of Life*, The *Temple* Where we *Dwell*, *Walk*, *Sacrifice* and *Pray*; As we likewiſe are *His Temple* and *Paradiſe*: And, That *The BEAST* Spoken of in the *Revelation*, Which the *Whole* World, *Great and Smal*, Do At This Day *Worſhip* in their Hearts As likewiſe, *The Tree of Knowledge of Good and Evil*, is *Within Us*. For,

All

All the Whole *Exterior* World, or Whatſoever either *is*, Or is *done* Outwardly, are but Onely *An Accident*, and *A Figure*, Signifying The *Truth* of the thing And, The *Internal* Nature. And therefore There is *Nothing* True, of whatſoever is *Seen* with our *Eyes*; For the Figure *and Faſhion of this world muſt paſs away* and Periſh, As being *Nothing elſe* but a certain *Imaginary* world, And The Figure of the *World* That is *True*, *Right*, *Eternal*, and *ſubſiſting of it Self*.

Conſequently, all things, which in the *Bible* were done *Externally* and *Signifyingly*, muſt again *be done* and *again*, brought to paſs *After their Manner*; And, All the Hiſtory of the Bible, All *Moſes* and the Prophets, and in Summe, the Whole Scriptures *Do*, To This Day, *Stand in Force*, And are *Continually* Accompliſhed and *Fulfilled*, Internally, and Spiritually. All things are *By Chriſt* Tranſlated, *into the Truth*, And it muſt needs be, That All the Propheſies which God ſpake, *From the beginning of the world, by the Mouth of his Holy Ones* muſt ſtill be *Called back*, *Reiterated*, or Done *over again*; therefore that *Shadow* or that Tree, Was and is Nothing elſe in the Truth, But the *Nature*, *Will*, *Knowledge*, and *Life* of *Adam*; *Of This* He ſhould not *Have Eaten*, *This* He ſhould not have *Aſcribed* or *Arrogated To* Himſelf; But Rather, To be *Free*, and *Freely* Subject To God, and not to have *Known* any thing, But *What* God *Knew* In Him, Nor to have *Done* any thing, But *What* God Did in Him; Nor, to have *ſpoken* any thing

thing, But *What* God *Spake* in Him, and ſo forth in the reſt.

To the End That God, *Without any Impediment*, Might have *Exerciſed* His *Almighty Kingdom, Will, Nature* and *Power*, In Him: But *Himſelf* ſhould have been utterly *Void* of all *Knowledge, Will*, or *Nature*, And not have *Arrogated* any of Theſe, *As Proper* to Himſelf: This *Pleaſed* God, *This* was *That*. Which He *Commanded*, And what He *would* have had *Done*.

To this *Interpretation* agreeth GERMANE DIVINITY, which *Reſolves* That this Tree in the ſubſtance thereof is Nothing elſe, But *Our Own Will*, and *Knowledge*, Of which Alone In all the *Earthy* Paradiſe of this *Wide World* of our Hearts, We Ought *not to Eat*; But to *Account* it as *Forbidden*, Except we will alſo *Eat* of *Death* and *Deſtruction*.

Now then, As ſoon as *Adam Fell*, and did *Eat* of This *Tree*, The *TREE*, was *Immediately* Planted, *in His Mind*, And afterward *Derived*, into *All* the *Branches* and *Fruits* thereof, So that As, the Same *Word*, *Precept*, and *Forbidding* was Common *to all*, So is *The ſame* Fall. All We which are *In Adam* Have now, *Eaten of Death*, and haue *Received* from the Serpent, This *Undigeſted* Poyſon: *Of an ill Bird, an ill Egge*.

Hence, it may eaſily be *perceived*, How, Every Man is His Own *Greateſt* Enemy; And what he ought *to think of Himſelf*, Of his Own *Will, Underſtanding, Wiſdom* and *Knowledge*, Seeing

ing it is the *Counſel, Seed, Wiſdom, Knowledge* and *Head* of the Serpent, Which muſt *By Chriſt*, be *Bruiſed* In us; I ſay, it muſt needs be, That (As in the Old Teſtament was *Signified* by Circumciſion, and in the New One by Baptiſme) *All things* which we have *By Nature* and *Inheritance* from *Adam* Muſt *Dye*, That we may *Unlearn* and *Put off* All Things, Even as we would do, The Devil, And *Death* it ſelf, *viz.* Our own *Will, Prudence, Wiſdom* and *Righteouſneſs*, Wherewith as with *Figleaves* Our *Adam*, doth *Vainly* ſeek to Hide Himſelf; For that is *SIN*, and the *Sting* of Death; Namely, To *Eat* of This *Tree*, And to *Arrogate* to a Mans Self, His own *Wiſdom, Providence, Will, Nature*, or *Himſelf*.

But Alas for Woe, *Who knowes This*, Who thinks of it? Who is it That is *Diſpleaſed* with his Own *Will, Underſtanding* or *Wiſdom*, Oh when ſhall we *forſake* them? Every Man Delights Himſelf, In His Own *Will*, and *Recreates* His Mind, Sweetly, and *Contentedly* therein, *Repoſing* upon His Own *Knowledge, Underſtanding*, and the like. The *Tree* is *Fair* to be *looked* upon, and *Sweet* to be Taſted; and therefore All *Mortal* Men, do *Greedily* Swallow and Devoure *Death*, as *Adam* did; But This is the Miſery *No Man* knoweth it, *No Man* thinketh of it, But, Judgeth it to be *Good*; And All fleſh thinks *Aſſuredly* That, This, Is *The Tree of Life*; Even, To follow their Own *Wills*, And their Own *Conceit* and *opinion* of Good (which indeed is falſe) *As* to Know *Much*, to Learn *Much*, to diſcern

Many

Many Sciences; And in ſum, *To become* Gods: And in the mean time, They are not *Aware*, That This is, *Adams Fall*, His *Biting of the Apple*; Yea, *His Bitter Death* It Self.

Continually, do we ſpeak of This *Miſerable Adam* and of His *Fall*, and never *Take notice*, that the *Same* is done *In us*. We Talk of *His Eating* and deteſt it, and *Him* for it; And yet *WE* Continually *Eat*, as well as *He*. O *MAN!* VVho art Thou, That doſt ſo *Prepare* A Rod for thine *Own* Back, and giveſt *Sentence* againſt thine *Own* Life; In *Condemning* Thy firſt Father *Adam*, and *Pereeiveſt* not, That thou art *Firſt* in the *Same Trap*? Here then Conſider Diligently, VVhat *OUR Will*, *Knowledge* and *Underſtanding* is, *Whereof we Boaſt ſo much*; And wherewith we *Think* we may *Come into the Preſence of God*: VVhereas Indeed, It is Nothing But *The Bitterneſs of Death*, And The *Fruit* of the Forbidden *Tree*. VVho is there, Among *ALL Living* Men, That *Perceiveth* This, Or will *Learn* To put Off, *Deny*, *Fear* and *Mortifie*, or *Kill* His *Own* VVill, and VViſdom? Nay rather, VVe *Hold it Faſt*, *Extol* and *Value* it, as *Pure* Gold, VVhen as *Indeed*, It is *Eternal Death*. And, In This *Miſery* The *Whole* VVorld lyeth ſick. But VVhere are Thoſe Bleſſed *Redeemed Ones*?

THE

THE TREE OF LIFE *WHAT IT IS,*

And why *Adam* was Shut out, Forbidden, and withholden from it, and not ſuffered to EAT thereof.

I Can alſo be *Content* there ſhould likewiſe *Outwardly* have been in Paradiſe, The Tree of Life, as you read in the Scripture, Whoſe *Fruit* might have been *ſo Seaſoned*, and Endowed by God, And How it had that *Nature*, that He who ſhould *Eat* of it, ſhould *Live* for ever and *Never* Dye; And when *Adam* had firſt *Eaten* of the *Forbidden* Tree, and had *Fallen* (as God foretold) into *Death*, it might not *Now* be That He ſhould be permitted to *Eat* of the *Tree of Life*; Otherwiſe, he muſt have *Lived* for ever, And the *Word* of God, *If thou eat thereof, thou ſhalt dye the death*, had been *falſe*. Moreover, God who is *meer* Love, and cannot *for ever*

be angry with *His own workmanſhip*, did well *provide* That Man in *this* Miſery, Hated of God and *an Enemy* to Him, might not *for ever* Lead a *Wretched* and *Calamitous* Life; And for that cauſe *he drave him out of* Paradiſe, from the *Tree* of Life, into this Houſe of *Penance* (as it were) The *World*; And ſhewed him A *Way* whereby he might *again* come out of *Death* into Paradiſe, To *this Tree* of Eternal Life.

But, In the mean time, He fenced *The Tree of Life*, with a *Flying Cherub*, and a *Glittering Sword*, Leſt *Adam* in this *Baniſhment* ſhould Eat *Life*; For it ſeemed *better*, to the *Good* God, That Man *ſhould Dye*, and ſo *by Death* put off this *miſerable* Life, and *Changing It*, To be Tranſlated *to a better*: For, He knew, That *Life* after this *Death*, *Cold*, *Calamity*, *Baniſhment*, would be *ſo much more* Welcom, and *He* ſo much more *Dear* unto God, after *Victory*. Therefore God, *Who cannot Hate Us*, Ever deals *Mercifully* with Us, Howſoever he *handleth* Us, If we would *always* take it *In Good Part*, And not Suſpect Him *to be* our Enemy; For, ſo is *The Nature* and *Suſpicion* of Mans Heart.

Now, I do *Thus* think, That for *A greater Teſtimony*, The *Same* thing did likewiſe *Happen* In the *True Paradiſe* (*i. e.*) In *Adams Heart*; As There is, *The Tree of Knowledge of Good and Evil*; Which is the *Seed*, *Speech*, *Counſel*, *Knowledge*, *Wiſdom* and *Will* of the *Serpent*: So there alſo is, *The Tree of Life*, The *Seed*, *Speech* and *Counſel* of God, or of *The Woman*. And, As God

God and the Devil are, Even ſo are Theſe *Two Trees*; So Contrary The One to the Other, That the *One* brings Life, *The Other Death*. And therefore *It is Impoſſible*, That whoſo Eates of the *One*, ſhould at the ſame Time Eat of the *Other*, or come unto it, As being *Separated* by a *Flying Cherub*, and a *Glittering SWORD*, Thus I Interpret *VVinged* Sin, and *Obſtinate* Diſobedience; Which is elſewhere called in Scripture A *Separation*. For who ſo *Eats* of the *Tree of Knowledge* of Good And Evil, That is, He that *Greedily Swallowes down*, and *Devoureth* Humane and Diabolical *VViſdom*, He Is already *ſeparated* from the *Tree of Life*; That is, from the *VViſdom, ſpeech and Knowledge* of God.

Neither of theſe *Wiſdoms, Speeches, VVills, Knowledges*, Can *indure* the Other, Neither can *One* come from the *One* to the *Other*, So great is the *Gulf* between them, Being as Far *Divided aſunder* as Heaven and Hell. He that *Eats* of the *Tree of Life*, That is, Of *The VVord of God*, He is *Born of God*, and *cannot* Dye, No, *Nor Sin*. For *Their Fruit*, Doth *Eat* The *Eater*, and Tranſlate Him into *His Own* Nature, That is, Into *Life*; As Elſewhere The Scripture *Speaketh*, Of *Eating* of Chriſt *His fleſh*; For indeed, It is The ſame Thing, To *Eat* Chriſt, To *Live in His Word*, To *Believe*, To *Know* God, and the like.

As likewiſe, it is *All one*, to Be in *Adam*, To *Live* in *Adam*, To *Dye*, To *Eat* of the *Tree of Knowledge* of Good and Evil, To *Obey* the *Seed*, and *Word* of the Serpent, And to become GODS. 2 &c. 2 There-

Therefore, He that *Eats* of the *Deadly* Tree, And cleaves to the *Word*, and *Wiſdom* of the Serpent, And Being *Born of* Satan, and Affected as *men* are, Lives *in Fleſh and Blood*; He cannot *Do Well*, or *Pleaſe God*; As, Contrariwiſe, The Other, *Cannot* Sin, *Do Evil*, or *Diſpleaſe* God; Therefore He that will have *the One*, Muſt needs part with *The other*. We muſt of Neceſſity *Go out* of the *Wiſdom* of *Man*, and The *Serpent*, and from The *Forbidden Tree*; That ſo, *The Wiſdom of the Tree of Life* may *Enter* into Us: *Adam*, and the *Wiſdom* of the *Fleſh*, muſt *Dye* in Us, That Chriſt may *Live in us*, and *The Spirit* Have the *Government*. The *Life* of the One is Alwayes *The Death* of the Other, And The *Weakneſs* of the One, *The Strength* of the Other. *No man can ſerve two Maſters*; And in vain ſhalt thou ſtrive *To Reconcile*, *Couple* together, and *Make Agree*, God and *Adam*, or Chriſt and the Serpent, Light and Darkneſs, The Old man and the New.

That

That the Tree of Knowledge of Good and Evil planted in the heart of Adam, *Is the Seed, Speech, and Spirit of the Serpent: And that great Idol* Antichrist, *Sin, Death, the* Devil, *and the* Beast, *ſpoken of in* Daniel, *and the* Revelation, *which is the Greateſt and moſt ordinary worſhiping of Idols.*

WHat do you think is the BEAST, of which *Daniel* writeth, that Reſiſteth and Blaſphemeth the Moſt High, and killeth his *Saints?* What is that Old Serpent that overthrew *Adam* and *Eve?* What is *the Tree of Knowledge of Good and Evil?* What is the *Shameleſs* King and *Antichriſt*, Of which *Daniel* wrote, and *Paul* to the *Theſſalonians?* What is That many-Headed Monſter and the Seven-Headed *Beaſt* which the whole world Adoreth, Of which is ſpoken in the *Revelation?* What is Sin? What Death? What the Devil Himſelf, But every mans own *Will*, *Wiſdom*, Reaſon, Religion, Righteouſneſs, Skill, Delight? For which cauſe *Paul* calleth it *Death* it ſelf, Enmity againſt God, and Folly before God. And Saint *James* calls it *Earthly*, *Humane*, *Devilliſh* wiſdom; Becauſe theſe three are one and the ſame, and that is *Devilliſh* which is meerly *Humane*: And contrariwiſe; For, Man, the Devil, *Adam*, and the Serpent, are the ſame, and do agree: For the Serpent did ſo In-ſtil this Wiſdom and *Feigned* Goodneſe into the Nature of *Adam*, that the Serpents *Seed* and *Word* was in *Adam*, made a corporal Man. So that now, the ſame thing may be ſaid of them both: And as they that are born of God, and in whom the word of God is made *Man*, or Fleſh, are called Gods, and One *Spirit* with God: ſo all men, being *Sprung* of fleſh and bloud, before they be

Gen. 3.

Dan. 11. 21.

Theſ. 1. 2.

Rev. 13.

Jam. 3. 15

Epheſ. 4. 4.

Joh. 3. Born again, and before they are Planted into Christ, and Born of the Spirit, are justly called Devils, and the Devils Children, and off-spring: Therefore that which is Humane onely, is evil, and that which is Devillish is Humane. Again, What is the fall of *Adam*, but the wisdom of the flesh, and the fruit of the *Forbidden* Tree? What is that Old *Dragon* that came out of Hell, and Drew down from Heaven with himself, with his *Tail* a great part of the Stars of Heaven, But onely the *wisdom* of this Tree, Which extols it self against God, and would it self be God, and place his Seat with the Highest? I pray What else Are the thoughts of the flesh, What is Sin, What Arrogance, but the *Fruits* and Wisdom of this *Tree*? What are the Decrees of all men, and the bent of their Reason against God; Their Devises, Light, Books, &c. but the *cunning* of the Devil, from this *Tree*, Eaten? What is all the worship of Idols, The false Religion of all the wicked *Jews*, *Turks*, *Gentiles*, Mamalukes, and all false Christians? What are all their *Leagues*, *Conventicles*, *Ceremonies*, But the Apple of this *Tree*? Which counterfeiting The *Tree of Life*, sheweth to be pleasant fruits; but are such as are death it self. No man can sufficiently express The general worshipping of Idols, wherewith All the corners of the World, and the Hearts of men are stuffed; How common it is to all men? Who is he that Adores not Himself, and saith to his Own Hand, Reason, Knowledge, Honesty, Art, and Wisdom, Thou art My God, In thee I Hope, In thee I Trust? They do not, I grant, say thus with their mouth, but their Whole life, and their Idolatrizing mind saith as much by their deeds.

Rev. 12. 4.

Here, Here it is, that all Mortal men deny God, and testifie it by their works. For if they think there be A God why do they not leave *Vengeance* to God? Why are they so Anxiously careful? Why do they so exercise mischief and fraud, and so deceive one another? Why do they make War, and Strife, right or wrong, for *mine* and *thine*? Why do they so Lye, Deceive, and Flatter one another? Why do they forget God and His sayings, making

Deut. 32. 35.

making no account of his Commandements? Wherefore do they labour Night and Day to Get and Heap up Riches? Truly all this is becauſe they believe not That God hath any care of them, or will or can Revenge for them; And therefore it is neceſſary that they Help and Revenge themſelves; Otherwiſe they might look long enough unto Gods Hand, but be overcome and ſtarve before Roaſted *Geeſe* flye into their mouthes (as they ſay) and before he will avenge them on their Enemies; And they might be killed ten times over, and they might all beg their bread if they will have ought to do with God and truth in good earneſt: No, they muſt not be wanting to themſelves, but make their own Markets, by Lying, Deceiving, Couſening, and Uſury. This, This they are aſſured will do them good and inrich them. Whereas his commandments would come too late for to Help them, and fail them at moſt need, and the Word of God is an inſufficient Help in Adverſity; Therefore it pleaſeth them *To kiſs their own Hand*, To ſpeak Bigge words, And to Admire themſelves; for who elſe is Our God? ſaith the Whole world, by their Works. Hab. 1. 16.

Of

Of that Great Idol of Mans Wiſdom and Knowledge; How men kiſs their own Hands, and the whole world doth diligently worſhip Onely it SELF, *and the works of their Own Hands, That is, the Inventions, Arts, Counſels, of their own Reaſon and wiſdom.*

WHat Other thing is the Worſhip of Idols, Superſtition, Witchcraft, Evil Doctrine and the Ordinances of men, Then the *Wiſdom, Reaſon, Inventions, Crafts, Actions, Inſtincts* and *Prudence* of men? Therefore the worſhipping of Idols, is but to faſhion ſuch a *form*, like unto God, not according to his word as He Teacheth, Figureth and Formeth *Himſelf* In us, But according to our opinion and Judgement of God. Moreover, what is ſin, Other then Our own *Will, wiſdom* & *Counſel*, Sown in the mind of *Adam* and in his poſterity by the Seed of the Serpent? Conſider the Purpoſe, Courſe, & Life of All mankind, where, & how thou wilt, and it is nothing but Humane wiſdom. Here Will every man be his Own God; Lead, Teach, Govern, Actuate, Revenge, Defend, Excuſe, Inrich Himſelf, and the like; and every mans own Head, Will, and Reaſon, is inſtead of A God unto Him; Though the ſin and fall of *Adam* be nothing but Humane Affectation, of The Cunning, Reaſon and Wiſdom of the fleſh, Which is therefore worthily called by God, Folly, and Enmity againſt God, yea Death it ſelf and Devilliſh Wiſdom.

All men ought with Chriſt, to bring *Man* to nothing, and by daily leſſening and depreſſing Him, to make him An Aſs, A Fool, and a Child: But now it is clean contrary; All men *build up* The Man, that he may prove *Wiſe, Glorious* and *Famous*: Here are ſo many Cart-

loads

loads of Arts, to the end, The wretched and unprofitable Man, may become *Great*, *Eminent*, *Praiſed* and *Excellent*; And may obtain many Places Titles and Names. Here young men are purpoſely *inflamed* with a deſire of Glory, that they may not be content to ſit in the *lower* form, but may Domineer in the Pulpits and Teaching-places: And to the end, there are Artificers imployed to make the Scholars *Accute*, *Witty*, *Knowing* in all kinds of Crafts, and Exerciſes, and in all Exerciſes, Arts and Literal Deceits, Whereby it appeareth *clearer* then the Light, That the world is contrary, An Enemy to God; Here, Every body *Kiſſeth his own Hands*, and Adoreth the Wiſdom of his own Wit: This he accounteth inſtead of God, his Way and Word; and indeed which is of all things The greateſt and Onely ſin, and that very fall of *Adam*, And the fountain whence all other ſins do flow, as *Job* confeſſeth; For this is to be obedient and addicted to ſerve Himſelf, to Admire and Adore Himſelf, to follow his Own will; Briefly, to be His Own; Being glad and willing to be *ſomewhat*, and to do, to Omit and to know ſomewhat, in himſelf; and not to be utterly void of all Name, Will, Work, and ſubject onely to God, this is the Onely and moſt deadly *Sin*; Yea rather, the *Sink* and Mother of all *Sin*; For the Delight, Will and Wiſdom of the fleſh, is Death it ſelf; and a man is thereby no more profitable, better, nor religious then a Swine in his death. But ſo far forth as he doth Nothing, knoweth Nothing, Willeth nothing, but bears and ſuffers and ſees God, making Holy-day In Him, This man keeps the Sabbath Holy, being void of skill and Will, is ſubject onely to God; In Him to go Out, Work, Will, know; Both How, What, When, and Why he pleaſeth.

Now, The Whole World lyeth in This Death and Sin, for that it doth nothing elſe, but *kiſs its own hand*, That is, Adore the Purpoſe, Counſel, Invention, and wiſdom of it ſelf. To this purpoſe are all things Intended, Aimed, Drawn, and Bent, Even the Holy Scripture and Words of God: Namely, to be conſonant to Our Reaſon, and not to croſs Our Wiſdom, Courſe and Way.

But all theſe things muſt be *Overthrown* and *unlearned* again, if we will ſee God. For therefore do the Scriptures ſo Vehemently urge us to becom Children and Fools; Vomiting up again all the Art and knowledge of this *Forbidden Tree*, To be purged by the ſtrength of the *Tree* of Life: and conſequently let Every man (in this caſe) look and obſerve Himſelf narrowly what he doth, And He ſhall find all this *True* in his Own Breaſt.

THE

This Leaſe, to be cut off, being the laſt leaf of the firſt Part.

THE

Goſpel-Treaſury Opened:

OR,

The Holieſt of All unvailing.

The Second Part.

Containing

I. Two Sermons on *Pſal.*68.17. intituled, *Militia Cœleſtis, or the Heavenly Hoſt.*

II. Two ſermons on *Cant.*1.7. *Where Chriſt feedeth, and where his flock reſteth.*

III. A Sermon on *Rev.* 2. 17. *Of eating hidden Manna.*

IV. Heads of Sermons on *Jer.*6.13. *Covetouſneſs anatomized, or the generality of Covetouſneſs.*

V. A ſhort Expoſition on *Pſal.*148. *The Plus Ultra of the creatures.*

VI. The ſubſtance of ſeveral Sermons on *Luke* 7.40. *Milk for babes, meat for ſtrong men.*

VII. Two Sermons on *Exod.* 3. 1, 2, 3, 4, 5, 6. *The myſterie, or the life and marrow of the Scriptures.*

VIII. The ſubſtance of ſeveral Sermons on *Mark.*1.25,26. *True and divine Exorciſm, or the Devil conjured by Jeſus Chriſt.*

IX. A Sermon on *Mat.*28.18. *All power is given to* Jeſus Chriſt *in heaven and in earth.*

Alſo added,

I. Dionyſius *the* Areopagite *his myſtical Divinity.*

II. *Grave and notable ſayings in Latin and Engliſh.*

III. *Sayings of a certain Divine of great note.*

IV. Taulerus *his holy glaſs or example of our Lord Jeſus Chriſt.*

V. *Another ſhort inſtruction by the ſame Author.*

VI. *A ſhort Dialogue between a learned Divine and a beggar.*

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Militia Cœleſtis:

OR,

The Heavenly Hoſt:

Two Sermons upon *Pſal.* 68. 17.

The Chariots of God are twenty thouſand thouſands of Angels. The Lord is among them as in Sinai, in the Holy Place.

Out of which the Biſhops pretended matter of high accuſation againſt the Author in their High Commiſſion Court.

Preached at Giles Cripplegate *when thoſe maſking* Chariots *and great ſhews were preſented and acted at the* Court, *the* Temple, *and in the* City, *after which there was ſo much running to be* Spectators: *He*

choſing Texts on purpoſe conſtantly *(as his manner ſtill was) and being our Saviours practice in the Goſpel*, *he* making uſe *of preſent things moſt in uſe*, *and moſt* affected, *to take men off from admiring ſuch vanities: or rather to take an advantage by them*, *and thereby* improving *them*, *to raiſe up the mind to real Glories*, *which have ſo few* Lovers *and* Followers. *Saith our Saviour*, *Matth.*11.17. But we have piped unto you, and ye have not danced; we have mourned, and ye have not lamented. *And again (ſaith he)* Wide is the Gate, and broad is the way that leadeth unto deſtruction, and many there be that go that way: but ſtrait is the Gate, and narrow is the way that leadeth unto life, and few there be that find it, *Mat.* 7. 13.

Mat.11. 17.

Mat.7.17.

SERMON.

SERM. I.

AS this Pſalm was undoubtedly *Davids*, ſo it is more then probable the *occaſion* of penning it (as you may ſee at the beginning thereof) was upon the *removing of the Ark* to *Jeruſalem*, the City of *David*, from the houſe of *Abinadab*, 2 *Sam.* 6. At which time *David* with the reſt of the people of *Iſrael*, played on all manner of Inſtruments, and danced before the Ark: Whereupon *Michal* his wife *Sauls* daughter *deſpiſed him for a fool:* An extaſie of joy *ſeizing upon his ſpirit*, he enjoying ſo much of God in it, cauſed him to *leap* and *dance* before it: She hereupon takes upon her to reprove, *cenſure*, and *revile* him, and in her heart *ſcorned* him, ſayes the text, *v.* 16. But *David* being *lifted up*, filled with *divine* joy, *ſlighted her*, and told her, *he would yet be more vile.* 2 Sam. 6. V. 16.

And the reaſon of this *conjecture*, is, becauſe this Pſalm begins with that very Proverb that was *appointed* to be ſaid at the *riſing* of the Ark out of its place, Num. 10. 25. *Ariſe O Lord and let thine enemies be ſcattered; let them that hate him, flee before him.* Num. 10. 25.

I dare not *offer* at any Method in the whole, nor at any *connexion* in the parts; For I find that all your *curious* Dichotomizers do but *dream* & *play* with the Scripture, feeding themſelves with

fancies and not *truth*. For ſure I am, the onely *method* that *holy men of old* obſerved, was to *ſpeak as they were moved by the holy ſpirit*, 2 *Pet.* 1. 21.

2 Per. 1. 21.

But theſe words we have now read, they being *a clauſe* in this Pſalm, I take them as a *Melchizedeck*, *without Father, without Mother*, *Heb.* 7.3. ſo having no *dependance*, We will come to *open* the words, as having a *ſufficient* ſenſe lying within themſelves. There be many *Expoſitions* on this place, which I will not trouble you withall; for *men* ſpeak *according to men*; but the Scriptures were written by Gods ſpirit, dictated by his own finger; *for holy men of God ſpake as they were moved by the holy ſpirit*, 2 *Pet.* 1. 21. We muſt therefore labour to find out (if it be poſſible) what is Gods mind in the *Scriptures*, whatever men ſay.

Heb. 7.3.

2 Per. 1. 21.

I may call this Text as it is *Luke* 2.13. *Militia Cœleſtis*, the *Heavenly* Hoſt; *There was with the Angel a multitude of the Heavenly Hoſt praiſing God*; or as *Jacob* did the Angels, *Gen.* 32.2. when he ſaw the Angels, he ſaid, *This is Gods hoſt*; for there is in them both *greatneſs* and *terribleneſs*, which is proper to the Angels of God.

Luk. 2.13.

Gen. 32.2.

But that we may give you the parts of the words, There are four things *repreſented* in them.

1 Their *Nature*, they are called *Chariots*.

2 Their *Number*, they are ſaid to be *twenty thouſand*, or *thouſands of thouſands*: that is, they

they are *innumerable* or *numberleſs*.

3 In regard of their *Names*, they are here called *Angels*.

4 In regard of the *Commander* of all theſe *numberleſs number* of *Chariots* and *Angels*; and that is God himſelf.

The Chariots of God are twenty thouſand, even thouſands of Angels.

1 Their Nature, they are called *Currus*, Chariots.

The mention of Chariots is as ancient as any Hiſtory either *ſacred* or *profane*: they being uſed both for *peace* and *warre*.

In the firſt Book of *Moſes*, *Gen.* 41. 43. there is mention made of *Pharaohs* triumphant *Chariot* for *Ioſeph*, he that exalted *Ioſeph*. And again in *Exod.* 14. 9. of the Chariots of *new Pharaoh* that aroſe, *which knew not Ioſeph*, who purſued *Iſrael* with Chariots, being drowned in the Sea, *He* and all his *Chariots*. And it is ſaid of *Solomon* that his *Chariots* were twelve thouſand. But the greateſt number we read of in Scripture, is in 1 *Chron.* 19. 7. where *Hanun* hired 32000 out of *Meſopotamia*, *Syria* and *Zobah*. Gen. 41. 43. Exod. 14. 9. 1 Chron. 19. 7.

Now I ſay, *Chariots* were uſed in two regards: As the *great men and Princes of the Earth* (beſides that common uſe for eaſe) they had them either for their *ſtate* and *glory*, and thoſe were for *triumph*; or elſe for *terror* and *dreadfulneſs*, and thoſe were for *warre*.

Some Chariots were drawn with two horſes, ſome with 4, ſome with 6 or elſe for the more

glory, they were sometimes drawn with men: So also as Chariots were to several ends, so they were of divers fashions; some were made of *wood*, and some of *Iron*, and some were made *with Hooks*, according to their several *uses* and *Ends* for which they were.

So our great God, when he will appear in

{Triumph, or Terror,}

Hath Chariots at command, without borrowing, buying or hiring, *&c.*

And these Chariots are in one word HIS CREATURES: in which he rides when he pleaseth:

Either for {Glory and Triumph, or else Terrour and Battel.}

Psal. 45. 2. 1 Triumphant: As he is said to be *fairer then all*, *Psal.* 45. 2. that is, *there is none like him* in mercies and compassions to those he loves; *Thou art fairer then the children of men; therefore Grace is poured into thy lips*: So he is *terrible* above all in *fury* and *dreadfulness* to those he hates, Psal. 66. 5. *Come and see the works of the Lord; he is terrible in his doing toward the children of men.*

Psal. 66. 5.

Those are Gods Chariots of Triumph, *when he*

hi rides upon the Cherubims, and walks upon the wings of the wind; when he is clothed with Majeſty and Honour, and covereth himſelf with light as with a garment; when he layes the beams of his Chambers in the waters, and maketh his ſpirits Meſſengers, Pſal. 104. When he is clothed with *Glory* and *Majeſty, and cometh forth like a Bridegroom,* and as the *Sun* is his Tabernacle, *Pſal.* 19. 5. Then we may ſay, *O Lord our God, how excellent is thy Name in all the Earth, who haſt ſet thy glory above the Heavens!* And as it is here in the 24. verſ. of this Pſalm, ſo we may ſay, *They have ſeen thy goings, O God, even the goings of my God and my King, which art in the Sanctuary: The Singers go before, and the players of Inſtruments followed after; among them were the damſels playing with Timbrels.*

Pſal. 104.

Pſa. 19. 5.

Pſal. 8. 1.

Pſal. 68. 24.

2 For Terror: Let us ſee which are Gods Chariots for Terror and War; as he is *fairer then all,* ſo he is *terrible above all,* as I ſaid before; as he is the *God of peace,* Rom. 16. 20. ſo he is *the Lord of Hoſts,* Pſal. 24. 8. God then rides in his Chariots of Terror, when *he makes darkneſs his ſecret place; and at the brightneſs before him thick clouds paſſed, hail-ſtones and coals of fire. The Lord thundered in Heaven, and the Moſt High gave out his voyce, Hail-ſtones and coals of fire.* Pſal. 18. *When he rents the Heavens, and comes down, and cauſeth the Mountains to flow down at his preſence, as when the melting fire burneth to cauſe the waters to boil, to make his name known to his Adverſaries, that the Nations may tremble at his preſence, when he*

Rom. 16. 20.
Pſal. 24. 8.
Pſal. 18.

Isa. 64. 1, 2, 3.

he doth terrible things which they looked not for, Isai. 64. 1, 2, 3.

Psal. 18. 26.

And as in that *Psalm* 18. *v.* 26. *With the pure thou wilt shew thy self pure*; so *with the froward thou wilt shew thy self froward.* That is, with those that will be at *peace* with him, he will be at *peace* with them: and with those that are *at war* with him, he will be at *war* with them. Yet think not that God changeth. But so as it is in a Looking glass, you know it *represents* unto you *such shapes* as is set before it; yet all the change is in your *selves*, not in the *glass*; for the glass is alwayes the same in it self. If you frown upon it, it will frown upon you; if you laugh upon it, it will laugh upon you; if you hug it, it will hug you; if you strike it, it will strike you; if you embrace it, it will embrace you; if you turn your back upon it, it will turn its back upon you.

2 Chron. 15. 2.

Just so it is with our righteous God; as a man behaves himself toward him, so will he shew himself towards him: *If we forsake him, he will forsake us*, 2 *Chr.* 15. 2. If we be stubborn toward him, he will be *stubborn* towards us. But if we cleave to him, he will cleave to us; if we embrace him, he will *hug* and embrace us; if we run toward him, he will run towards us: As you know what the Prodigals father did; when he was *yet afar off*, but a *coming* and *returning* to his father, His father *ran* to meet him, and fell on his neck and *kissed him*: And yet for all this, *God changes not*, our God is alwayes the same;

Luk. 15. 20.

there

there is no ſhadow of change in him, but the *change* is in us: And he appears ſo to us becauſe we are *changed*: but in himſelf he is not nor *cannot* be changed, but is ever the ſame, *like Mount Sion which cannot be moved.* Jam. 1. 17. Pſa. 125. 1.

But we go on to our Text, *The Chariots of God.*

Queſt. What are theſe Chariots of God? *Queſt.*

Anſw. Look but round about thee, and thou ſhalt ſee thoſe *innumerable* Chariots and Angels here ſpoken of; for ſo many *Creatures* as thou *ſeeſt*, ſo many Angels and Chariots of God *thou ſeeſt*; they are all his Hoſt, they are all his Chariots wherein he rides; and whether you *ſee* it or no, *The Lord is among them as in Sinai, in his holy place.* The glory of the Lord *fills* them all, had we but our eyes open to ſee it ſo: and they are all at his *command*, and there is no creature but doth his pleaſure. *Anſw.*

Oh Brethren! how glorious and bleſſed a *thing* it is to *behold and ſee*, that look how many Creatures *viſible* and *inviſible* thou ſeeſt, or *conceiveſt* to be; For the ſoul now to look on them as ſo many fiery Chariots and Horſmen for its *defence* and *preſervation!* and on the other hand, *how a fearful* a thing it is *to fall into the hands of the living God*, who hath *all theſe* Angels and Chariots at his command, to execute his *will* and *vengeance* on thoſe that *hate* and *oppoſe* him! *Amos* 3. 8. when *this Lion roareth who can but tremble?* when God *by any Creature* roars againſt a man, and threatens *terrour* to any 2 King. 2. 11. Heb. 10. 31. Amos 3. 8.

ny one; for when the Creature *roars* and threatens, or when it *comforts* and *ſmiles*, it is God *in it*: I ſay, who is he then that *dare* comfort? And if God *ſpeaks peace to* a man, what Creature *dares*, nay what Creature *can* terrifie? *If God be on our ſide, who can be againſt us?* ſo likewiſe if God be *againſt us*, who can be *for us*? *If a man flye from a Bear*, what help hath he *if a Lion meet him?* and to *flye from an iron weapon, and a bow of ſteel ſtrike him through?* when God is become thine enemie, who dare be thy *friend*? when God ſhall deny a man *comfort*, then all *comforts* and *Comforters* fly from him: when the *God of all comfort* ſhall deny his *creatures* power to comfort thee, then like *Iob*, if thou *lay thee down*, thou ſayeſt, *when ſhall I ariſe, and the night be gone? and thou art full of toſſings too and fro unto the dawning of the day*, *Iob* 7.4. He ſeeks for *comfort*, but none dare give: when the day comes he wiſheth for *the night*; and when the night comes, he wiſheth for *the day*, and is full of unquietneſs.

Rom. 8. 31.
Iob 20. 14.
Iob 7. 4.

While a man is in the *body*, the Almighty hath *viſible* Chariots to *ride in* towards thee: In this life he ſhoots *viſible* arrows, *Nah.* 3.2. *The noiſe of a whip, & the noiſe of the ratling of the wheels, & of the pranſing horſes, and of the jumping Chariots.* He ſtriks with *viſible* ſwords; his Chariot-wheels ſhall *rattle againſt* thee in *poverty*, *diſgrace*, *impriſonments* in this life &c. theſe are his *rods*, & whatever elſe ſeems bitter to us. He hath *the earth to ſwallow thee up* as it did *Dathan* and his compa-

Nah. 3.2.
Numb. 16.32.

company: and he hath *waters* to drown thee, as he did *Pharaoh:* he hath *Whips*, *Racks*, *Strapadoes*, *Halters*, and the like. All theſe he hath, and a 100 times more he uſeth for the *body*, in the hands of man.

But adde unto theſe, the *inviſible* torments of thy *inviſible* part; And a *wounded heart*, which (as *Solomon* ſaith, and ſuch who have *felt it* know full well) is far above all the reſt. *The ſpirit of a man may ſuſtain his infirmity, but a wounded ſpirit who can bear?* Prov. 18. 14.

I but now if a man ſhall ſay (with *David*) *Pſal.* 139. 11. *Peradventure the darkneſs ſhall cover me, and I will flee far hence:* when I have put *off* this body, I ſhall then be *at reſt*; then *dark* death ſhall cover me, and it ſhall *eaſe* me, and hide me from *all theſe* things. *Obj.* Pſal. 139. 11.

No, no; Then hath thy God *inviſible* Chariots in which he rides, and *inviſible* weapons, which ſhall pierce thy *inviſible* ſoul: *The day and the night are all one to him*, *Pſal.* 139. 12. When thou haſt *put on* death, he hath then alſo fiery Chariots and Horſes, ſtill to *affright*; *amaze*, *purſue*, *wound*, and *kill* with a *never dying* death. And therefore let us learn to *fear* him who can caſt *both body and ſoul* into hell. But let us not fear any Creature: and I hope (eſpecially ſome among us) *we have not ſo learned Chriſt*, as either to *fear* them or *truſt* in them. *Anſw.* V. 12. Luk. 12. 5. Eph. 4. 20.

Some (ſaith *David*) *Pſal.* 20. 7. *put truſt in Chariots, and ſome in Horſes, but we will truſt in the name* Pſa. 20. 7.

name of the Lord. Theſe are things we ſhould never *regard*: for all the Creatures are but Chariots wherein God *rides*: therefore we ſhould *not much* heed *them*, but God in them: neither men nor things, but God onely, who acts *in them and by them*; for they can neither do us any *good* or *hurt*, (as of themſelves) but as they are acted and *commanded* by God, and therefore I ſay, we ſhould neither *fear* them, nor *truſt* in them.

Firſt, Not *fear* them; for ſo ſaith our Saviour, *Mat. 10. 28. Fear not him that can but kill the body, &c.* Not *truſt in them*, for ſaith *David*, *A horſe is counted but a vain thing to ſave a man*, Pſal. 33. 17. And again, *put not you your truſt in Princes, nor in the ſon of man, in whom there is no help.* For what is it that we truſt to, when we *truſt* in them? *Fear them not* (ſaith the Pſalmiſt) why? *for their breath is in their noſtrils*, they are but a *puff* of breath, which is ſoon paſt and gone: As ſoon as ever the Gate of our Life is broken down by ſome diſeaſe or other, we come to nothing; *The ſnare is broken, and our ſouls are eſcaped*; and what can ſuch poor creatures do to us either for *good* or *hurt*?

Mat. 10. 28.

Pſal. 33. 17.

Pſal. 146. 3.

Iſa. 2. 22.

Pſal. 127. 7.

Secondly, *Truſt not in them*, no not in *Princes, nor in the ſon of man, whoſe breath is in his noſtrils, in whom there is no help*: and *wherein is he to be accounted of*? The words are very remarkable and emphatical: for when he had ſaid, *Truſt not in Princes*; one would think he had gone to the *higheſt pitch* of power on earth; for what is *greater*,

ter, and who are of more power then *Princes?* yet he addes, *nor in the ſon of man, whoſe breath is in his Noſtrils*: that is, when a man hath truſted *ſo long to things without himſelf*, till he hath no more to truſt to and all fail him; yet at laſt of all he will truſt to himſelf, and indeed the laſt truſt is in a *mans ſelf*: therefore Chriſt nameth this before all, *to deny a mans ſelf, and take up his Croſs* herein daily.

But let us have our eye onely upon God, and ſay as *Eliſha* of *Elijah*, and afterward as *Joaſh* to *Eliſha*, 2 *King.* 13. 14. ſo let us cry to God alone, *O my father, my father, the Chariots of Iſrael and the Horſmen thereof!* for indeed he is *the Horſmen and the Chariots*. So when we look round about us, both on the right hand and on our left, above or below us; let us take heed we *reſt* not in any Creature whatſoever: but let us *look* up and *ſee* that God is the *ſtrength* of *Iſrael* his people: and let us call upon him and ſay, *O my Father, my Father, the Chariots and Horſmen of Iſrael!* and to ſay with *Iehoſaphat*, in any ſtrait, *O our God we know not what to do, but our eyes are upon thee.* 2 King. 13. 14.

But as I told you, there were chariots of divers faſhions; ſome that are made open, and ſome made cloſe. And of old the Princes and great Ones of the Earth had Chariots of divers faſhions and for divers uſes: ſo hath God Almighty; As he hath Chariots

Of Triumph, ſo of Warre

And

And thoſe are both { *Offenſive*, to purſue. / *Defenſive*, to deliver.

So alſo the Lord Almighty hath his Chariots

Both Open and cloſe } wherein he Rides.

In ſome of his Chariots, in ſome of his Creatures, God rides more *cloſe*, in ſome he rides more *open*: In ſome Creatures God is more *apparently* ſeen, in others he is more *hid*: But yet I will ſay as *Auſtin* ſaith of his *Judgements*; in ſome he is more *hidden*, in others he is more *manifeſt*, yet in all he is *alwayes* juſt. And ſo ſay I of his *preſence* in all his Creatures: in ſome he is more *conſpicuous* and *apparent*, in others more *ſecretly*, but in all alike *truly*, and apparent to the *ſeeing* eye.

The Heavens are an open Chariot wherein he appears more *viſibly* & *plainly*, *Pſal.* 19. 1. *The Heavens ſhew forth the glory of God, and the Earth ſheweth his handy Work: day unto day uttereth ſpeech, and night unto night ſheweth knowledge.* In theſe God rides more openly; here ye may behold him with *open face*, as it is *Ier.* 23. 24. *Can any hide themſelves in ſecret places from him? do not I fill Heaven and Earth?* ſayes God.

Pſal. 19. 1.

Ier. 23. 24

So the *Earth* is a cloſe Chariot, wherein he rides: God rides and *abides* in the cloſe & *ſilent* Earth,

Earth, (though leſs glorious as to us) as well as in the open and more glorious Heaven. Pſal. 18. 10, 11. *He made darkneſs his ſecret place, and his pavilion round about him were dark waters and thick clouds; he bowed the Heavens and came down, and darkneſs was under his feet.* Tis true, he fills Heaven and Earth, but in the Earth *we* cannot ſee him ſo *open* and *manifeſt*: Sometimes he hides himſelf in *darkneſs*, and ſometimes he ſhews himſelf in *light*: As he is *light*, ſo he clothes himſelf with *light*, *Pſal.* 104. 2. like as he was to the Iſraelites: he went before them *in a pillar of a cloud by day, and in a pillar of fire by night*, *Exod.* 14. 19, 20.

Pſa. 104. 2. Exod. 14. 19, 20.

He in himſelf is always *inviſible*; but in his expreſſions & *workings*, he is more *ſecret*, & more manifeſt, *Iſa.* 45. 15. *Verily thou art a God that hideſt thy ſelf, O God of Iſrael the Saviour.* For God was both *the cloud* and the *fire* that went before and behind the children of *Iſrael*, and he it was that *filled the Tabernacle*; he was in *both*, though he expreſt himſelf ſo diverſly: And when we have put off *this Tabernacle of clay* that hangs about us, then we, whom he hath appointed, *ſhall ſee him as he is.*

Iſa. 45. 15.

1 Ioh. 3. 2.

Yet let me tell you, no man can ſee God *as he is*, not in his *Eſſence*; no not the Angels in heaven; they *themſelves* are not capable of *that*, nor ever ſhall be; but then the ſcales of *Ignorance* and *blindneſs* ſhall fall from our eyes, and then we ſhall ſee his *Influence* into all Creatures, and how this infinite God Flowes

into them all, as the river of Thames or the Sea, by its ſtreams it flows into all the adjoyning *Creeks* & *Arms*, but into every one according to their capacity, & not according to their own *greatneſs*, but according to the greatneſs or littleneſs of thoſe *Creeks*: So doth our infinite God *Flow* into all his Creatures; (yet theſe expreſſions are infinitely below him, & *too narrow* to ſet out God to you) but ſomething in a way of reſemblance, I ſay after this manner doth the Almighty Flow into all his Creatures, into Angels, *Arch-Angels*, *Cherubims & Seraphims*, Into *men*, into *beaſts*, *birds*, *fiſh*, into all *creatures*, yet not according to his own *infinite* greatneſs, but according as every one can *receive* him, and according to their *capacity*.

Exod. 33. 20. For if God ſhould *fill* his creatures, or communicate himſelf to them *beyond their capacities*, he ſhould deſtroy his *creatures*: As to *Moſes*, God ſhewed him as much as *a creature* could *ſee and live*: for if God had ſhewed him *more*, he had been *blinded* & *undone* by it: for *things* may be as well *inviſible* by *too much* light, as by *too little*; by exceſs of light, as by want of light. As the Sun, if it ſhould *ſhine unto us in that exceſs* of light, that is *in it ſelf*, and that it were not *intercepted* & *interrupted* by vapours, and by *thick* and *dull* aire; or, if we were *nearer* to it then we are, we ſhould *ſee nothing* at all. But whatever *we ſee not of God now*, while we are in the world, it is not for *want* of light in God, but for want of light in us, becauſe *the thick ſcales* and the *thick*

2 Cor. 13. 5.

Dark-

Darkneſs are ſtill before our eyes, and the *dark vail* is upon our *hearts*: For God is *alike apparent* in every creature, *in regard of himſelf*; yet the *accidents* and *matter* that *clothes* God in the creature, hides him from our *ſight*.

For if we ask *the Sea*, or the *Winds*, or *Beaſts*, or *Men* of God, theſe all ſpeak *dully and darkly* of him: for thou art now *a hidden God* from our eyes, though thou art in every *creature*; thou art the *action*, *motion* and *being* of every creature; yet God *himſelf* is a *hidden* & a *cloſe* God. As *Jacob* when he *fell aſleep*, and *dreamed*, and when he *awaked*, he cryes out, *Oh how fearful is this place! this is none other but the houſe of God:* God was *there* before, but *Jacobs eyes* were not *opened*, for God is in every place *alike*, and cannot be more in one place then another, but till our *eyes* be *opened*, we can never *acknowledge* it: but as ſoon as they are *open*, then we can cry, nay then we *ſhall cry out*, for we cannot contain our ſelves, with *Jacob*, with a holy *fear* and *reverence*, we ſeeing *the fulneſs* of his *preſence* every where: *Oh how dreadful is this place! this is none other but the houſe of God, and the gate of Heaven; doubtleſs the Lord was in this place, and I was not aware.* Gen. 28. 17.

Object. *Tis true, you may ſay, I ſee indeed all the creatures are Gods* Houſe and his Temple; *but why doth he call it* The Gate of Heaven? Object.

Anſ. Becauſe every creature (when our *eyes* and *ears* are open) it plainly repreſents & ſpeaks Anſw.

out God with a loud voice; it leads us *to ſee* God *himſelf*, who is not onely the *ſubſtance and being* thereof, but he is the *action*, *life and motion* thereof; it leads us to behold and enjoy *the infinite God*, who is *heaven* it ſelf: Then
Iſa. 6.3. we ſhall come *to ſee*, and *ſay*, *Holy*, *holy*, *holy*, *Lord God of Hoſts*, *heaven and earth are full of the majeſty of thy glory*: And then ſhall we *cry out* one to another, as the *Seraphims*, *Iſa.* 6. 3. *And one cryed unto another*, *and ſaid*, *Holy*, *holy*, *holy is the Lord of Hoſts*; *the whole earth is full of his glory*: Then we ſhall ſee him *ſo fill all places*, and all *creatures* (even as he *filled* the *tabernacle* with his *preſence* and *glory*) Inſomuch that we ſhall be *overcome* by his *preſence*, and the excellency of his divine glory.

Take home *this truth* with you, and the Lord *fix it* in your *hearts*; meditate and *often* think on it, till you come *to ſee it* and *believe* it, *That God fills every thing*, *though you ſee him not*: And although he be *hidden*, not onely from men but even from the Angels *themſelves*, in regard of his Eſſence; yet whatever creature it be, *how little ſo ever it be*, it is *the houſe of God*, and *the gate of heaven*; for this is *Heaven upon earth*, thus to *enjoy God*; and therefore well may *Jacob* call it *The gate of heaven*.

He fils even *the loweſt hell*, and is as wel in the *damnedſt* Lucifer in hell, as in the *glorioufeſt* Saint in heaven, in regard of his Eſſence; becauſe he is *in that regard* in all places alike: But here is the *difference*; the *one ſeeth* him not

ſo

ſo, nor yields *unto him* the *praiſe* and *glory* of his *infiniteneſs*, and of his *filling all things*, as the Saints and Angels do: to the *one* he is *not manifeſted* to be in them; to the other he is *glorioufly*; but they think they have an *Eſſence* and *Being of their own*, even as *all we* poor ignorant *men* think, who live not *with* and *in* God; And they think they are *governed* by their own *powers* and *wills*, and look on themſelves as *living out of* God, and at a *diſtance* from him (as indeed they do) becauſe he is not *manifeſted* to be *in them*, as he was to *Jacob*; and *ſo* farre as any of us *live* at this *remoteneſs*, and as *ſtrangers* to God, we live in Hell, and in the very condition of Devils and Reprobates.

But, O Lord, where am I? and to whom do I ſpeak? I pray God I do not *caſt pearls before ſwine*: Though theſe be *glorious* and *undeniable* truths, yet if you ſee them not *ſo*; I expect no other then that you ſhould *turn again, and all to rent me*, as our Saviour ſpeaks: But the truth is alſo, I have *out-run* my ſelf, & my *own* purpoſe; for I feared (as the Apoſtle ſaith) *I could not ſpeak unto you as unto ſpiritual; for hitherto ye have not been able to bear theſe things, neither yet are ye able*, I am afraid: But you muſt be led to the underſtanding of them by *low, mean* and *carnal* things, and you muſt ſtill be dealt with *as with children*, becauſe ye are not yet fit *for ſtrong meat*, Heb. 5. 13, 14. *For, when for the time ye ought to be teachers, ye have need that one teach you which be the firſt principles of the oracles of God, and are become*

Mat. 7. 6.

1 Cor. 3. 1.

Heb. 5. 13, 14.

come ſuch as have need of milk, and not of ſtrong meat: for every one that uſeth milk, is unskilful in the word of righteouſneſs, for he is a babe.

But ſeeing providence hath *opened my mouth*, the Lord open your ears, and your eyes to *ſee* and *underſtand*, and that I may declare and *ſhew forth his praiſe and Glory.*

Exod. 3. 14. But our God himſelf deſcribes himſelf *what he is*, & what *his name* is, Exod. 3. 14. *I am that I am*; and yet alſo that *expreſſion* comes infinitely *ſhort* of *what God is*, for he is *inexpreſſable, unutterable*; therefore I hope you would not *have me* to ſet *him* forth to you, & give you *to ſee and handle him* who is *not to be handled*, nor to be *ſeen*; would you have *me* to ſhew you *him*, that is, the *unknown God* ſpoken of, *Act.* 17. 23. I confeſs I have read in ſome Authors, of the occaſion of that *Altar* that was *erected To the unknown God*; for (as they relate) they having been *a long time together* afflicted with a *great* plague, they ſacrificed to *all their own Gods*, and to all the Gods they ever heard of, & were not *delivered*; at laſt (they *knowing & believing* there was a God that could *help* them, but they *knew him not*) they then *ſacrificed* to that *unknown* God, & *were delivered*; whereupon they erected *that Altar*, and ever after ſacrificed *To the unknown God.*

Acts 17. 23.

But I would willingly (*ſo far as* humane capacity can reach, & by *the aſſiſtance* of Almighty God) *unfold* ſomething of this *our great God*, who *fills* all things; even this *Unknown God*: but ſo, as you muſt then ſay with *Balaam*,

Numb. 24.17. *I ſhall ſee him, but not now; I ſhall behold him, but not nigh:* While you live *in the creature*, and have your dependance *upon the creature*, you cannot now ſee nor know God. Numb. 24.17.

Beloved, if I go about *to deſcribe* him to you by the way of *Honour*, by the way of *Credit*, by the way of *Health*, by the way of *Riches*, or the like, or by any creature, or by any *worldly* glories, happineſs or *enjoyments*, it is impoſſible to find *him*, or ever to come near him; *for the rich he ſends empty away:* Or to find him out by the way of *addition* or *multiplication*, we ſhall *never find him*; for if you go from one *glorious* creature to another, and ſo multiply and adde *one to another*, *higher* and *higher*, till you come to the *glorious* heavens, and put them altogether, yet *theſe* are *infinitely* ſhort of God; for *Iſ.*40.12. *He hath meaſured the waters in the hollow of his hand, and meted out the heavens with a ſpan, and comprehended the duſt of the earth in a meaſure; he hath weighed the mountains in ſcales, and the hills in a ballance:* Therefore none of all *theſe things* can fully ſet forth *what God is.* Luk.1.53. Iſa.40.12.

Queſt. What then? how ſhall we finde him? *Queſt.*

Anſw. It muſt be by way of *ſubſtraction*, and *taking away* all that ever you *can*, and then you come *neareſt* to God (as *Dionyſius* ſaith in his Book of *Myſtical Theology*) In the way of *poverty* ye may *find* him; for our Saviour ſaith *expreſly*, Mat. 5.3. *Bleſſed are the poor in ſpirit, for theirs is the kingdom of heaven*; And the Virgin *Mary*, *He* *Anſw.* Mat.5.3.

hath filled the hungry with good things, but the rich he hath ſent empty away, Luk. 1. 53. by the way of *ſubſtracting and taking away*, many have *found* him: If you ſeek after him thus, *happily ye may feel after him and find him, though he be not farre from every one of us*, Acts 17. 27. but by *adding* or multiplying, you ſhall *never come to ſee him.*

Luk. 1. 53.

Acts 17. 27.

For if you conceive God to be any thing that you can imagine; go as *high* as you can, you do *no other* then make *an Idol* of him: For if you conceive God to be [*Light*] which is the moſt glorious thing, he is *no ſuch thing*; for he *dwels in light* inacceſſable: but take away *this*, and all *ſenſible* Accidents, as *Hardneſs*, *Softneſs*, *Heat*, *Cold*, *Greatneſs*, *Littleneſs*, and all that *you can conceive*, and this is the way *to know* and to *find out* God: Then ſhall you come and draw *near* to Him, who is *the very image of the inviſible God*, Col. 1. 15. *To him, who is the brightneſs of his Fathers glory, and the expreſs image of his perſon; To him, who upholdeth all things by the word of his power*, Heb. 1. 3. and to Him who is *the Ancient of Dayes*, Dan. 7. 9. and to Him that is *I am that I am*, Exod. 3. 24. and to him that *that is Alpha and Omega*, the *firſt* and *the laſt*, Rev. 1. 8. This our *great* Jehovah is not to be *meaſured* or *compared* with any thing *competible* to the creatures; for *He* infinitely tranſcends all the *excellency* of all *creatures*, yea though all the glory and excellency, yea the quinteſſence of all were *gathered* and ſummed up *in one*.

1 Tim. 6. 16.

Col. 1. 15.

Heb. 1. 3

Dan. 7. 9.

Exod. 3. 24.

Rev. 1. 18.

It

It may be when you have *thought* of God you would reſemble him to ſome glorious thing, and then you have *thought* of [Light,] when you have *thought* of him to *reſemble* him by; ſo, it may be you have *ſometime* thought him to be [Sweet] but he is not *ſweet*, as we conceive of *ſweetneſs*; for he is not *the ſweetneſs of* a *Roſe*, nor of *Honey*, nor any ſuch thing: he is not the *lightneſs* of the *light*, nor the *pleaſantneſs of fruit*, nor any ſuch thing: But he is *that* by which all theſe have their *pleaſantneſs*, *light and ſweetneſs*; and whatever *excellency* any creature hath, he is not that thing (as ſome have fooliſhly conceited) becauſe God is in them, therefore they are Gods, &c. this declares in ſuch much ignorance and weakneſs: But he is the *cauſe and being* of all ſuch *excellencies*; and *he* himſelf infinitely *tranſcends* whatever can be *thought* or *imagined*. For he that *conceives* in his *God*, that there is in him *light*, *or ſweetneſs*, *or glory*, (as we accont *glory*, or light, or ſweetneſs) or that he ſhould be *Muſick* to the ear, or ſome *glorious or glittering* ſight to the *eye*: he that conceives God or Heaven to be any ſuch thing *whatſoever*, he is *deceived*.

Beloved, I hope (though I have ſome cauſe alſo to fear it) that you are not ſo *childiſh* as to conceive that there is *Muſick*, *Viols*, or *Harps*, or *Organs*, or any ſuch thing in *Heaven*; He tranſgreſſes againſt the firſt Commandement, whoſoever he be, that apprehends any of *theſe things* to be in *God* or in heaven, according to the

Exod. 32. 4. the *letter*; and he is *as great* an Idolater as he that makes *A Golden Calf*, and then falls down and worſhips it; nay he is a more *dangerous* Idolater and Tranſgreſſor: for the other *Idolaters* were *ſo groſs and abſurd*, that very reaſon *condemns* them; but this is *more ſpiritual*, and *more cloſe Idolatry*, and therefore *more dangerous*; *For the Kingdom of heaven conſiſteth not in meats and drinks, but in righteouſneſs, and peace, and joy in the Holy Ghoſt*, Rom. 14. 17. that is, it conſiſteth not in *food* or *rayment*; in *riches* or *honours*, or whatever is accounted precious or amiable to the world: but ſaith our Saviour, *The Kingdom of God is within you*; and again, *My Kingdom is not of this world, neither cometh it with obſervation.*

Rom. 14. 17.

But I ſay more then al this, he that would find *God*, let him *be ſilent*, and *ſit in darkneſs*, neither *to ſee any thing*, nor *to hear* any thing; for he that thinks *he hears or ſees* any thing, or thinks of *any thing*, that hath any manner of *form* or *thing* in his imagination when he thinks of *God*, he is *an Idolater*: As for *inſtance*, will you ſee *God* in a man? as he is in *a good man*, ſo he is alſo in an *evil man*: God or Chriſt dwels in them both, *in regard of Eſſence*, both in good and bad: but here is the difference, Chriſt lives not, is not *formed in them*, (as to them) in the one; but in the other he is, *as to them*: the one ſees it, and knows it, and prizeth, & rejoyceth in the *ſeeing*, *knowing*, and *believing* of it; the other doth not, but is *Anathema Maranatha*, and ſeparated from Chriſt, 1 *Cor.* 16. 22.

1 Cor. 16. 22.

Chriſt

Chriſt *lives* in every man, in regard of *himſelf*, and is *as much* in the one, as in the other: But, I ſay, here is all the *difference*, to the one Chriſt is *manifeſted*, to the *other* he is not; God lives in al, but all *know it* not: A good man *hath God in him*, and he *ſeeth, knoweth and believeth* it; the *other* do neither ſee, know, nor believe it, and ſo *rejoyce* not *in the manifeſtations* of *God* in them: but they *believe* they have a *power, will*, and a *Being* of their *own*, and this they *glory* and *rejoyce* in, *preſume* on, and *live to themſelves*, and *ſacrifice to their own drags, and regard not God, in whom they live, move, and have their being*. Hab. 1. 16. Acts 17. 28.

Again, would you *ſee* God in the *Sun*, *Moon*, and *Stars*, or in *Beaſts* or *Trees*, and in all other *creatures*? Know, he is *the Life*, *Act*, *Motion* of all *creatures*: take away from all or any of theſe all that may be taken away, all Accidents, and then that which remaineth is *God*. In the *Sun*, or *Moon*, or any thing elſe, you muſt firſt ſtrip it of all *viſibility*, and of *all form* and *repreſentation*, *Glorious* or *Baſe*, and then you ſhall behold God, *not as that form*; but as the *Cauſe*, *Eſſence*, and *Being* of whatever is in it: Or, as in a *man*, take from him *highneſs* and *lowneſs* (for thoſe are *Accidents*) *weight* and *lightneſs*, *greatneſs* and *littleneſs*, *youth* and *age*, for all theſe are *Accidents*; & what remains then but he *that was, & is, and is to come*? the *All in all*; he that is *Alpha* the firſt of all; and ſhall be *Omega* the laſt of all: What remains then but *the firſt begotten of the Father*, Jeſus Chriſt? even him that *is the Ancient* Col. 3. 11. Rev. 1. 8.

of

Eph. 4. 6. *of dayes*, he that is *above all, through all, and in all. Epheſ.* 4. 6.

For beloved, there was *ſomething* of me, before I was either *hot* or *cold*; before I was either *dry* or *moiſt*; before I had either *weight* or *lightneſs*; yea, before I had any manner of *ſhape*; Theſe things, I ſay, being *taken away*, what remains then but he that is *I am*? He that is *Alpha* and *Omega*: For take away *heights* and *depths*, *things preſent*, *and things to come*, and then *nothing can ſeparate Chriſt and us*, as the Apoſtle in that caſe reaſons, *Rom.* 8. *ult.* He was perſwaded *nothing could ſeparate him from Chriſt; neither death, nor life, nor angels, nor principalities, nor powers, nor things preſent, nor things to come, nor heights, nor depths, nor any other creature, ſhould be able to ſeparate him from the love of God which is in Chriſt Jeſus our Lord*: For nothing *hinders* or *ſeparates* us from Chriſt in this caſe but theſe things: Although I know many men *ſay* and *teach* in a general *way*, ſin is *the cauſe of ſeparation*, which is a truth, but *too general* a truth: But this is a cauſe *more particular*, and the cauſe of *abundance* of particular *ſins*. Seek therefore to remove the *root* and *cauſe*; and then *particular* fruits, effects and branches will *wither* and dye of themſelves.

Rom. 8. *ult.*

For were it not for the *vail* of Accidents that is between God and us, we ſhould ſee God: we might then ſee God in the *Gold*, and God in the *Light*, God in the *Sun*, and God in the *Water*, and God in the *Earth*, God in the *Trees*, and

and God in the *Flowers*, and God in every *pile* of *Graſſe*, and God to be *All in All*: were but thoſe things, *thoſe Accidents* removed from our ſight; for where any thing *moves*, God is the *mover*; nay, where any thing hath a *Being*, a *Subſtance*, he is *the Being of that Being*, the *Subſtance of that Subſtance*, (if we may call any thing *Subſtance* or *Being* but God.) For he is the Motion and being of every thing, great or little, glorious or mean, they are all, not onely *his workmanſhip*, as moſt men *teach* and *believe*, but he is alſo *their Subſtance* and *Being*: and the Saints, *They ſee* that the Lord is among them *as in Sinai*: and that he was not *more preſent* and glorious in Mount *Sinai*, then he is in all Creatures.

And further let me tell you, this is *The Angel of the Covenant* ſpoken of in the *Revelation*, whom theſe *types* and *ſhadows* not onely repreſent, and point to; but they are alſo thoſe which hide and *blind* him from our ſight, *Iſa.* 12.6. *Cry out and ſhout thou inhabitant of Zion*, *Great is the Holy One of Iſrael in the midſt of thee*; He that is an Inhabitant of *Zion*, will upon the ſight of God in any Creature, *fall down* before him, in a *holy* extaſie and amazement of *ſpirit* fall down and worſhip him; The ſeeing him to be ſo *Infinite* and Great, and *filling all things*; that they muſt with the Prophet (in an holy raviſhment and extaſie, as being made *drunk*, *overcome* and *ſwallowed up*) *cry out and ſhout*, *Great is the Holy One of Iſrael in the midſt of thee.* The

Iſa. 12.6.

The word in the Original ſignifies, in the *inmoſt inwardeſt* part of thee. When this Divine Being ſhall ariſe, *diſcover* and *rouſe* up it ſelf before the poor ſoul that never ſaw him before: Oh! how *amazed, aſhamed* & *confounded* is it in it ſelf! This *ſeeing* of God is onely peculiar to the Saints, God is onely *manifeſted* in them, and *to them*; but not at all in *Reprobates*: but he is *hidden* and *removed* from their ſight and believing, though not at all *out of them.*

The *Chariots of God are twenty thouſand; yea, even thouſands of Angels; the Lord is among them as in Sinai.*

You ſee I hope by *this* what ſweet and *glorious* truths are couched in *theſe few* words: Theſe words I think many of you have read *often*; but how few have underſtood them? You may ſee now by this Doctrine, what a glorious privilege the Saints have, to have Chriſt *dwelling in them* by faith; ſo that they ſee not onely that *their bodies* are the Temples of that *great* & *Holy One*, but they by *faith* ſee him *filling* and *dwelling* in all Creatures: And know this, that God is not revealed or *manifeſted*, but onely in and to *the Saints*; not *effectually* and *operatively*, though *notionally* and in *words* men may acknowledge theſe things; but they are not inwardly thus *filled, amazed, overcome*, and *ſwallowed up* with the glory of the Lord, even as the *glory of the Lord* filled the Tabernacle.

Eph. 3. 17. 1 Cor. 6. 19.

For they can and muſt *ſay* and *cry out of* all Creatures, *Oh! How amiable are thy Tabernacles,*

Pſal. 84. 2.

O

O Lord of Hoſts! my ſoul longeth, yea, even fainteth for the Courts of the Lord; my heart and my fleſh cryeth out for the living God; when ſhall I come and appear before God! A day in thy Courts is better then a thouſand elſewhere. I had rather be a Doorkeeper in the houſe of my God, then to dwel in the Tents of wickedneſs. Thoſe are *Tents of wickedneſs* where *God* is not ſeen; and thoſe dwel in *Meſhech*, and have their habitation in the Tents of *Kedar*. But that man that enjoyes God thus, his ſoul is filled with the *fulneſs* and *greatneſs* of his preſence: even as the houſe was filled with the *odour* of that *ointment*, *Ioh.* 12.3. How was *bleſſed Mary* taken with thoſe *ſweet drops* that fell from her Saviours lips! *Luk.* 10.39. who made it her whole buſineſs, *content*, & *happineſs*: nay, whoſe *All* it was, ſo ſhe could but ſit at his feet, ſtare in his face, hang upon his lips, and hearken to his *honey-dropping* & healing words! Oh! bleſſed is that man that thus *ſeeth* thee, & truſteth in thee! & no marvel that theſe *men* undervalue all the *afflictions* and all the *glory* of the world, and ſee that they are not *worthy* to be compared with this *glory* revealed in them; as the Apoſtle ſaith concerning *afflictions*, *Rom.* 8.18. All glories are *nothing*, & all afflictions are *light* and *vain*, compared to this fulneſs of *God*, filling all things.

Ioh. 12.3.

Luk. 10. 39.

Rom. 8. 18.

The next thing conſiderable, *is their number*; & they are ſaid to be *twenty thouſand*, even *thouſands of Angels*: many Interpreters differ in the explanation of this number, but I having viewed al or moſt of their *judgments*, I conclude that *here*

here a certain number is put for an uncertain, as it is often in Scripture, as *Numb.* 10.36. when the Ark was ſet down and *reſted*, this Proverb was appointed to be ſaid at its ſeting down, *Return O Lord unto the many thouſands of Iſrael:* there is put an *uncertain* number, but in the margin you may ſee the word ſignifies a *certain* as well as an *uncertain* number, and an *uncertain* as well as a *certain*, either of both. Which Interpretation gave *Hierome* and *Novatianus* the *hint* to ſay in plain words *twenty thouſand*, or *thouſands of Angels*: that is, they are *innumerable*, *infinite*, *immenſe*: And I think that interpretation is beſt and moſt agreeable to the *manner* of the Scriptures *expreſſions*, and to the *meaning* of the word here uſed, and *elſewhere*: For the Hebrew word *Ribboth* ſignifies ten thouſand in all numbers, and *Ribbaboth* is interpreted, 2 *Sam.* 18. 7. ten thouſand: and *Rebaboth* the plural number, is rendred *Numb.* 10. 36. the *many thouſands* of *Iſrael*, which come all from the Verb *Rabbah multiplicavit*, and *Rab multus*, which gave *Hierome* and *Novatianus* that *hint* before expreſſed.

Numb. 10.36.

Then the Chariots of God are numberleſs, that is, no man can *number* them; not but that God can *number them*, and call them all by their *names*, as *David* ſayes of the Stars, *Pſal.* 147.4. for any *number* that can be numbered, is but like the *number of the Beaſt*, *Rev.* 13.18. which is according to *the number of a man*: but God numbereth *all things*: for as he made all things in

Pſ. 147.4.

in *weight* and *meaſure*, ſo in *number*, *Wiſd.* 11.17. Suppoſe as great a *number* as can be *numbered*, as great as can be called or named, yet Gods numbering is beyond all thought, and *to us* it is impoſſible to number them. If all the words that ever I ſpake, or ever ſhall ſpeak, were *unmbered*: if the *minutes* that are paſt ſince the world began were *numbered*, this is beyond the *number of a man*. But God can number *all things*, he hath made all things both in *number*, *weight*, and *meaſure*: but himſelf is the *plot*, the *ſtandard*, the *meaſure of all*; and the *meaſure*, *ſcales*, and *weights*, are all his own: for he *numbers not* according to the *number* of a man, nor he *weighs not* as man *weighs*. It ſufficeth therefore that the number of his Chariots are as the number of his wayes, both in *difficulty* and *number*; no man can *find* them out, they are unſearchable, and paſt finding out, ſo that we may well with the Apoſtle, *Rom.* 11: 33. cry out, Oh, *How unſearchable are his judgements, and his wayes paſt finding out!*

Wiſd. 11. 17.

Rom. 11. 33.

He weighs the *World* in a ballance; but what is all *the world* to him? tis but as the *drop of a Bucket*, and *as the duſt of the Ballance*, and as *the drop of the morning dew to the Ocean*: yea, infinitely far leſs & *inconſiderable*; Tis true, that in *Eſay* 40.12. *He meaſures the waters in his fiſt, and metes out the Heavens with his Span, and comprehends the duſt of the earth in a meaſure*; but the *Omer* & *Ephah* are both *his own*. And tis true, *he telleth*

Eſa. 40. 12

Pſ. 147. 4.

the number of the Stars, and calleth them all by their names: but as they are his Stars, ſo they are numbered by his *Arithmetick*; for they are not according to *the number of a man*. As God ſaith to *Abraham*, *Gen.*15.5. *Look towards Heaven, and tell the Stars if thou be able to number them, ſo ſhall thy ſeeed be.*

Gen. 15. 5.

I hope Beloved by this time you begin to ſee what a numberleſs *number* of Chariots and Angels God hath ready preſt at his *command* for any errand he pleaſeth to *ſend* them on: and alſo *how eaſily* our Saviour, *the great Arch-Angel of the Covenant*, and *Michael* Captain *of the Lords hoſts*, could have commanded *more then* 12 *Legion of Angels*, *Mat.* 26.53.

Mat. 26. 53.

Beloved, I will propound it very briefly to you in two things, or two Scriptures, wherein ye may a little have a *glimpſe* of God, and a *ſmal ſcantling* of God, and of God Almighties Arithmetick: and if this *ſmal ſcantling* and little *glimpſe* be ſo wonderful, what is his perfection? what is himſelf? what is his Eſſence and glorious Being?

One ſhall be from that which *David* ſaith, *Pſ.* 90.4. *A thouſand years with God are but as yeſterday*, or as one day: there is no ſucceſſion of time with him. In a thouſand years (you know) are 365000 dayes, and all this time is to God but as one day is to us: Then who can number *dayes* with God? ſo who can number Gods Angels, his Armies and his Chariots? they are to us *infinite*, and *numberleſs* as to men; we muſt not

Pſ. 90.4.

not nor cannot number them, no, *not according to the number of a man*: As we muſt not *meaſure* God by mans *meaſure*, ſo God numbers not by mans number, nor meaſures not by mans meaſure: for whenſoever ye read of God expreſſed under any *Name* or *Attribute*, meaſure him not as *you* apprehend of that *Attribute*; but as *infinitely* beyond it, as the *Ocean* to the *Drop*, and farre, farre *beyond*.

Beloved, when we think of God, we muſt go backward from our *firſt principles* that were *born* with us, or *inſtilled* into us by our *Teachers*, or acquired by our *induſtry*, and *unlearn* what we have been learning ſo *long*, or rather tranſcend and forget and forſake all *that* knowledge of him: we muſt be ſtript from all carnal apprehenſions of God, ſo as to *meaſure* him by any thing we can *comprehend*. And to teach us this *Arithmetick*, we had need *have line upon line, line upon line, and precept upon precept, precept upon precept, here a little and there a little*, before ever we can learn *theſe things*: for they are farre above us. Iſa. 28. 10.

As all the wayes of God are *unknowable, unſearchable*, *Rom.* 11.33. ſo all the Armies of God are unſearchable, unknowable: and the Chariots of God are all *the wayes* of God. And both Chariots and Wayes are his Creatures: God hath his wayes in all his Creatures: his goings *forth* and *workings* in all the Creatures, are but *the goings forth* of himſelf; they are but the *diſplayings* of his own *wiſdom*, *power* and Rom. 11. 33.

greatneſs. *Behmoth* is called *The Prince of the wayes of God*, *Job* 40. 19. And *David* ſaith *Pſ.* 77. 19. *Thy wayes are in the Sea, and thy paths are in the deep; and the Lord hath his wayes in the whirlwinds, and in the Storms, and the clouds are the duſt of his feet*, *Nah.* 1. 3. And whatever God is, he is *infinitely* ſo as *he is*: If he be called [*good*] he is *infinitely* good: If Being, he is *infinite* in Being, & he only hath a Being: for if any thing elſe hath a *being*, he cannot be *infinite*; All things but God, are but *ſhadows*, *bubbles*, ſoon vaniſh, ſoon up and ſoon down: and if he be all *power*, and all *wiſdom*, *&c.* as moſt certainly he is; then there is no *power* nor *wiſdom*, *&c.* but onely his, either in Heaven or Earth: and if his be all *the glory*, then no Creature hath any *glory*: if his be all the *power*, *Kingdome*, and *glory*, as in the concluſion of the Lords Prayer; then no Creature can claim any; and yet how *commonly* do men aſcribe & appropriate theſe to themſelves, and *wipe their mouths*, and ſay, *I have done no evill?*

Iob 40.19
Pſ.77.19.
Nah.1.3.
Mat.6.13

The ſecond thing, wherein I would have you take a *ſcantling* of God, or of Gods *Arithmetick*, or of his wayes, is from that place, *Dan.* 7. 10. *A fiery ſtream iſſued and came forth from before him; thouſand thouſands miniſtred unto him, and ten thouſand times ten thouſand ſtood before him.* I could make a ſtrange inference upon his calculation; but *the bed is ſhorter then a man can ſtretch himſelf upon it, and the covering narrower then he can wrap himſelf in it*, Iſa. 28. 20. Therefore well may we

Dan.7.10
Iſa.28.20

we (with the Prophet) conclude, *v.*23. *Precept muſt be upon precept, and line upon line, &c. that ye may go backward and be broken, ſnared and taken.* Verſ.23. Iſa.28.13.

Beloved, ye muſt be undone, and *broken*, (as to your ſelves and your own *wiſdom* & parts:) and then begin again, *Line upon line*, and *line upon line, here a little and there a little:* for ſaith he, *whom ſhall he teach knowledge? and whom ſhall he make to underſtand Doctrine? even them that are weaned from the milk, and drawn from the breaſts. For we have hitherto made lyes our refuge, and under falſhood have we hid our ſelves,* v. 15. Verſ. 9. Verſ. 15.

Then Beloved, if God be ſo *infinitely* great as he is, ſo that he is all *greatneſs*, all *wiſdom*, all *power*, ſo that he *comprehends*, *commands*, *acts* all things, *fits* all things in Heaven and Earth: Oh! All you, the people and *children of God*, look about you, and behold your *Portion*: none hath ſuch a God as you; none hath *ſuch a Protector* as you; none hath ſuch a *Father*, ſuch a *Provider* as you have: Oh happy! Oh happy! yea, thrice happy indeed art thou that haſt but *theſe everlaſting arms under thee, & his right hand to defend thee, and his care to provide for thee*; what needeſt thou to fear? what needeſt thou to care? thou art *ſafe* for ever. Deut.33. 27.

Henceforth let not any *proud* fleſh quarrel at, or any *doubtful* ſoul wonder at, or *queſtion* our Saviours words, ſaying how can it be that all *the hairs of our heads are numbered?* and that *not one* can fall to the ground without him? for by Mat.10. 30.

infinite wayes he is *infinitely* preſent with all things in all *places*.

But let all that *hate* or *ſlight* this great God, tremble at his *ſtupendious* preſence *greatneſs* and *power*: For *Nahum* 1.3,4,5. *Though the Lord be ſlow to anger, yet he is of great power, and will not at all acquit the wicked; who hath his way in the whirlewind and in the ſtorm; and the cloud are the duſt of his feet: for at his pleaſure he rebuketh the Sea, and maketh it dry, and dryeth up the Rivers*; Baſhan *languiſheth, and* Carmel, *& the flower of* Lebanon; *The Mountains quake at him, and the hills melt, and the earth is burnt up at his preſence, yea the world and all that dwell therein: who can ſtand before his indignation? and who can abide the fierceneſs of his anger? his fury is poured out like fire, and the rocks are thrown down by him, and darkneſs ſhall purſue his enemies.* Think upon this all you *that forget God, leſt he tear you in pieces, and there be none to deliver, Pſal. 50. ult.*

Nah. 1.3, 4.

Pſal. 50. ult.

But (ſaith he) Pſal. 61. 3. *The Lord is good and is a ſtrong Hold in the day of trouble, and he knoweth them that truſt in him.*

Pſ. 61.3.

Oh Beloved! Let us *all* then give glory from *our ſouls* to this our *great* God: to this *infinite* and *everlaſting* Being, who *fills* all things; & let us all *poure out* our ſouls before him *like Water*, and be melted to nothing in his preſence. And to that end,

First, Let us *ſubſcribe* to the *infiniteneſs* of our God in all his *Attributes*, in all his ways, & in all his Creatures; Let us *always* believe it, and have

have *him* continually before us, that we may tremble to offend him, even the *wickedeſt* man; And that godly men may both fear and love him, and that they may with ſtrong confidence be rooted, reſting, and depending on him who is the rock of Ages: And

Secondly, Let us *cry out* (with *Moſes*) in continual *acclamations* in that powerful Orarion, when ever we *think* of him, or *behold him*, *There is none like the God of Jeſurun, who rideth upon the Heavens for thy help, and in his excellency upon the skie: For the eternal God is thy refuge, and underneath are the Everlaſting Arms.* Thou canſt be in no trouble but he is *by* thee, *with* thee; in the *fire*, or in the *water*, where ever thou art. *Pſ.* 34. 7, 8. *The Angels of the Lord encamp round about them that fear him: O taſte and ſee that the Lord is good, bleſſed is the man that truſteth in him: O fear the Lord ye his Saints, for there is no want to them that fear him: The young Lions may lack and ſuffer hunger, but they that ſeek the Lord ſhall not want any thing.*

Deut. 33. 26.

Pſ 34. 7, 8.

V. 10.

Jacob when he went from his fathers houſe, was afraid he ſhould have wanted, *Gen.* 28. but God appeared to him *in a dream*, and he beheld *a Ladder reaching from Earth to Heaven.* The longeſt Ladder that ever was read of, or ever heard of, and the greateſt *builder* hath made it, and onely *for his own uſe*: And *Jacob* by it ſaw that the providence of God was every where, and Angels were continually paſſing up and down upon it, being ſent of the *Almighties* Er-

Gen. 28.

rands, not onely for protection, but to be *miniſtring ſpirits, ſent forth not onely for the good of thoſe who ſhall be heirs of Salvation*, but for the good of all his *Creatures*. So that we may ſay of the providence of God as *David* ſaith of his *preſence*, for they are both one, *Pſal.* 139. 7. *Whither ſhall I go from thy preſence? if I aſcend into Heaven thou art there*; there is the top of the Ladder: *if I deſcend into the deep, thou art there*; there is the bottome of the Ladder.

Pſ. 139. 7.

The builders of *Babel* aimed to make ſuch a Ladder; but that which *they* could never do, the *builder* of Heaven and Earth *hath done*: but were they not *very fools* to think to build a Tower of ten thouſand times 1000000 *miles* high? But let us labour to ſee the eternal God *at the top of this Ladder*, and everlaſting arms at the *foot* of it, & then how can we doubt? He that *hears the Ravens when they cry unto him*, who have neither faith nor *underſtanding*, ſhall he not hear thee, *O thou of little faith*? It is againſt both the promiſe & againſt the practice of your Father, that any of you ſhould want any good thing; Yet how full of complaints are all the ſons of men? one wants *children*, another *friends*, others *honour*, others *riches*, others *health*, others *preferment*, ſome *all theſe*: but certainly *you* are deceived, you do not *want* any of them; for if they were *good for you*, & you had them not, then indeed you *wanted them*: but being not good for you, you want them not; for they in ſuch a caſe will do you more hurt then good. Therefore I

Gen. 11.

Deut. 33. 27.
Pſ. 147. 9.

ſay

ſay let the *ſervant* of God that thinks he wants any of theſe things, pray for what he will, & he ſhall have it, if he do *really* want them: for not onely all *inanimal* or *unreaſonable* Creatures (which are Gods Angels when he pleaſeth) do owe their *Suit* and *Service* unto thoſe that fear the Lord, but even all the Angels of God in heaven, they are all *miniſtring ſpirits ſent forth to miniſter for their ſakes which ſhall be heirs of Salvation*, *Heb.*1.14. Heb.1.14

Nay let me tell thee, if thou wilt command the *Sun* to ſtand ſtill, and the *Moon* in the valley of *Ajalon* as *Joſhuah* did, it ſhall be done: or the Sun to go backward upon the Dial, as *Hezekiah* did, or the Rocks to guſh out water, and the Heavens rain down *Manna*, or the waters to be divided, and the Sea to ſtand up as a wall, as *Moſes* did; all ſhall be done, and they ſhall obey rather then any of Gods people ſhall want any good thing. Or if he will command *Iron to ſwim*, as *Eliſha* did; Nay let him command *the Covenant of night and day to be broken, and time to be no more*, and it ſhall be done; for Gods word can never fail; nay, *heaven & earth ſhall paſs away, but not one jot of his word ſhall fail.* Ioſh.10. 12. Iſa.38.8. Numb. 20. Exod.10. 25. Pſ.78.13. 2 King.6. 6. Iſa.54.9. Rev.10.6. Mat.5.18.

But for all this, I know, and methinks I hear your *murmuring* thoughts ſtill; for all this you are not yet *ſatisfied*: And you ſay with *Job*, *Doth the wild Aſſe bray when he hath graſs, or loweth the Oxe over his fodder? can that which is unſavoury be eaten without ſalt? or is there any taſte in the white of an egg?* we are ſure we *do want* theſe Iob 6.5.

theſe things, or elſe we would not complain, we are ſure we have them not: and is there any *ſweetneſs* in nothing? had we fodder, we would not *lowe* nor complain.

I anſwer, Indeed that may be, that you are without them.

1 It may be you are not of the *family* of your heavenly father; then what *right* or *intereſt* have you to expect them? but you are *ſervants to ſin*, and to his enemies, and yet would have him let you want nothing.

2 There is a great difference between *not having* and *wanting*: It may well be that you have not *riches*, and *honour*, and *preferment*, *&c.* but if you be the *true ſervants* of God, it cannot be
Pſ. 119. that you ſhould want them. *David* ſaith it was good for him that he *wanted*, and that he was in *trouble*. There is oftentimes *more mercy* from God and more *comfort* to us in Gods *Rods*, then in theſe outward things which are onely eſteemed Bleſſings; for they are often no other but rods or elſe meat to fat us for ſlaughter: for our happineſs and *comfort* lies not in that wch the tender & delicate, or *wanton* fleſh and blood ſaith is *good*, as to eat *Calves out of the ſtall, and Kids out of the flock, and then riſe up and*
Amos 6.5. *ſing to the ſound of the Viol, and the Harp.* Can there be any true comforts in theſe *diſcomforts*? which if attained are but vanity, and if not attained, are vexation of Spirit, *Teſhavah*, *Teſhelemoth*; nay moſt commonly better not attained then attained, becauſe they prove but ſnares

and

and deſtructions. But here may be applyed that of *Sampſons* riddle: *out of the ſowre came forth ſweet, and out of the eater meat*: therefore O that we could *behold* the love of God in all conditions. Iud. 14. 18.

Indeed there is nothing happens to the wicked, that hath any thing *of love* in it; but if we belong to him, how heavy ſoever the afflictions be, or how evill or unjuſt ſoever the Inſtrument be, from him it is alwayes juſt, and is in *love*, and intended for *our good*: and the iſſue ſhall be ſweet, *juſt* and *good*. Shall then any ſervant of God grudge at whatever *ſuch a Tender* father lays upon him? *we ſuffer the fathers of our bodies to correct us*, as the Apoſtle ſaith, *Heb.* 12. 9. *and we gave them reverence; and ſhall we not much rather be in ſubjection to the father of ſpirits and live? for verily they for a few dayes chaſtened us for their pleaſure; but he for our profit, that we may be partakers of his holineſs*. I might ſhew you in many things wherein our profit by *afflictions* ariſeth; but this is not our point in hand: we muſt return to it, that we may end at preſent, and commit you to God. Heb. 12. 9.

And let not me think, becauſe there are ſo many *men* and *creatures* in the world, in Heaven and in Earth, to *provide* for, *defend* and *protect*, that therefore I ſhall be neglected; or that he hath not Armies and Angels enough to defend *me*; or that thou, who ever thou art, *that truſteſt in him*, ſhalt be neglected: no, no.

To

To think, becauſe Kings and Princes and great Ones have Angels to defend them; therefore to *doubt* there will be *none* or not *enough* to mind or to aſſiſt me. Yea, yea, fear not, he hath *Chariots enough* to aſſiſt all; yea all his Crearures in all places, in all times, through all ages.

Beloved, thoſe ſweet Babes, the Kings children that now are; How pleaſant are they? they take their *ſleep*, their *food*, & their *play*, and care for nothing; And yet little do they think how many *heads* muſt *bleed*, and *hearts* muſt *ake* before their royal perſons can be touched: but I ſay, they take their *play and ſleep quietly* in their Cradles, & neither *fear* nor *care* toucheth them.

So my beloved, Let the true *royal* ſeed of God do ſo. Let all Gods Servants *lie down in peace and take their reſt*, and ſay, *O Lord thou alone makeſt me dwel in ſafety*, *Pſal.* 4. for their Gods Armies lie round about them, and ſhall make them all *dwel* ſafely; They cannot be touched or hurt; For beſides al this, that theſe millions of Angels both in Heaven & Earth are their *Guard*; That great General himſelf, the King of Kings, and Lord of Lords, is their Saviour & Protectour: and his *Everlaſting Arms* are under them for evermore.

Pſal. 4. 8.

But it may be their *infirmities* and their ignorance wil not let them *ſee* it or *confeſs* it; yet little *do they know*, how many thouſand thouſands of the Armies of God muſt be overthrown before Gods people, or any *one* of his children can be touched; before ever any one member of Jeſus

ſus Chriſt can be *hurt:* for this God, as he is *great* & *dreadful*, ſo he is a God *infinite* in *bowels* and *compaſſions*, who *fills* and *commands* all Creatures, and all his Armies and Chariots are for their *defence*, *relief* and *protection*.

And therefore, from henceforth and for ever, let us all cry out in an holy admiration,

Oh the *Heighth*, *Depth*, *Breadth*, and *Length*, of his *Power*, and *Mercy*, and *Loving-kindneſs*.

1 HEIGHTH.

For ſaith *David*, *Pſal.36. Thy Mercy O Lord is in the Heavens, and thy faithfulneſs reacheth unto the clouds.* Pſal.36.5.

Thy righteouſneß is like the great Mount ains and thy Judgements are a great deep: O Lord thou preſerveſt man and beaſt. V. 6.

How excellent is thy loving kindneſs O God! therefore the children of men put their truſt under the ſhadow of thy wings. V. 7.

They ſhall be abundantly ſatisfied with the fatneß of thy houſe, and thou ſhalt make them drink of the Rivers of thy pleaſures. V. 8.

For with thee is the fountain of life, and in thy light we ſhall ſee light. V. 9.

2 DEPTH.

Pſal.86.13. *Great is thy mercy toward me, thou haſt delivered my ſoul from the loweſt Hell.* Pſ.86.13.

3 BREADTH.

Pſal. 104. 24. *O Lord, how manifold are thy works! in wiſdom haſt thou made them all: the earth is full of thy riches.* Pſ.104. 24.

4 *LENGTH.*

4 Length.

Pſal. 98. 3. *He hath remembred his mercy and his truth toward the houſe of Iſaael: all the ends of the earth have ſeen the ſalvation of our God.*

Pſal. 98. 3.

And now Brethren, if this OUR great God be Lord and Governour of the Houſe, what then can be out of order?

If he be our *ſpenditory*, our *houſe of Store*, what fear of want?

If he be our *Treaſurer*, what fear of poverty?

Surely he hath enough and enough, *infinitely* more then enough: He can make the *Philoſophers Stone*, he can make gold, he can and will create comforts: and therefore let all theſe things ſtay your hearts, and depend on him, as on that Rock to whom there is *none like him*: though all the men, & all the Kings & Princes on earth ſhould conſult and conſpire together, and all contribute their utmoſt to make thee happy, yet *there is none like the God of Ieſurun, who rideth upon the Heavens in his help, and in his excellency upon the skie: for the eternal God is thy refuge, and underneath are*

THE EVERLASTING ARMS.

And ſo I commit you to God, and to the word of his grace, which is able to build you up, and bring you on to perfection.

Militia Cœleſtis:
OR
The Heavenly Hoſt:

The ſecond Sermon upon *Pſal.* 68. 17.

The Chariots of God are twenty thouſand thouſands of Angels. The Lord is among them as in Sinai, in the Holy Place.

At *Giles Criplegate*, in the Afternoon, the Repetition omitted.

WE may well call this Verſe *The heavenly warfare*: wherein (as I told you) were contained four things.

1 *Their nature*, they are *the Chariots of God*, becauſe God was pleaſed *to ride* in them.

2 *Their number*, the Text ſaith, *that they are twenty thouſand thouſands* of *Angels*; and I told you from the Text, that they were *Infinite*.

3 *Their name*, they are called *Angels*.

4 *Their Commander*, and that is [God] *The Chariots*

Chariots of God are twenty thouſand, even thouſands of Angels.

We ſpake of theſe two in the *forenoon*; we come now to the two laſt. The third is *their name* [*Angels*]

There is much adoo about this name of *Angels*, what they are, what their nature is; but we *will not now ſtand much upon that*; *the moſt do conſent that all the creatures are Angels.*

The word it ſelf ſignifies eſpecially in this place, *an ambaſſador*, or *a meſſenger*: now all the creatures being ſo, *meſſengers* or *ambaſſadors from God*, they muſt needs *all be Angels*: But if a man ſhould ſpeak now unto the *wiſeſt* in *Iſrael*, and tell them, that God ſent *Angels* into every womb, there to frame and create *the Infant*, would he not wonder! But what if I ſhould ſay that the very *forming-power* is an *Angel*? This could not be digeſted; yet it is true, for every *particular* influence in every *creature*, is an Angel; & obſerve this, that never *any one* Angel was ſent on *two errands*, nor never any two Angels *on one errand*; for all the whole creation do joyntly together *ſing* the infinite praiſe of their *moſt wiſe Creator*; there is not *the wickedeſt man* alive but ſings and ſounds forth Gods praiſe *as much* as the holieſt (though it may be againſt their wills) for if they ſing not *the praiſe* of his mercy, yet they ſing *as much to his praiſe*, the glory of his *Juſtice*. God makes even the very worſt of his creaturs ſing a part of his praiſe.

Ask the *craggy Mountains* what part they ſing, and

and they will tell you, they ſing the praiſe of the *immutableneſs, unchangeableneſs* of God: Ask *the flowers of the field,* what part they ſing? and they will tell you, they ſing *the wiſdom and liberality of God,* who clothes them *beyond Solomon* in all his glory. Ask the Sun, Moon and Stars, what part they ſing? they will ſay, *the conſtancy* of Gods promiſes, that they ſhall *hold their courſe, and not alter it:* Ask *the poor received ſinner* what part he ſings? and he will tell you, he ſings *the infinite free mercy of* a moſt gracious Father: And ask *the wicked obſtinate ſinner,* what part he ſings? and he will tell you, he *ſings the praiſe of his patience and Juſtice.*

And truly my beloved, *not one creature* but ſings *apart,* and yet all together; all that ever were, and that are, and *that ever ſhall be,* put all together, yet they do not ſing, no not the thouſand thouſand part of this infinite, *eternal* God: As the *Queen of Sheba,* when ſhe came and *heard Solomons* wiſdom, ſhe confeſſed that what ſhe heard of him in her own Countrey, *although incredible,* yet it was not *the tenth* part of that ſhe ſaw and heard: ſo though *all creatures* ſing Gods praiſe, yet *All,* and *all,* if they were *a thouſand times more* then they are, yet *they all* do not yield *the thouſand thouſand part* of that honour and praiſe that is *due* to him; for he hath *all perfections* in him; and he alſo gives and diſtributes to the ſeveral creatures thoſe ſeveral parts and portions they have.

As I have often told you, *the perfection of any*

one species, cannot be known by any one individual: And so Gods Church *is a glorious Church*, taken not as being in any one member, but *in the compleat body*: As the *perfections* of a man cannot be known *by any one man*; for if one man have *wisdom*, another hath *sobriety*; if one hath *patience*, another man hath *temperance*; so that the *beauty of the Church* cannot be known *by any one member*, be it *never so excellent*: If *Abraham* hath faith, *Job hath* patience; if *Joseph* hath *chastness*, *Moses* hath *meekness*, &c. so that as you must not look for the perfections of a man *in one man*; for, if one be *as fair* as *Absalom*, another is as *proper* as *Saul*: if one hath *proportion*, another hath *sobriety*, *&c.* so neither must we look to see *the admirable perfection* of the Spouse of Christ, that is all *fair*, and hath no *spot*, by one member; neither by all that are now living upon the earth, or that were; but look upon all that ever *were*, *are*, *and shall be*, and adde to them *their Head* [Christ] and then it is *a beautiful Church* indeed, and in her no spot at all; So though every creature *expresse God*; One, one attribute: another, another: and they speak his praise wonderfully; yet they come infinitely short of him: and though altogether they say *somewhat*, yet *not the tenth part of him*: not the tenth part of his *Justice*, not the tenth part of his *patience*, not the tenth part of his *Mercy*, &c. *One is sent* to deliver *a message* of his love, another *a message* of his justice, another *a message* of his patience, another *a message* of his liberality

Cant. 4. 7.

and

and bounty, all of ſeveral *errands*; and whatever meſſage he ſends any creature on, he is *alwayes* juſt; they *all* do but *his will*; Though they ſin, and tranſgreſs, and therein think they do *their own will*, & that makes it ſin: but they all do his wil, therefore it is ſaid, *Pſ.* 103. 20. *Bleſs the Lord all ye hoſts, ye Angels that do his pleaſure*; and although it be *more properly* ſpoken of thoſe Angels that are *inviſible* in the air, & in the heavens: yet it may well be alſo applied *to all creatures*; for *he hath made them very little lower then the Angels*; onely in the *Angels* below, *matter* prevails *above the form*; but in the Angels above, *form* prevails over the *matter*; for *if our forms* were not *bounded* and *faſtned* to the earth, *by their matter*, even *we* ſhould be *as the Angels of God*: ſo that we ſhould no ſooner *think* or *deſire* to be in any place, were it *never* ſo far off, but we ſhould *immediately* be there; for, *how ſoon* can my ſpirit convey it ſelf in thought *thouſands of miles*? but my body *cannot be there*, but by *times* and *ſucceſſion of gradation*, and by *ſteps*.

Pſal. 103. 20.

Pſal. 8. 5.

The reaſon is, becauſe the form *is impriſoned* in the matter; earth goes to earth, and *aſhes* to *aſhes*, and *duſt* to *duſt*, naturally, becauſe it is its center: but the ſpirit *goes upward* naturally; the higher *we go* from the earth, the more *pure* the elements; and the *nearer* the earth, the more *groſs*, the more *dull*, the more *ſad* and *lumpiſh*; it is impoſſible that a heavy body ſhould hang in the air; for every thing *tends* and *bends* to his center; if it be a heavy body, it will

fall *downward*; the water *is purer* then the *earth*, the *air* then the *water*, the *light* then the *air*, the *fire* then the *light*, and ſo *more and more* ſpiritual, till you come *to him*, who is *All* Spiritual, Spirit it *ſelf*.

And for thoſe Angels that are *out of our ſight*, which are ſaid to be in heaven, you know there are *degrees of them*, ſome are *Angels*, ſome *Arch-angels*, ſome *Cherubims*, and ſome *Seraphims*; and therefore if you have *obſerved* it, if ever ye ſaw Angels *pictured*, they were drawn with *compleat bodies*, from head to foot, but yet to ſhew they are above a man, and more ſpirit, therefore they have alwayes *wings*, which ſhew that they are above us in their Nature, and are *carried above our element*,; but *Arch-angels* they are pictured *with half bodies*, cut off at the middle, *with wings*: ſhewing that they are *further off* from matter; but *Cherubims* they have *faces onely, with wings*, ſhewing that they are *further off then all* theſe: but *Seraphims* they are *pictured* as it were, without any form or matter at all, onely with *a kind of fiery flame*, or *yellowiſhneſs*: Therefore now of theſe Angels that are *above us*, we can ſay little of them; becauſe men being in Nature below, and they *above our element*; Even as if we ſhould ask *a Toad*, what man is? it could ſay *nothing*, becauſe it is in a *ſphere* below us: So *if we* ſhould go about *to define what* Angels are, we might very well *miſtake*; for though we may conceive *ſomewhat* to our ſelves, yet we may be eaſily deceived in the

the knowledge of the Nature of Angels. So much at preſent concerning Angels.

But ſome may further Object to me, and it is a ſtrong Objection.

Object. *God being ſo conſtant, ſo unchangeable as he is, and he is in the creatures, what is the reaſon then that the creatures are ſo changeable? the Scripture tells us God is* Immutable. Object.

Anſ. Beloved, *Almighty God is* like the Sun, riding in his Chariot (we have no better expreſſions to ſet out theſe unexpreſſable things to you) the Sun *ſhines to us*, yet it is much *changed* to us, according to the ſeveral objects it ſhines through: The Sun is not the ſame to *us* that it is *in its ſelf*; for it is exceeding light and exceeding hot, and *its* ſhining through the *dull air* changes it to us, though nothing changed in itſelf: ſo though the creature be *changed*, yet *God is not* changed; but his works are changed according to the ſeveral ſubjects he works on. Anſw.

Again, *that ſame* beam that *ſhines in at* one window, is not the ſame that ſhines in at another; yet we ſay the Sun *ſhines* in at both, and yet it alters in a very ſmall diſtance in one *quarrel* it ſhines *red*, in the next *green*, &c. now here is a change, but the Sun is the ſame; So though the creatures be changed, and turned *upſide down*, and *mountains be hurled here and there*, yet *God is the ſame*, he is not changed, he *cannot be moved*: *In him is no variableneſs nor ſhadow of changing*, *Jam.* 1. 17. although according to the ſeveral creatures he works in, Jam. 1. 17.

he seems to be changed *to us*; yet in himself he is not, nor cannot be.

Now we come to the fourth and last part; and that is, who this *General and great Captain* is that commands all *these Armies* of Angels? this *great Army of Chariots* and *Angels*, it is said, they are *the Chariots of God*.

Quest. Quest. *But you will say to me, I pray how is God in the Creature? is he in the creature as he was on* Mount Sinai? *for then God appeared to* Moses *in great Majesty and Glory; the mount shook and trembled, and trumpets sounded lowder and lowder: and there was thunder & lightnings, insomuch that all the people were amazed; now if we could see God in the creature thus, we should then believe he were there; but we see no such thing in the Creature.*

Answ. *Answ.* We must not imagine that God hath either *trumpets*, or *thunders*, or any such things material, but there was *something answerable* to them, something equivalent, God then appearing in terrour; and we could not *better conceive* of God then by such expressions as these: But although God appear not *the same* to us in his creatures; Yet without all doubt he is as much in every creature, and as infinitely present as he was *on Mount Sinai*, as terribly, as gloriously, though he doth not manifest himself *so much*: For he is as much in the basest creature, in a *Mouse*, in *a Frog*, and yet no disparagement or abasing to his infinite Majesty and greatness (as some foolishly think) but it so much the more exalts him; yea I say he is as much present in *a*

Flie

Flie, in a *Flea*, in *a Pile of graſs*, as he was *on the Mount*; And *to ſome* God ſounds *as loud* in their hearts, *in the manifeſtation of himſelf*, as the trumpets *then*; though in others more ſtilly and wiſperingly: In all he is *alike*, but he manifeſts himſelf but where he *pleaſeth*: Some are *ſtaſt* [illegible], and ſee not God *at all*. Gen. 19. 19.

In *Balaams* [illegible] was *as much* before he *ſpoke*; but when God *manifeſted* himſelf *in him*, then he ſpake; for if God would he could *raiſe unto himſelf children unto Abraham out of the very ſtones*, as well as from among the *wiſeſt men*: And therefore O *Hierome!* it was *thy fault*, it was thy *weakneſs*, when thou ſaidſt that it was *an abaſing of God*, to ſay he was *in a Mouſe*, in a *Toad*, in the *baſe* creatures; for it is *no diſpraiſe* at all to him, to ſay he is as much in a *Flie*, or in a *pile of graſs*, as in *an Angel*; as much in the damneſt Devil in hell, as in the glorioueſt Saint and Angel in heaven, but *much to his praiſe and glory*: for *deny* this and ye deny *his im*[illegible] *neſs*, his filling *all places*, and all creatures. Mat. 3. 9.

But know this, God is not in every cre[illegible] *as he is* in himſelf, but as every creature *can conceive him*; as though it be true, that the ſea *flows* into all the *creeks* & *crannies* of the earth, yet not according to the fulneſs of the ſea, though to every cranny and brook the ſea is not ſpaing. It is true, *God is in heaven*, yet not more in heaven then he is in the earth; and I remember I was taught when I was a child, by my nurſe, or by my mother, that God was *a-*

bove in heaven; but let us now *put away childiſh things*: I pray God too too many *old men* be not guilty of this childiſhneſs; yea, and *many of theſe litteral Divines* teach no otherwiſe; they never bring their hearers any *farther* then to be Monſters, alwayes children, alwayes feeding them *with milk*, and never learn them to eat *ſtrong meat*: So that if they come amongſt ſtrong men to feed with them, their ſtomachs are *ſo ſquemiſh*, they turn at all. Or elſe caſting *pearls* before *ſwine*, they trample them under their feet, and turn again and all to rent you.

Mat. 7. 6.

One *thing* I had almoſt forgotten, concerning *the name* of Angels, which I will deliver to you, before I come to make uſe of theſe things: In every creature *there is an Angel*, and this *Angel* is as the *beam* that comes from the *Sun*: and this *beam* goes directly in a ſtrait line to the Sun: So that let a man, though he be in never ſo dark, ſtinking a dungeon, and never ſo deep, yet if any little *beam* of the Sun can *but come in*, though it be but at a *pinhole*, yet go & lay your *eye* full *in that beam*, and you ſhall *behold the Sun* it ſelf; therefore, and in that regard ſaith our Saviour Chriſt, *Their Angels alwayes behold the face of their Father which is in heaven*: So though there be never ſo much *darkneſs* in the ſoul, yet do but lay your eye (blinding all your ſight beſides) in this *beam* or *Angel* that comes from God, and you ſhall behold God.

Mat. 18. 10.

Now we come to make ſome uſe.

The firſt let it be this, To teach us *charity* and love

love towards all the creatures, be they never ſo baſe; for we have all one Father & maker, & God is in them, though he manifeſts not himſelf as he doth in thee, wherein he is *moſt manifeſted*; for how came he to be manifeſted in thee? was it by thy pains or induſtry; or by his good will & pleaſure? he might *as well* have refuſed to *ſhine* into thee, as into another? & might have made *thee* in his caſe whom *thou deſpiſeſt*: Therefore *behold* and *look* upon all the creatures as *thy brethren*: yea, they are *all* more truly thy brethren, then if you had been begotten by one father, and brought forth by one mother, in this regard; becauſe, Almighty *God* is the common-Father of all; and therefore when thou looketſt on *any creature*, though never ſo *baſe*, account and eſteem it as *thy brother*; for it is a *ſon* to that Father *of whom the whole family in heaven and earth is nam. d*: And therefore however ſome of our litteral and ignorant Divines do laugh at that of St. *Francis*, that he called every creature *his Brother*, he called the Ox his brother, the Aſs his brother, and all creatures his brothers, if it came from an humble & lowly mind in him, I think him the better Chriſtian; for *man* is apt enough *to boaſt himſelf*, and to look upon *his endowments*; but *he will fill the hungry & the humble with good things*: I tel you, here is *ſuch a brotherhood* as ſhall never end; *the other* ſhall have an *end*; and therefore more cauſe of love to *theſe* then to the other; for we are *all begotten* by one Father; the other brotherhood ceaſes;

Eph. 3. 15.

Luk. 1. 53. Pſal. 25.

ceaſes; for ſaith our Saviour, *You are deceived, not knowing the Scripture, nor the power of God for in heaven there is no marrying, nor giving in marriage, but they are as the Angels of God in heaven.* Mat. 22. 30.

Uſe 2. Lets learn to know our ſelves, and then we ſhall learn alſo to pay the creatures that which is due to them: Let us give them *all due reſpect*, ſhew no cruelty to them, but uſe them as *brothers*: thoſe creatures *God* hath appointed for mans uſe, and uſed ſo, they ſerve *their Creators will* and *appointment*; let us uſe them ſo; though many of them loſe their lives for us, yet ſhew as much compaſſion to them *as we may*; let us not exerciſe cruelty, or our dominion or authority over them, beyond what we are allowed: do not *begin to ſtrike thy fellow-ſervant*, ſhew no rigor or wrath to them, no, not to the *dumb creatures*, no, nor to men: When thou ſeeſt a *wicked man*, thy heart *riſes* againſt him, thou wouldeſt have God preſenly *deſtroy him*, not knowing thy own heart how bad that is; and thou art ready to cal for *fire from heaven*, as the Diſciples did; but what anſwer makes Chriſt to their deſire, *Ye know not what ſpirit ye are of*; no, no, *leave them to God*: Thou wondereſt that God doth not ſend *fire* from heaven preſently and deſtroy them, as he did *Sodom*, or open the earth to ſwallow them up, as it did *Corah*, &c. *O fools*, when will ye *learn wiſdom?* certainly God knows what to do, without thy directions; yet *vain man* will be ſo wiſe, as *to teach God wiſdom*, Iſa. 40. 14. and cenſure

Mat. 24. 49.

Luk. 9. 55

Iſa. 40. 14

cenſure his actions; *But who art thou that contendeſt with thy maker?* Iſa. 45. 9.

Though it be ſaid in *Pſal.*8.6. *He hath given him dominion over the works of his hands*; yet know, though they were made for *thy uſe*, they were *much more* for his; they were not made for thee, *to uſe as you liſt*, nor for thy will and pleaſure, but to be uſed ſoberly according to his pleaſure, and appointment.

Iſa.45.9.
Pſal.8.6.

Uſe 3. And laſtly, learn from hence that there is nothing of *Fortune*, but all *comes* and falls out by an infinite wiſe *Providence*: That the name of *Fortune* is an *Idle*, a *Heatheniſh*, and *a wicked* word, taking it as the word *imports*; for nothing comes by *Chance or Fortune*, but tis God that guides all; And yet knowing the right uſe of that word it may be *uſed*; for it is uſed in the Scriptures: ſaith *Salomon*; *For Time and chance*, or fortune (for 'tis the ſame) *happeneth to all things*; Though it *firſt aroſe* from an evil *ground* & from the Heathens; who becauſe there were *ſuch croſs events* in the world, that when a buſineſs was brought to the head and period, yet one thing or other oftentimes came between *the cup & the lip*, (as we ſay,) and quite turned all about: now hereat they were *ſo amazed* and at their wits end, they could not tell how this ſhould come to paſs, except there was a God call'd [Fortune] and therefore they ſacrificed to him; But I ſay the *ground* and *miſ-uſe* being forgotten, it may come in time to be *lawful* to uſe it, at leaſt by ſuch who know how

how to uſe it. But what it imports is wicked, and is condemned by this Doctrine as abominable.

We poor creatures ſtand and wonder at many *events* in the world; here now God calls all the creatures *Fools*; for inſtance: When two dear friends, that have been long apart, not having ſeen one another in twenty or fourty years, the one falls to come in ſome great danger, his dear friend chanceth to come at *a very inſtant*, and ſaves his life: here now we ſtand and wonder; it is no wounder at all, if we eye God; ye are herein but *fools* and *blinde*: Again, for example if you ſee me ſtrike *theſe two hands* together, if you ſaw not my body *that guides* theſe, we may wonder at it; but what wonder is it, if you ſee me ſtrike theſe two togther? *ſo* far as you are blind and *ſee not God*, ſo far ye wonder: for it is as eaſie with God to do any of theſe things, as for me to make my hands *meet*. I can alſo by the power and guidance of the ſoul that is in me, lay my finger *in the darkeſt night*, upon any place about me; why? becauſe my ſoul within me guides it: ſo it is as eaſie for God in any caſe, he being (as it were) *the ſoul* of the creatures, can cauſe the creatures to do whatever is his *Will to have done, both in Heaven and earth, and in the Seas*, as David ſaith.

Thus I have ſpoken to you of this *our Immenſe, Unknown, Unexpreſſible* Great *God*; But O my Beloved, I have ſpoken but *according to man* all this while, infinitely ſhort of him himſelf; and there-

therefore never *ſcanty* or circumſcribe God by theſe things I have ſaid; for he is this, and he is *infinitely* more: for if men *Men* and *Angels*, and *Cherubims* & *Seraphims* ſhould all *joyn* together, to ſet out *his praiſe* to the utmoſt that they could conceive or relate, yet *look further*, further ſtill; for when they have ſaid what they can, they have ſaid *nothing* in compariſon of *what he is*: As if a man ſhould come from ſome *forrein parts*, and deſire to ſee our Kingdom, and ſhould but onely come to the *out-coaſts*, and ſee onely the *Cockle-ſhells* that lie upon the ſhore, or the *Oyſter-ſhells*, or the *Pibble-ſtones* that lie there; and ſhould immediately go back and ſay, he hath ſeen *England*; do you think that he is able to deſcribe *the Kingdom* to any one that ſhal ask him? Alas poor man, he is deceived! for he hath ſeen none of the pleaſant *Hills*, & *Vales*, none of the *ſtately* Structures, Palaces, *Buildings*; none of the *ſtrong Caſtles* & *Towers*, none of the *Proviſions* and *Ammunitions*, none of the *Proper* and *Comely* Men, Women and Children, none of the Healthful and Commodious *Springs*, none of the *Silver-Gliding* and *Pleaſant Streams*; none of the *Pleaſant* and and *Fruitful* Orchards, none of the Pleaſant *Walks* and *Gardens*, nor any thing elſe, eſteemed the Glory of the Nation: Even ſo when Men and Angels, and all Creatures have ſeen and ſpoken *to the utmoſt*, what they can of *God*; Alas, alas, they have neither *related* nor *ſeen* any more then the *Out-coaſts*, the *Suburbs* of this *our* great God,

or

or of his *Kingdom*, *Glory* and *Majeſty*: I ſay when we have *written* and *ſpoken* to the utmoſt, even *Men* and *Angels*, and all *Creatures*, put *all* together, all that *ever* they can *do* or *ſay*, They all ſpeak *infinitely*, infinitely ſhort of him; they *all* can ſhew you but the Cockle-Shels, and the *Pibble-ſtones* of his *Kingdom*, *Glory* and *Majeſty*; they can deſcribe *nothing* in compariſon of *what God* is. They have not ſeen the City with twelve Gates the ſtreets whereof are pure Gold, the foundations whereof are laid and garniſhed with twelve manner of precious ſtones: and the twelve gates of ſeveral pearls, and the ſtreets of the City Tranſparent as Chryſtal. And the Glory of God and of the lamb, are the light and glory thereof.

Pſal. 62. 8. Lam. 2. 19.

O then, let us *learn* to give him the *Glory*, the *ſurmounting* praiſes of his *glorious* greatneſs, and *incomprehenſibleneſs*: And do it *heartily*, *freely*: *Pour out your very ſouls before him like water*, fully and freely, nothing your ſelves in his *Being*: And although herein we may *loſe* our ſelves and be annihilated, yet be aſſured, it is our *greateſt* and *onely* Salvation and gain.

Learn we *henceforth*, to know wherein our *Riches* and *happineſs* lies: O Beloved, deceive *not* your ſelves, and *dote not* on theſe outward temporal things, on *Honours*, *Lands*, *Livings*, *Meat* and *Drink*, and thoſe *deſpicable* things, compared with *theſe Riches* and *Pleaſures*, which indeed are but *poor Cockle-Shels*, for children to play withall, and not for *Grown-men* in

in Chriſt: Theſe are but for the *body*, for the *back* and *belly*, and the *outward* and *worſer* part of man: and as the Apoſtle ſaith, 1 *Cor.*6.14. *Meats for the belly, and the belly for meat, but God ſhall deſtroy both it and them:* All theſe things *periſh with the uſing*. Learn to diſtinguiſh and know what is *true* riches, *true* food; theſe *outward things* are but as the *Cockle-ſhels*, and *Pibble-ſtones* that lie on the *Out-Coaſts* of the Kingdom: Theſe are nothing of the *State*, *Riches*, *Treaſure*, *Magnificence* of the Kingdom of God: You muſt learn to *diſtinguiſh* between the *Riches* and *Glory* of the King, and the *Cockle-ſhells* at the ſhore: And *You* that have *Plenty* of theſe *outward* things, you have no more but *ſhells*; and you that have *no more*, you never *enjoyed* nor *ſaw* the *Riches*, the *Pleaſures*, the *Glory*, the *Magnificence* of this *Great King*, or of his *Kingdom*, which we have now been *unfolding* to you. 1 Cor. 6. 14.

Beloved, Let us all *call to mind* what hath been *ſet* before us, and ſtand and *wonder!* and for ever hereafter, be *amazed* and *aſtoniſhed*, and cry out, Oh the *Glory*, the *Glory*, the *Infinite*, *Unſpeakable*, and *Uncomprehenſible* glory of *our* God, of *his Kingdom*, *Majeſty* and *Soveraignty!* and therein to be *loſt* and *ſwallowed up* in an everlaſting *Abyſſe* of *Silence* and *Serenity*: And ſay to our ſelves, as that Rich man in the Goſpel; and although he *deluded* his poor ſoul with falſe *Joy* and *Treaſure*: yet this man may *truly* ſing to his ſoul a *Requiem* as he did, *Soul, ſoul, take thine eaſe*, take thy *reſt*, ſing and rejoyce, *leap* & *dance*

Thou

Thou haſt much goods laid up in thy God, not only *for many years, but for ever and ever*, Luk. 22. 12.

Luk. 22. 12.

O now; let us for *ever* take delight under *His ſhadow*, ſitting there with *great* delight with the Spouſe, ſaying as it is, *Cant. 2. 3. As the Apple-tree among the trees of the wood, ſo is my Beloved among the Sons: I ſate me down under his ſhadow with great delight, and his fruit was ſweet to my taſte* being *raviſhed* in beholding *him*, as *Guiding all things*, as FILLING ALL THINGS; and ſeeing him *more* our ſelves, then *our ſelves*; ſhe was overcome by his *Glory*, and by her union with him, &c. *O Beloved*, let us curiouſly *ſurvey* him in all his *Riches*, *Attendance* and *Glory*, even the *Kingly-nakedneſs* of his *Divine Being*: and let thy ſoul here *ſet up* her REST; *ſee* him, *hear* him, and *adore* him, and entertain all *familiar* and *amorous* parlyes with him, and receive his *Roſy Kiſſes*, cloſe and amorous embracements, and ſugred *expreſſions* from him: in which condition thy *ſoul* will be (as it were) *annihilated and loſt*, being *ſwallowed up* and *drowned* in him; I tell thee thou bleſſed ſoul, thou wilt be *inebriated*, drunken and *overcome* with theſe Divine *Pleaſures* & *Glories* which are *at his right hand for evermore*; looking upon, and *deſpiſing* all things *but him* (or as enjoyed *in him*) as *Empty Nothings*, as *Cockle-ſhells*, and *Pibble-ſtones*; but ſeeing him to be ſo Rich, ſo Full, ſo Raviſhing, and more then tranſcendently glorious and excellent, that this ſoul can *truly*, *really* & *freely*, and with all his ſoul ſay, *O thou whom*

whom my ſoul loveth, thee onely I *Adore*, *Love*, *Prize*, *Admire* and take *full* conſolation and ſatisfaction in; and I hate all other Comforts, *Houſes*, *Lands*, *Father*, *Mother*, *Wife*, *Children*, as compared with thee; *For he that hates not all theſe*, in compariſon of thee, *he is not worthy of thee.* Cant. 4. 7. Luk. 14. 26.

Beloved, now I (for my part) am at my *fartheſt*; *loſt* and *confounded* in the beholding this vaſt and *ſtupendious* riches and glory of our *Great* and *Almighty* God; which like a *deep Sea* before me *ſtops* my paſſage, I can go no farther: So that I muſt onely *now* ſtand upon the *Banks*, and cry out with St. *Paul*, Rom. 11. 33. *O the depth of the Riches, Wiſdom and Excellency of God! how unſearchable are they, and paſt finding out!* which are *as unſearchable* as God himſelf, without *brim*, without *bottom*: And if things we *ſee* and behold *here* in the body, which are as *Cockle-ſhells*, and *Pibble-ſtones*, be ſo *excellent*, ſo *rich* and *glorious*, ſo *full*, ſo *ſweet*, ſo *raviſhing*; *now we ſee but in part*, as the Apoſtle ſaith, 1 *Cor.* 13. 12. what will *the fullneſs* of this *glory* be to us *hereafter*, when we ſhall *ſee as we are ſeen*, and ſhall not onely *poſſeſs* it, but be *poſſeſſed* and ſwallowed up *in it?* So for preſent I conclude, and *commit you all to the Lord, and to the word of his Grace.* Farewell. Rom. 11. 33. 1 Cor. 13. 12.

Where Christ FEEDETH AND RESTETH.

CANT. I. 7.

Tell me (O thou whom my ſoul loveth) where thou feedeſt, where thou makeſt thy flock to reſt at noon: for why ſhould I be as one that turneth aſide by the flocks of thy companions?

In two Sermons preached for Mr. *Hodges* at the publick meeting place at *Highgate* in the Forenoon.

THIS Text may well be called the requeſt of a fair Lady to her *dearly* beloved Lord; it is clear it is ſo: for though ſhe *complains* of her ſelf in the verſe before my Text, *that ſhe is black, & the Sun hath looked upon her:* yet in the verſe following my Text, he ſayes, *That to him ſhe is the faireſt among*

among women: and she cannot be so forward in requesting any thing at his hands, as he is ready to accommodate her: if she desire to have her name *written in the palms of his hands*, he will do more, *he will set her as a Signet upon his heart*; Cant. 8. 6. as you may perceive in reading over this Book. This Lord here spoken of is such a Lord, whose judgment, when you know him, you cannot disallow; for it is Christ Jesus *the Lord of life and death*: and this Lady is the *Spouse of this Lord*, *viz.* the Congregation, or the body of his Saints and Servants: and wonder not that I call her a *fair Lady*; for though we see it not, yet He, her Lord says, *she is all fair*, and *there is no spot in her*: And I tell you, if we would see the *beauty of the Church*, we must not look upon *any one particular member*, for then we can never say, *she is all fair*; ye shall see many *spots*, *many wrinkles* in them: but if you look upon the *whole* Church, then she is all *Fair*, that is, the compleat body together: As any one *species*, the *excellency* thereof cannot be known by any one *Individual*; as in a horse, the best that is, though he may excell *in one* and many things, yet he may want *something* that is excellent in another; if he have *strength*, yet he may want *comliness*; if one have *comliness*, he may want *swiftness*, &c. but take all together, and then you may judge of the *species* of a horse, and so of a *man*, or any other kind: it is a *vain thing* to judge of the perfections of a *man* by any one man; one is comely of *body*, another is comely *in mind*; if Ibid. 4. 7.

one be *diligent*, another is *wise*: so, if you look upon *the whole kind* of man, and the excellencies of all men put together I say, look upon him outwardly & inwardly, & then you must needs say, he is a *glorious Creature*, a rare workman-piece: So, O Lord Christ, wherewilt thou shew us, & where shall we find that *beautiful one* thou speakest of, *that is Altogether* fair, that is *Tota pulchra es amica mea*, if we look upon any one *Member*? but take the *religion* of one, and the *charity* of another, the *zeal* of another, the *faith* of another, the *patience* of another, and go through the whole body, and look upon these as a compleat body, and then thou mayest say truly, *Tota pulchra es amica mea, &c.* There is no spot in thee; *Thou art all fair my Love.* And
Cant. 4. 7. if any one man or member shall claim this *beauty* to himself, except it be as he stands in *relation* to the body, he claims a *lye*: for if ye will claim this Perfection, ye must look upon The *whole body*, both all below upon Earth, and all that are in Heaven, all that ever were, and all that are, and all that ever shall be, and adde to them, Christ the head of all; then we shall confess that as she requests him not to look upon her as *black* in any one *member*, so he answers her, and *acknowledgeth* that she is all *Fair*.

This Text then is a request of a *fair Lady* to her dear & espoused Lord, whom he hath *washt* and *purified* with his own blood. I hope he that is the *weakest* & the *meanest* in religion, will not imagine this *Song* to be a *Dialogue* between two

carnal

carnal Lovers: or as *Solomon* and his wife *complementing* together; if ye consider them so, they are but the *excrements of flesh and blood*, and they shall perish with them. But whereto then shall I liken these songs of the *Canticles*? They are like those *three Tabernacles* that the Disciples would have made when Christ was *transfigured*, one for *Moses*, one for *Elias*, and one for *Christ*.

1 One for *Moses* and for his Law; that is, for the *legal* and *civil* life.

2 The second Tabernacle is like the Book of *Ecclesiastes* and the *Proverbs*, leading a man above this life, when it condemns this *civil* & *legal* life; reprehending whatsoever is in man *as man*; as *wisdom*, *strength*, *power*, and what ever *power* there is in him to *act*, and to bring any thing to pass.

3 But the third Tabernacle may well be called *The Holy of Holies* and such is this, namely, this Book of the *Canticles*: Here Christ answers his Spouse familiarly *face to face*, even in the silence of thunder, as it is in *Psal.* 81.7. there he calls it *the silence of thunder*, and yet what *is more loud* then *thunder*? the meaning is, that to that soul *to whom God speaks*, it is as loud to him as thunder: but to them that stand by, it is silence, and *secret whispering*, because they hear not the voyce of Christ. Psal. 81.7.

Beloved, this Book is a Mystical, Divine, High-flown Book; the things herein contained, are not *fit for every ear to hear*, lest the *dead Flie*, as *Solomon* saith, corrupt this *precious oyntment*; Let the

flesh abuse it, and turn it to *fleshly* liberty; and for this end the Jews would not suffer their children to read this Book, lest the wantonness of flesh should make them abuse it: but *I hope well* of you, that you are better instructed so that you will not *abuse this Scripture to your own destruction*; as the Apostle saith, Charity bids me judge the best: & I go on & propound them as to the *immaculate Spouse* of her dear Lord.

2 Pet. 2. 1.

Ye may observe in the words (yet rather for memory then order sake) four things.

1 The first is her Request, *Tell me*, she is in a doubt, and cannot be satisfied, therefore she desires to be taught.

2 The Adjuration, or the *Poise* or weight she hangs upon her request; it is not slight, weak, cold, or perfunctory: but she is violent in her request, & follows him with strong arguments, *Oh thou whom my soul loveth*; she *offers violence to the Kingdom of God*: to say the truth, she doth as it were *commit a Rape* upon the Kingdome of God.

Mat. 11. 12.

3 The Matter of her Request, and that is double, she would know *where he feeds, & where he rests at noon*.

4 The Reason of all this, why she would be taught *where he rests, and where he feeds: for why should I be as those that turn aside by the flocks of thy companions?*

1 For her Request, *Tell me, teach me*; think it not strange that this Spouse who is so great and familiar

familiar with her Husband and Lord, that *thi Spouse* doth desire to be taught of him: neither look upon her as guilty of curiosity or impertinencies; Although she *wants* for no instruction, but is acquainted with *all the counsel of God*, and she knows all things, for she hath received *an unction from the holy One*, which abideth within her, and *she knows all things*; yet here she is complaining that *she wants something*. In such *passionate speeches* as these, so full of raptures of love, ye must not look for method, for they excel & fly above the regiment of reason, truth it is, Logick is the Art of reason, but passions are either above reason or beneath it; but here above it. 1 Joh. 2. 27.

David was a man taught of God, and though wiser

Then either { 1 His Enemies, 2 His Teachers, 3 His Elders.

Yet he cryes, *teach me* notwithstanding, which shews that the teachings of God are far above Nature and Reason: for they are but like the Sun, which when it shines, shews all beneath it, but hides all above it. This admirable and glorious Spouse of the Lamb, she desires to be taught of her Lord: And she doth it not *remissely*, as if she cared not whether she sped or no; but *zealously*, *earnestly*; tell me, *Oh thou whom my soul loveth*: she so presseth her suit, as if she would not be satisfied with out granting of it: *tell me*, she would (for all her know-

ledge) still *know* more, that so she might *do*
Mat.5.16. more: she would have her *light shine before men*, that they may magnifie & *glorifie* her Spouse & Husband. Hence take notice of the nature of the *fire of Love*; when Jesus Christ hath *once kindled* it in the heart, it is never satisfied: still *feeding* & ever *hungry*; still she *wonders* at the glory & *beauty* of God, and of her Spouse, and is never satisfied with enjoying of him; she sees his excellency, sweetness and glory in every thing, & desires more and more *to see it* and *taste* it; still he
Psal.8.1. *fils her*, and still she *wonders* at him: *Oh how excellent is thy name in all the earth, who hast set thy glory above the Heavens!* she never thinks she hath enough, and that she needs no more, as it is *too great a fault* in these *self-wise* dayes: but like *David* she cries, *O teach me*, Oh direct me, *Oh lead me*, so that I may draw nearer & nearer to thee! she answers the desire of God, *Oh that*
Deut.10. *there was such a heart in this people to seek after me, & to keep my commandements*: and she hath good
Luk.1.53. reason, *for the rich & full God sends empty away*; but he *fils the hungry with good things*: but now adays we are *rich* and *full*, with the Church, in *Rev.*3. and know not that we are *poor, blind*, and
Rev.3.17. *naked*: no sooner *one* is entered into *the Church* (Christs School) and they begin to know any thing, but they will be presently *Masters* and *Teachers*; and he is a great Christian now adayes that is a *great fault-finder*, he that *can pick a many holes*, and reprove *the sins of other men*, and this Forsooth *must go* for great profession, and a

good

good progreſs in Chriſtianity: but for my part, I would ye were all *Maſters* & *Teachers*; I would (as *Moſes*) that *all the people of God could propheſy, and that the Lord would put his ſpirit upon them*: I would they were as ſure *Maſters* and *Teachers* as I am ſure they are *ignorant* and without all knowledge; for the Apoſtle ſayes, *He that thinks he knows any thing, he knows nothing as he ought to know*: and our Saviour commands, *Be not many Maſters, for one is your Maſter in Heaven*; he that will *learn*, muſt ſtill account himſelf a *fool*: and I pray God our *wiſdom* be not ſo *great* that we *ſcorn to learn* even of God himſelf: And ſure I am as long as ye go on in this *conceit of your own knowledge*, you cannot admire *God and his wiſdom*, but you admire *your ſelves* and *your own wiſdome*, *your own parts*; and you *love* your ſelves above God; and the truth is, the very *ſumme* and *quinteſſence* of this peoples Religion, is to ſpeak *bitterly* and *largely* againſt their neighbours *ſins*, againſt their *brethrens* infirmities, and forſooth, they conceive they do it out of *a zeal to Gods Glory*, and conſider not what a *hook* the Devil hath put into their own *noſtrils*, who draws and puls them which way he pleaſes; and is *under pretence* of ſerving and *glorifying* God; They conſider not how they ſerve *nothing but the Devil* and their own *luſts*; ſuch a man (ſay they) he is a *good man*; were it not but that he hath ſuch and ſuch faults, he would be a good *member* in the Church, but he lives ſcandalouſly; never *conſider-*

Numb. 11 29.

Rom. 12. 3.

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ing how *scandalously* they live themselves toward others, yea far more, but see it not.

Oh Beloved, what do we in all this, but say in *practice*, though not with our mouths, with that Pharisee, *I thank God I am not as other men*, he is a greater sinner then I, *I am better then he*; I am no whoremonger, as such a man; no *Adulterer*, as such a man; I live not in those sins as he doth. You know the Scripture tells us, that *this poor sinner* the Publican whom he despised, went home to his house *justified*, and not the other. Therefore I beseech you for your *own sakes*, and for his sake that *shed his blood for you*; Nay I beseech you for his sake that *could have written* every mans fault in his *forehead* if he had pleased; Leave this (office of accusing, of *back-biting*, of *slandering*,) to the Divel, take not his office from him; it is the nature of *flesh-flies* to be alwayes *dwelling* upon sores of horses, or other Beasts: so thou, whatever *good* or *excellency* he hath in him *otherwayes*, thou art content to *run over that*, and takest no notice thereof; But if thou meetest with a *botch*, with a *sore*, there thou eatest, and there thou gallest, and makest it worse then thou *foundst* it, when thou shouldest rather dwell upon the other, and *run over* this: and the reason they do so, is, because they would seem *wise*, & be able to *reprove sin*: I do not speak against this, so that I would not have you *reprove sin* where you find it: Yes, yes, do it; but then do it to his face, and not behind his back. I confess that Christ called *Herod*

Luk. 18. 11.

Fox,

Fox, not to his face; *go tell that Fox*: but he did it not blindly, in a censorious way as most do, but upon *knowledge*, when he knew he ought to do it: For he knew the hearts of men.

But you see the Spouse here *not contented* with that she had, but she seeks still, *and forgets that which is behind, and presses hard toward the mark*; what warrant then have these men, that as soon as ever they are within the pale of the Church, they will be Teachers, and they would fain be accounted great *Rabbies*, and they can expound Scriptures as well as any, and if need were, or if they durst, they can preach as well as any; and these people, if people will not hear them, presently, they are ignorant; They are so well instructed they can go *no whither* to learn anything; as though al wisdom were born with them, when God knows they are as *full of ignorance*, of *pride*, of *self-conceitedness*, as any men in the Town; but *the Spouse* she cryes, yea, *and still will cry*, till dooms day, *Tell me, teach me*; she sees her own *imperfections*, and strives after *perfection*; she knows and is *sensible* with *Paul*, she hath *not yet attained*: And therefore I once again beseech you, *in the bowels* of Jesus Christ, and for your *own souls* sake, leave off this kind of Religion, although I would have you *to hate, even the garments spotted by the flesh*.

Phil. 3. 13

Phil. 3. 12.

Iud. 23.

We come to the second thing laid down, and that is the *Poise* or *weight* that she hangs upon her *suit*, she doth in a kind *Adjure* God. I had thought to have gone through this Text at this time;

time; indeed I had thought, when I began that you & I should have waited upon this beautiful Lady, our Mother, our Mistress, from *Engedi* to *Eneglaim*; from the beginning of the Text to the end; but you see here is *a word* hath bin cast in our way, as *the Carkases* of *Amasa* and *Asah.l* which made us to make a stand, like the children of *Israel* at the Red Sea; they could not the pass on, till waters were dryed up; and indeed the *Red Sea* is before us, *a whole Sea* of matter, but we must take what we can, & leave the rest.

2 Sam. 2. 23. & 20, 12. Exod. 14. 16.

Tell me O thou whom my soul loveth: Here is a *true expression* of Prayer; it is but a folly to pray to God except we can thus put up *our prayers* to him, in this *dialect*, *O thou whom my soul loves.* Many think that if they can pray to God in *setting forth* his attributes, styling him *Most High*, *Most Mighty*, *Most Gracious*; and, it may be, adde Hebrew words, as *O Most mighty Jehovah*; then they think they have made *an admirable Prayer*; but be sure of this, except thou canst come to God, & truly say *from thy heart*, *O thou whom my soul loves*, thy prayers (be they never so excellent otherwise) they all fal to the ground, he accepts them not: But when thou comest under this title & it is so indeed, *he cannot chuse* but hear for then it is *the voyce of his Spouse:* but if you express his Attributes never so *largely* & *amply*, without this, yet thou hast prayed no better then the Devil; for there is no Attribute but he can *inlarge* & *amplifie* above any of you all: herein he is able *to out-strip* the best of you.

And

And the Apoſtle ſaith, *He that loves not the Lord Jeſus, let him be Anathema, Maranatha, accurſed from Chriſt*: he prayes no better then the very Devils, and thoſe that are accurſed from Chriſt; as we ſee ſtill when the *poſſeſſed* with Devils came and met *our Saviour*, what a large *confeſſion* & *acknowledgement* they make of him, *I know thee who thou art, Jeſus the Son of the moſt High God*: but Chriſt many times ſtopped their mouthes, and would not *accept* their confeſſion; All thy prayers, *the beſt that ever thou madeſt*, without this title *of love*, are but *as milſtones* hung about thy neck, and will *drag* thee to the bottom of the *Sea*; But it may be you bleſs your ſelves for all this, & think your prayers are not ſo bad as we make them; or if they be, you hope you ſhall do well enough hereafter, after you dye: But know, that *as the tree falls, ſo it lies*, as *Solomon* ſaith; If thou dye in this condition, ſo *judgement* ſhall find thee & you hope it may be, that you ſhall poſſeſs the Crown laid up *for you* in Heaven (as you conceive) but *I fear* you are ſo glued to the earth, you can reliſh nothing but the earth; ſo that, *that* is it your ſouls *loves*.

2 Cor. 11.

Luk. 8. 28.

Mat. 17. 6

And (it may be) you think it ſhall be *ſome ponderous thing* you ſhall have in heaven, ſome glorious viſible, material, or ſome tangible thing; You think you ſhall have *ſome ſuch things*, as you enjoy *here*: but alas, alas, thou ſhalt find, *that as ſoon as ever* thou art *unriveted* from the earth, (And happy were it for thee, if it were done here) *That the King-*

dom

dom of God consisteth not in meat and drinks, in riches, and wealth, and the like: for *the Kingdom of heaven* is not *a creation*, but *a multiplication*; And *when you come to be received* into that Kingdom, it will not be demanded, What riches have ye? what honour have ye? but Christ will ask, *How many loaves have ye?* if ye are not *in possession* of some loaves, of some part of the Kingdome of heaven *before* in this world, there is none to be given then: Not what had you *in this world*? But it will be asked, how *many loaves have ye?* That is, how many loaves *of love*? How many loaves *of Charity*? how many loaves *of faith*? how many loaves *of patience*? what wilt thou do, if thou hast none? wilt thou say? *Stay Lord, I will go and buy*; or *I will go and borrow*, as the foolish Virgins: no, no. there is no body can *lend*, they have *none* to spare, they have but *enough* for themselves: If thou canst not say as here, *O thou whom my soul loveth*, never look to enter; but ye must look for the answer *those foolish Virgins had, Depart, I know ye not*: if this love be not *the salt* that seasons all your *actions*, all your *sacrifices*, he knows them not, he regards them not: where he sees *no love* in the actions, let it be never so *glorious* a duty, he knows it not, *Depart from me.*

Mat. 15. 34.

Mat. 25. 9.

Mat. 25. 12.

But *try your love to him*: Try this secret *seal* by the *Broad-seal* of love to the creatures, to your brethren: if you be *a living Member*, you will *sympathize* in love and *fellow-feeling* with the rest of the *members*; for the Apostle saith

Love

Love is the fulfilling of the Law, the whole Law: for take the Commandements; first the Commandements of the second Table: if a man *love father and mother*, let him dishonour them if *he can*: And so the next, *Thou shalt not kill*: if he love *the creatures*, and his *brethren*, he is so far from offering *violence* to any, that he will rather *lay* down his own life; And so the seventh, *if he love all*, he will not *take the members of Jesus Christ, and make them the members of an harlot*; And *love* will make him in stead of *stealing from any*, to give *plenteously* and *willingly*: and to be so far from *coveting* and taking away, that he will rather adde what he can; and *love* can *bear no false witness*: nor covet any thing which is his Neighbours. And so likewise for the first Table, he that *loves God*, he knows him to be *so full* and *satisfying*, that he never need make him more gods; he knows that if the world were ten thousand times larger and pleasanter then it is, he knows that God he is *so full*, that he is *sufficient* for all; neither *can he make Images, to* worship them, nor to put him in remembrance of him, for he hath an apprehension of him beyond all manner of *Images*, the whole Creation is a glasse to him, he knows no Image can resemble him; as God said to *Moses*, *Thou shalt make no image; for ye saw no Image, since the day I brought you out of Egypt*: And *if he love him*, can he swear, and blaspheme, and prophane his name? and can he, if he love him, *grudge* him one day in seven? yea rather he wishes that God

Rom. 23. 10.

Deut. 4. 13.

God had taken seven to himself, and given him but one.

Examine your selves by these things: Is the seal of your *external love*, a witness of your *internal love*? it is true, *God is worshipped in spirit & in truth*: and his love must be *shed abroad in our hearts* invisibly first, but yet that love *never rests there*; but it is like *Aarons Rod* a *budding Rod*, or else thou art not fit to be *a Priest to God*: if thy Rod be not a *budding Rod*, *be not deceived*, *God is not mocked*; Except *this tree* put out some *fruit*, some *leaves*, it is dead, and there is no *sap* or *life* in it; for God *hath not left himself without witness*: so that you see, if there be not *this love* in the heart, and *expressed* in the life & conversation, there can be no acceptance with God; thou must come to him under this title, *O thou whom my soul loveth*, not as a Mercenary, for gain or reward, or for what advantage thou shalt get by him, but for love *to him*, not to *his*; not as a *Servant*, but as a *Son*; Nor for *fear* neither, but for *love* to him.

Joh. 4. 24.

Numb. 17 5, &c. 1 Cor. 9. 9.

Many (Beloved) can come to God under *this title*, *O thou whom my body loveth*; thou giveſt me *health*, thou giveſt me *wealth*, thou giveſt me *wisdom*, thou giveſt me *a good report*; this is but *O thou whom my body loves*; But this, *O thou whom my soul loves*, this proceeds forth *from him* that is *invisible*: generally most men fix their eyes upon the *visible blessings* of God, and they are *much in prayer* to God for them; but know, he regards none of these prayers; but when *his Son*,

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in whom he is *well pleaſed*, when he prays, *he hears him alwayes*; but *if any other prayes*, he regards it not. Joh. 11. 42.

Ye pray, and it may be daily, *Thy will be done*; but yet ſaith the Husbandman, O let me have a good year of increaſe; and the Merchant he prays *Thy will be done* too: but ſaith he, O let the wind blow *right* for me, to ſend home *my ſhipping*: and the Tradeſman he prays *Thy will be done*, but ſaith he, I deſire ſtore of cuſtomers to day, and good takings; what prayers are theſe think you? what ſubmiſſion is here to the will of God? mind thy own duty, leave the ſucceſs to him.

From whence (do you think) come theſe prayers, O give me *my health* again, O give me *my wealth* again, O give my *children* again; come theſe from Chriſt thinkeſt thou? are theſe his prayers in thee? or come they not from the fleſh? O *let my fleſh be well houſed*, let my fleſh *be well clad*, let my fleſh be well provided for; away, away, God is *deaf*, he can hear *none of theſe prayers*; theſe bleſſings he gives *promiſcuouſly* to every man: theſe do not at all declare Gods love; for he as often, or oftner, gives them *where he hates*, as *where he loves*: Theſe are *goods* that a man may *do good with*; but the other are goods *that make a man* good: & if thou *doſt good with them*, coming from this ground, from love to Chriſt within, they are acceptable even the leaſt of them; but if thou doſt *never ſo much good with them, without this*, doing them to be ſeen of men,

or for any other by-end, then verily *ye have your reward*; ye did them to be *seen* of men, & ye are *seen of men*; ye did them that *men* might *think well of you*, and *they do* think well of you; verily I say unto you, *you have your reward*: As the Lord said to the rich *Glutton*, *Son, thou hadst thy portion in thy life time; now he is comforted, and thou art tormented*: Examine thy self; do thy prayers come from this *root*, *O thou whom my body loves? O thou whom my flesh loves?* or *O thou whom my Soul loves for my body, for my flesh?* then it is all one; search thy soul diligently, *for the day of the Lord will come, and burn up all our deeds*, all our actions, all our *drosse*, it will try out *the gold*; *the gold* will not *consume*, but be more refined; but all that is hay, and stubble, and drosse, and such like stuff, wrought but by the power of the creature, and by the power of man, even all mens Religion, and their religious actions, and whatever is of man, shall be burnt up for ever.

1 Cor. 3. 13.

Luk. 16. 25.

Where Christ FEEDETH, And where his Flock RESTETH.

CANT. I. 7.

Tell me (O thou whom my ſoul loveth) where thou feedeſt, where thou makeſt thy flock to reſt at noon: for why ſhould I be as one that turneth aſide by the flocks of thy companions?

Preached in the Afternoon for Mr. *Hodges* in the publick meeting-place at *High-gate*.

I Told you in the morning that we muſt not imagine this Book of the Canticles to contain any *idle* reverence, and *fooliſh* wanton *complements* between a man and his wife, on whom they either doted; but the *expreſſions* of *entire* vehement love between the Lord Chriſt & his *dear Spouſe*. Beloved, this is the *Eternal, Everlaſting* ſenſe,

the other is but the Letter, which is nothing, nor may we look upon them *as the Dialogue* between *Solomon* and his wife: for what are they to us? they are dead & gone. Though the whole Book of the *Canticles* be in appearance but an *Epithalamion*, or a *Love-ſong* between *Solomon* and *Pharaohs* daughter his wife; and conſequently may ſeem to relliſh nothing but of *ſenſual* love, and the effects thereof, *carnal* enjoyments: yet know, this is but *the chaff* that covers the *corn*: And herein (by theſe expreſſions) the *true Solomons* face is vailed (as was *Moſes* his face by his vail) becauſe we are not able otherwiſe to behold him. Therefore ſtill when ever you hear or *read* the Scriptures, ſeek to have the Book *unclapſed*, and the *ſeals* opened; for as it lies *printed* or *written* in the Letter, it is both *clapſed*, *ſealed*, & *walled* about; and though it be a *fountain*, yet it is *walled about* by the Letter, & none *ſee the meaning*, ſave *onely* they to *whom it is given*. And where-ever you ſee the Letter *ſpeaks*, reſt not in that, but look for *One* greater; *for behold a greater then Solomon is here*, *Mat.* 12. 42. when the Letter ſpeaks, that is but *Solomon*, but the *ſpirit is* Jeſus Chriſt, *the only begotten of the Father*, *full of grace and truth*: And when *Solomons* wife *ſpeaks*, obſerve and mind the *wife* of Jeſus Chriſt, his Church and Spouſe, *the dearly beloved of his ſoul*: being profeſſions of *dearneſs*, and intimateneſs of *love* to his *wife*, and of his *wives* to him, & do but ſet forth the *unexpreſſible* and reciprocal *dearneſs* between Chriſt and his Church.

2 Cor. 3.13.

Rev.5.5.

Cant. 4. 10.

Mat.13. 11.

Ib.12.42.

Joh.1.14.

The

The Letter is but a *dead* reſemblance, or *picture* of the *life* within; as of *good things* promiſed, ſo evil threatned. It ſpeaks of *devouring fire*, and *everlaſting burnings*, *Iſa.* 33. 14. and of the *Tophet prepared of old, and of the worm that never dyeth, and of weeping and gnaſhing of teeth*; and all theſe are but reſemblances and ſhadows of the terrors of the Almighty; the thing it ſelf is infinitely beyond theſe expreſſions. As I have read of ſome who of old time kept for their ſecurity *fierce* dogs within the Houſe, and were wont to have *without* doors upon the wall, *a painted Dog* with this Caution, *Cave*, *Cave Canem*, *Beware*, *Beware the Dog*. Iſa. 30.33 & 56.24. Mar. 5.44

And I have read of ſome *ignorant* people that would place *burning Lamps* made of *combuſtible matter* mixt with oil in the *Sepulchres* of their friends, and have likewiſe pourtraied fire on the *ſtones* on the *outſide* to ſhew there was fire within. So the outward Letter is but the *picture*, the reſemblance of the truth *within*: that is but the Literal, Hiſtorical ſenſe: the *life*, the *fire* is another thing: Jeſus Chriſt is the *Spirit and Life*, he is the *fire*: as *John* 5.35. Chriſt ſaith of *John*, *He was a burning and a ſhining light*: that was, *ſo far* as Chriſt did ſhine and give *light* in him and by him. Joh. 5.35.

As true fire is *infinitely* unſpeakably beyond the *ſhadow*, *reſemblance*, and *repreſentation* both in *heat* and *ſplendour*, ſo is the truth beyond the Letter. And as a *living* Dog is more then a painted or a

dead Dog, for they bite not at all, but the Dog *within* is of another nature. Pſal. 110. 1. *The Lord ſaid unto my Lord, ſit thou at my right hand till I make thine enemies thy footſtool*: that is, The Lord ſaid unto his *ſon*, or unto his *word*; for ſo the word in the Original may be as well taken: The Lord ſaid unto *his Word*, Sit thou on my right hand, &c. This great Kings word is like the Kings daughter, *Pſal.* 45. 13. *All glorious within.*

Pſal. 110. 1.

Pſal. 45. 13.

Joh. 3. 29.

Mat. 13. 52.

And he *that hath the Bride, is the Bridegroom*: that is, He that hath the *living ſenſe* given to him, he is *inſtructed to the Kingdom of God*: The living ſenſe is the *Word*, & the Word is Chriſt himſelf: the letter that is but the *ſhell*, but this is the *kernel*, and is of *perpetual uſe*: As all the Scriptures are *ſymbolical*, and figurative, ſo this more eſpecially. Theſe words then are a requeſt of the Spouſe to her Husband, whoſe *love* and *inſtruction* ſhe never wanted, and yet *here* ſhe ſues for it: though he was not *wanting* to her, yet ſtill ſhe deſires to *grow in the knowledge and love of him*, that ſhe might *abound* therein: as he *filled* her, ſo ſtill ſhe deſires to be *filled*.

I gave you four things to conſider of, which was rather for memory ſake, then order.

1 *Her requeſt, Tell*, or *Teach her*.

2 *The weight* ſhe hangs upon her requeſt, *Oh thou whom my ſoul loveth*.

3 *The matter* of her Requeſt, *what it is ſhe ſeeks*; theſe two things, *where thou feedeſt, and where thou reſteſt at noon*.

4 Laſtly,

4 Lastly, The reason of all; *For, why should I be as those that turn aside to the flocks of thy companions?* thereby intimating if he did not continually *teach* her and *direct her*, she should *presently* turn aside *to the flocks of his companions*: some are so *full*, their Omers *run over*, they are *wiser* then the Spouse here, as God said to *Tyrus, Ezek.* 28.3. *Art thou wiser then Daniel?* these men they are *wiser then Daniel.* They, if they had been but with God at the Creation, they could have directed him to have done many things wiser then he hath done; they would have shewed him a better way, and in their prayers they are still teaching God what to do; but there are none of these things in Christs Spouse: this is not *her voice*, but in all her *conditions*, and at *all times*, yea till the world *shall be no more*, she cries, *Tell me, Teach me.*

Let us *dread* the sentence of the Church of *Laodicea, Thou sayest that thou art rich, and wantest nothing, and knowest not that thou art wretched and miserable, and poor, and blind, and naked*; There is nothing so pleasing to the ears of God, as this *sound*, this voice; *Tell me, teach me, direct me; Oh thou whom my soul loveth.* All other prayers are but the *prayers of the Devil*; they can confess God to be, and know him to be *Mighty, Glorious, Omnipotent, Omnipresent*; to be the *Mighty Lord Jah, Jehovah*: they can herein out-strip *any man living*: therefore let us examine how much we love God, and how much more then any thing else; if thou canst not examine it *by it* Rev. 3.17

ſelf, examine it by the *fruits*, for *by their fruits ye*
Mat. 7. 16. *ſhall know them.* How *much* hath thy *love increaſed* toward him? or doeſt thou love him as well as ever thou didſt? for thou lovedſt him *ever ſince thou wert born*: that's never a whit. If thou *beareſt* no fruit, thou art *dead*; yea, it may be *twice dead, and pulled up by the roots*: for if thou be
Jude 12. *rooted* in him, thou canſt not (if thou wouldſt) but bring forth fruit. What ever prayers come from a *ſoul* that can *truly ſay* it loves God: *from this root*, I may boldly ſay, *it never returns* in vain: if it can ſay, *Oh thou whom my ſoul loveth*, thou art my God, and I will love thee: I would not *commit adultery* with any creature; but my love is taken off all, and is *towards thee*: then is *Gods love ſhed abroad in thy heart.*

But we will *go on* to the next, to *the Spouſes requeſt*, *Tell me*: what? *where thou feedeſt*; it is a ſtrange ſpeech now at this time, that Chriſt ſhould eat: yet it is a true ſpeech, and a real queſtion, not imaginative, but real; not a tranſitive, but a ſubſtantive. It is true he did eat when he was upon earth, you will ſay: but he eats not now:

For your anſwer, and for your better underſtanding of this, take this ſhort Theory:

They that conceive Chriſt according to the ſhort time of 33 years (that he lived upon earth) or thereabouts, they do limit and circumciſe, as I may ſay, *and cut ſhort the vaſtneſs of his greatneſs.*

Yet it is very true he lived 33 years upon earth: and *One* only *merit* of his, One action that he

he performed at that time, was ſufficient to ſatisfie for the ſins of *all the world* abundantly, and to perfect the work of Redemption: conſidering *what perſon* he was, *viz.* God equal with his Father, & that he emptied himſelf of all his glory, & took upon him the *form of a Servant*, & made himſelf of no *reputation*: and One action *from him* was ſufficient: this you will not deny:

And therefore in all the Scripture you may obſerve, that *from the very inſtant of the Creation*, the ſecond perſon in Trinity took upon him a *body*: he had a body from the beginning, from the *firſt* man, and ſhall have a body to the *laſt man*: as *David* ſaith of him, a *Body* haſt thou prepared *me*; conſider of this, and compare it with the Scriptures, and ſee if this be not *more agreeable unto the vaſtneſs of the largneſs* of Chriſt, then to *confine his body* onely to the ſhort time of 33 years. He it is that *ſuffers* in man, in the *firſt man*, and ſhall ſuffer *in the laſt man*; from the time of his *ſuffering* in the firſt righteous *Abel*, to the laſt, to the laſt righteous *Abel*: from the time of *taking his Kingdom* of his Father, till the time that he ſhall *render up the Kingdom* to his Father, it is he that ſuffers. Pſa. 79. 1 Cor. 15. 24.

I know when at any time ye hear of Chriſts *Body*, and of his *ſufferings*, you preſently *fly* to that *ſhort time* that he lived upon Earth, to thoſe 33 *years* that he was *viſibly* ſeen to *walk* upon Earth: and I doubt *many Divines* intend *no leſs* when they

they speak of *his sufferings*, they presently have recourse to that time, and to *Pontius Pilate*, and
Heb. 13. *Herod*, and the *Iews*, and intend no more; but Beloved, Christ is *yesterday, and to day, and the same for ever*: Christ suffers now as much as he did then, and before that, as much as he doth now, for while any of his members suffers, he suffers. I appeal to you, examine *this truth*, whether this be not *more agreeable to truth*, and to the *Scripture*, to acknowledge this *Vast* Largness of Christ, then *to narrow* and *scant* his body to that short time? for if ye say he wrought our redemption, and satisfied Gods wrath in those whole thirty three years, then you contradict your selves; for none *can deny*, but *any one* of his actions *alone* considered, was *abundantly sufficient*: and the Apostle *Paul* saith,
2 Cor. 4. 10. *That he did fill up in his body the measure of the sufferings of Christ*: and certainly he that thus suffered in him, doth still, and shall do so to the *end* of the world.

And so I say, concerning *this request* of the Spouse to Christ, it is a *strange* question, if ye consider it *according to* the three & thirty years he was on earth, in the dayes of *Herod*, for to ask him where he fed? and where he rested? we know *in that regard*, where he fed, and where he rested at that time, but she asks where he feeds *now*, and where he rests now, to the very very *last day*, and from the *first day*; this is the Spouse *her question*, where he feeds, and where he feeds at noon? But by the way God forbid,

forbid, *that we* ſhould go about *to deny* Chriſts coming in the fleſh; for he did come in the fleſh, and whatever the Scripture ſaith *he did in the fleſh*, is really *undeniably* true; and *let his tongue* cleave to the *roof* of his mouth that ſhall deny it: But yet *give me leave* to tell you, that is but *the Hiſtory*, there is *a myſtery* in all the *words*, there is a *ſymbolical* truth *hid* in them, that is not *obvious* to every eye: Tis true *he cured the eyes of the blinde*, and *healed* the lame, and *cured the deaf*: but, that is but *the letter*, the hiſtory, that dyed with them; for *they are dead*, their eyes are *ſhut up*, and their members are *diſſolved*, and returned into their firſt *elements*: But he by that reſembled to us, how he hath *ever ſince*, and *before*, and *will for ever* cure *the eyes* of the blind, and *heal the lame*, and *caſt out Devils*, and cure the bloudy Iſſue in our ſouls; for *the other* was but the *outſide*, the viſible, ſenſible part of his actions and miracles; but that which Chriſt would *repreſent* to our underſtanding *by that*, that is the *fixed* and *eternal* truth; And ſo, Chriſt *ſtill hath*, and ſhall *have* his food, and his *reſting place*. And whoever ſhall eat *of this Food*, *ſhall never hunger again*: whoſoever ſhall drink *of this water* that he ſhall give them, *ſhall never thirſt again*. Mat. 9 20

Your Fathers have eaten Manna in the Wilderneſs, and are dead (ſaith he) *but whoſoever ſhall eat of this manna, ſhall never dye*: Thoſe actions Chriſt did *then*; but theſe *actions* that *thoſe* repreſents, he doth *alwayes*: thoſe were *viſible* repreſentations Joh. 4. 14 Ibid. 6. 49

presentations *of them* which he *invisibly* and *mystically* doth now, yet as really; Not onely I say, *as truly, but more truly:* The spirituality of those actions *never* end; for put all together *that ever Christ raised from death*, or cast out devils out of, and healed, &c. they were *but few:* he could have *healed* and *cured* all, if he pleased; but that was not the end of his coming; but he did *so much*, and enough to *manifest God come in the flesh*, & that he will *always* do the same things to the end of the world, Spiritually.

Where thou feedest? what then may be Christs food? for even Christ *now* hath his diet, and food, though not of figs, after which he hungred, nor of flesh which he did eat, nor of boiled fish which he seemed to eat, *&c.* But Christ himself tells us, *My meat is to do the will of my Father, and to finish his work*; and he tells us *where he rests*, Cant. 6. 2, 3. *Among the beds of spices*, among broken and contrite hearts: and his delight is to be *among his lilies*, and among his *roses* in his garden, there doth he *refresh* himself: Christ is fed *in his members.*

Mat. 23. 18. Luk. 24. 42. Joh. 4. 34. Cant. 6. 3. Isa. 66. 2.

Take heed then ye suffer not Christ to starve within you, lest at *the last day* it be laid *to your charge, I was a hungry, & ye gave me no meat; thirsty, and ye gave me no drink; naked, & ye clothed me not; in prison, and ye visited me not* &c. But do you think, that Christ is fed with *corporal* food? I assure you this, for your comfort, that those that feed Christ *shall never perish*; but now *to feed the hungry with bread* externally, to put *clothes* upon

Mat. 25. 42.

upon the *naked*, to give *drink* to them that are *A-Thirſt*, to *go* to them that *are ſhut up* in priſon, this every man may do, by his natural power; ye may do this, and yet give where there is no need; you may do this, and yet *ſuffer* your Saviour *to ſtarve*: This is not a true feeding on Chriſt; no, no, it is *Another-gueſs* feeding that he requires, or that he will *Reward*: The meaning is I had a ſpiritual *hunger*, and a ſpiritual *nakedneſs*; this ye did not relieve, ſatisfie and ſupply; when *I lay begging & knocking* at your door for *relief* in this kinde, ye would not hear me; and now, I will not *Hear you*: You ſuffered me to *ſtarve*, and do you look I ſhould *relieve* you? *Depart, I know you not*: *Lord* (ſay they) *we never ſaw thee a hungry, but we fed thee; or naked, but we clothed thee; or in priſon, but we viſited thee*; They wonder, that Chriſt ſhould lay *that to their charge*; for who more careful to relieve him *outwardly*? & yet you ſee Chriſt *will not know them*.

Rev. 3. 20.

Mat. 25. 44.

Therefore take notice, that it is not enough, that if no man demand, ye need not to give: or if you do give, you have *done* all; for ye may be *guilty* of neglecting Chriſt notwithſtanding: *Bleſſed are they that hunger and thirſt after Righteouſneſs, for they ſhall be ſatisfied*: Let Chriſt be fed and *ſatisfied* in thy ſoul, give Him ſuch *meat* as he can eat: *His meat is to do the will of his Father, and to finiſh his work*; therefore in that regard alſo, *take heed ye diſpleaſe not the Son, leſt he be angry and ye periſh in the way*: Take heed ye ſuffer him not to

Mat. 5. 6.

Joh. 4. 14. Pſal. 2. 12. Rom. 8. 28.

to ſtarve; Thou feedeſt him in his members, yea, *Outwardly*, but that is not enough: I tell you, that is *but an embleme* of feeding Chriſt, that is but *the outſide*: thou doſt but (as it were) *perform the ſmal matters of the Law, and neglecteſt the weighty matters thereof.*

Mat. 23. 23.

Tell me, where thou feedeſt, and *where thou reſteſt at noon?* Beloved what need Chriſt any reſt? he is in heaven, and *is* there any wearineſs? where there is no wearineſs, there is no need of *reſt*; he is *farre above* the malice of men and *devils*, Iſa. 66. 1. *Where* then *is the place of my reſt?* For Anſwer hereunto, we muſt conſider Chriſt *as a Body*, not as any one *particular* member: for a member cannot ſuffer without the body: for if a member be cut off from the body, all actions ceaſe in that member; and where there is no life or action, there can be *no ſuffering*: ſeparate the action (which is the *effect* of life) from the body, or the life which is the cauſe of action, & the body is not capable of ſuffering: So in Chriſt, conſider *the body compleat*, and ſo Chriſt ſuffers *ſtill*, and hath need *of Reſt*: As he is in every creature, ſo he is called *The beginning of all the works of God*: and he indeed is *All Things*, and ſo he is at reſt, and cannot ſuffer.

Iſa. 66. 1.

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Col. 1. 15. &c.

Here is a great myſtery, Beloved, that Chriſt ſhould be *in the Creature*, and yet *be at Reſt*; that he ſhould be in the *Variation* and *Alteration* of things in the world, and yet *He not vary*; that He ſhould be *the ſubſtance* of things changed, and yet He not changed. I will ſhew you it in an

an example. The *light* and *heat* of the Sun comes through the ayre: now you know, the *wind* and the *ayre* is subject to change, *nothing more*: it is changed and turned every way; and yet the sun, though it do come through the ayre, *is the same*, it is not *moved*, nor *changed*: though they suffer *an alteration*, yet *it suffers none*. Wonder not then (if such a thing may come to be *in a Creature*, as the Sun is) that he that is the Lord of all Creatures, should be *so*, and infinitely more: No marvel *though he* can turn them *upside* down as he pleases, and *vary* and *alter* them as the wind; *They all shall wax old as doth a garment; they shall perish, but thou shalt endure; as a vesture thou shalt change them, and they shall be changed: but thou art the same, and thy years never end*; that is, they shall all *putrifie* and *corrupt*, but thou art the same, thou changest not: Dear freinds now we have answered you where He rests. *Jesus Christ blessed for ever*, he indeed suffers in his members, *But he Rests in himself; in him there is no shadow of change*: And in our *temptations* and *afflictions* we rest *in him*;

Psal. 102. 27.

Jam. 1. 17.

When we can in *all troubles* have recourse *to him*, as *David* did, and find *succour* under the *shadow of his wings*, this is a repose for our hearts in all conditions: in our selves we can do nothing; *there* we cannot *rest*, but in him we may and can: when as, we are in *such an affliction* like as our Saviour was, that he saw *No comfort*, every thing was *Sad* and *dark* round about, he was *compassed with sorrows* on every side; he was

was *in ſuch a labyrinth* of ſorrow, as never man was; he ſaw no comfort at all, neither in life nor in death, above him nor below him, from God or men: I ſay, were our condition as bad as his, (if it *were poſſible*) that we were in the very midſt of the *heat* and *fire* of afflictions, when the flood of tentation ariſeth *fourty cubits* above ourſtrongeſt hold, yet then we might reſt *in* our *Head*; even as he reſted in himſelf, ſo we may reſt in him, ſeeing that *all things work together and ſhall turn to the beſt to them that love God*: Rom. 8. 28. It is a ſtrange ſpeech, and as *rarely* beleived, that though God bring us through never ſo many, and never ſo bitter *tortures* and *torments*, That yet we may *be at reſt*, in an *aſſured* perſwaſion, that all ſhall turn to the beſt; which notwithſtanding are not puniſhments & judgements, as they are generally taken, nor ſo to be accounted; Ill indeed had it been for us, if it had been ſo; for they are not to be looked upon as vengeances, but as fatherly corrections; not as miniſters of his wrath, but as Evidences of his love: and ſuch love, that *neither heighth, nor depth, death, nor life, &c.* Rom. 8. 38, 39. Nay, *nothing can ſeparate us from Chriſt*: Here *is the reſt* of a Chriſtian, and then they may be ſaid to Reſt with him at noon, in the very heat and height of tentations and afflictions: And if the ſoul ſhall ask, O my God, where art thou? Beloved, he is *nigh thee* he is *with thee*, he is ſo nearly joyned to thee that *neither death, nor life, nor angels, nor principalities, nor things preſent nor things to come, ſhall be*

be able to ſeparate between him and you; And in his due time he will rouſe up himſelf like a Lion; When the heat of tentation ſhall have humbled us, and laid us low, and qualified the proud heart of man, and the Smart of affliction mellowed and tempered us, he then will appear for our comfort and reſt.

The fourth thing is; *For why ſhould I be as thoſe that turn aſide to the flocks of thy companions?* She would fain know, with an *unſatisfiable* deſire, what pleaſes him, *and where he reſts, and where he feeds*; for if he do not *reſolve* her, and *anſwer* her, ſhe ſhall *turn aſide* to the *creatures*, to *the flocks of thy companions*; as anon we ſhall ſhew you what it is; There is in the ſouls of all men a *propenſion* to worſhip *a God*; if they find not *the true God*, they will worſhip *ſomewhat*, that wch their own fancy tels them *is a God*; It is the nature of gratitude, to be returning ſomewhat: The ſoul is *given* of God; & it would *of its own nature* return a *ſervice again*; this is placed in every man naturally, as you may ſee in the very *heathens*: Our ſouls are *always* calling, either for a Chriſt or a *Barabbas*; *They muſt worſhip*, & therefore ye ſhall find God never commands, *That thou ſhalt worſhip*, but onely rectifies it, and ſhewes whom they ſhould worſhip; & how; and therefore the Spouſe of Chriſt cals upon him *to direct her*: if thou do not direct, I ſhall not be able to do any thing *pleaſing* to thee; I ſhall preſently *be as thoſe* that *turn aſide to the flocks of thy companions*: ſhe freely confeſſeth, I am *as apt* to turn aſide *as they*

which do: (I cannot now ſtand to tell you why the creatures are called *the flocks of his companions.*)

Mat. 5.24 The ſoul cannot ſtand idle, as I was ſaying; it is a hard task *to ſerve* two maſters; *he ſhal; either hate the one, and cleave to the other; or elſe cleave to the one, and deſpiſe the other*: If we turn *to the creatures*, we turn *our backs* upon God, he that loves the creatures (as who doth not too much?) let him but examine, whether the love of them hath not *baniſhed* all love to God out of his heart: for if thou doſt not love God *with all thy heart, and with all thy ſoul, and with all thy might*, thou loveſt not *him* at all: he will not be contented with a divided heart; As you know God is called *Power*, then God is *all power*, and there is none that hath *any power* but he: if any creature have a part, then he hath *not all*; ſo if any creature have *a part of thy love*, God hath not all, and he will then have *none at all*: No woman can love another and her husband too, with her chiefeſt love: So no man can love God and the creature too with his chiefeſt love; and *no man comes to the Father but by the Son*: he accepts whatever we do, and onely all in his Son, *nothing pleaſes him* but his Sons actions: And he that cleaves to the creature, falls when that falls; but he that *cleaves to the Creator*, ſhall ſtand faſt for ever, as Mount *Sion*.

Mar. 9.11

Joh. 6.

Pſ. 125.1.

Beloved, behold, as *Joſhua* ſayth, *This day I ſet before you life and death, bleſſing and curſing; chooſe whether ye will cleave to* the *adulterous* love of

Deut. 30. 15.

of the creature, or cleave to the *immutable unchangeable* Creator.

I have read of an Allegory among the Jews that they had among them, to ſet forth *the condition* and *ſtate* between God and men, and it is an excellent one, the beſt I think that ever was.

Suppoſe *A huge Rock* of *pure* chryſtal, and round about this rock, at the foot thereof, a pleaſant torrent, or rapid River as pure as Chryſtal, & round about the river all manner of pleaſant trees, bearing all manner of pleaſant fruit, & One ſtanding on the top of this rock, a proper tall man, without blemiſh, as fair as *Abſalom*, and over his head *the Sun* ſhining in his *full ſtrength* and glory, Attended with the Moon and Stars, making a glorious firmament;

Now *this Sun* you may conceive to be God himſelf, and the fair *Abſalom* to be Chriſt Jeſus, the image of God the Father; and the rock of Chryſtal, to be *this world*, and in the river is repreſented all things in motion, all changeable things, all manner of trees and fruit, and all things below; but *in* the chryſtal is *clearly repreſented* [Him] that ſtands on the top, as if he were *in the very midſt of the rock*, and above him the *Sun* in his full brightneſs, which is God the Father, of whom he is begotten: Now when a man ſhall come to the foot of this rock, and there he beholds *choice of objects*, to ſet his heart and mind upon: I ſay, when a man ſhall come and behold *choice* of beautiful *objects*;

and ſuppoſe he had power *to chooſe* which he will to ſet his heart upon; In the river he beholds all *ſublunary* things, All things which are in flux and motion, and whatever the earth can afford for delight.

Now let him chooſe whether he will *ſet his heart* upon theſe things which have their being in their *flux* and *motion*, that they are never the ſame, but they *change* as the object *changes*; and if they did not change, they could not *be*: As in the Thames, the river it is continually in motion and running, it is never the ſame, there is not the ſame water *to day* that was *yeſterday*, for that is run into the ſea, but is ſtill a changing; And if Here we *place* our affections, and take up our delight, how unſtable and uncertain are our comforts? Oh! we think it a great matter to be rich, to be *ſtrong*, to be *comely* and *well-featured* and *compoſed*; to be *beautiful*, to be *in honor* and *credit*, to have *great attendance*, *large revennes*, &c. Alas, Alas, doſt thou place thy affections Here, in the very *loweſt* and *meaneſt condition of things*, amongſt theſe tranſitory & *flitting* things: Why, all theſe things are but *toys*, but *bables*, but *rattles*, to pleaſe children: where is, and whats become of *the greateſt Monarchs* that ever were in the world? where is great *Alexander*, and *Pompey*, and *Auguſtus*? and all thoſe Worthies (as the world eſteems them) are they not all turned and tumbled into the duſt? are not they, and all their *glory*, like *a tale* that is *told* and *forgotten*? are they not *like a dream*?

like

like a *ſhadow*? like a bubble in the water which ariſes on a ſuddain, and is beautiful, but as ſuddenly down again.

Beloved, then do you examine your ſelves, If you do not ſet your love, your hope, your delight upon theſe things that are ever changing? and as I ſaid, *ſo changing*, that if they did not *change*, they could not *be*, *which all periſh with the uſing*: Do they not all fall away, as you fall away, or fall before you? as *Houſes*, *Lands*, *Riches*, *Goodly* and *Sumptuous Buildings*, *Husbands*, *Wives*, *Children*, *Good name*, &c. and yet will you ſet *your affections* upon ſuch things as theſe, though you ſee them *moulder* and fall *to duſt* and *nothing* before your face? Col. 2. 22.

But ſome, they come here to the foot of this beautiful *Mountain* & behold, and they look higher, and they behold the *Sun*, moon and ſtars and the beſpangled glorious firmament, and ſee how they reflect upon the chryſtal, and wonder at their glory, and ſo they ſet their affections upon them; truly theſe are better then the former, becauſe they ſet their affections upon *Celeſtial* things, things that repreſent the glory of God *more then* theſe things below, and he is *more glorious* in them; but the *other*, their love is taken up with *Terreſtrial* things, earthly and low; but both theſe are ſhort of this true happineſs.

But a third ſort come, and take a veiw of theſe various objects, & they can reſt in none of theſe

things, And they look Higher, till they come
Col. 1. 15. to behold *that fair Abſalom* Chriſt Jeſus, who is *the brightneſs of his Fathers glory*; And they, cannot reſt till they ſee Him who is *in the middle* of the creature, *Him* that is in the midſt of the *Chryſtal*, even *HE* that is *all in all*, the very *bottom* and *Foundation*, and *the SUM of all*; and ſo in and through him, they come to behold the SUN over his head in its glory and ſplendor, even God himſelf *Bleſſed for ever*: for otherwiſe, God cannot be ſeen or approched unto, but onely *through his Son*: and theſe *Spectators can never fail, periſh, or miſcarry*, becauſe their love is ſet upon *him* that cannot *change*, *fail*, or *miſcarry*; For, they cannot reſt till they are *united* and *joyned*, and made one with him.

As my eye can never be united to any thing, till my ſight ſee and receive it, and by that means that thing be united together with my ſight; ſo neither can we be made one with God, till we ſee and behold him being united to Him. And if once we *ſee* him, we cannot but love him; and this love brings thee into union with God: Now love is the *knot* that muſt *unite* us eternally, that muſt for ever *knit* us together; and this knot being once *knit*, it is *knit for ever*: for we being *knit* and *made* one with him, we
Mar. 10. 9. *can never* be loſt; but *ſo long* as God *lives*, ſo long ſhall you: Here are Chriſts words *verified*, *That which God hath joyned together*, *let no man put aſunder*: but if to the *creature* you *joyn your ſelves*, God never made that *conjunction*, God never knit

knit that knot, and therefore that ſhall be put aſunder: but *this knot* that *God* hath knit *himſelf*, ſhall *never be looſed.*

And further know this, that thou being *thus joyned*, to Chriſt, as a true member of his body, thou haſt full *right* and *title* to him, and to all his vertues and excellencies, riches and glory; but *otherwiſe* thou haſt *no title* at all: for as thou art *a particular* man, thou haſt right to nothing of his; but as thou art a member of the Church of Chriſt, *his love* comes to thee *by vertue* thereof; for thou haſt nothing to do with *heaven*, or any thing that is Chriſts, but *as thou art* a member; juſt as a man hath a portion & dowry with his wife, or a woman any riches or joynture by her husband: *ſhe* or *He* hath no right to any part thereof, *as a ſingle man*, or a *ſingle woman*, but by vertue of *the knot* that unites them together, ſo as they are *made One*: even ſo the *dowry*, the *joynture* of eternal happineſs was not made to *Paul*, nor to *Peter*, nor *to thee*, as ye are *ſingle* and *particular* perſons, but as you are *members of his body*, being united and *made one* with him as a Branch in the root.

Beloved, it is *to the Church* that Chriſt makes *all his promiſes*; ſtill to the Church; ſtill to his Spouſe; and it is not to any viſible Church neither, or an Aſſembly of men and women, as particular and ſeparated from his body; but to the *viſible* and *inviſible* Congregation of Saints, which are *his members*, and make up *his body*; to theſe are all

the promises made, and upon no other account can any one promise be claimed; Therefore beloved, let not *the Church* be an odious name to you, as it is *too too much*: nor let not *every particular man* think himself the Church; for *to thee* separated from the Church belongs no *good thing*.

Now, if a man be knit to Jesus Christ by this knot of love, I will tell you what will follow: Love, *you know*, suffers not a man *to be his own*, but he hath *given up himself* to the thing *loved*, and that *rules him*, and *it he obeys*: So this soul once knit to Christ by this knot of love, then he cannot commit adultery with any creature; he is no longer his own: and therefore whenever ye find in the *Proverbs*, and there read of the *adulterous love* of that whore that waits *in the twilight* to trap the *young man*: or of the *adulterous* love of *Potiphars* wife to *Joseph* in *Genesis*, or the like: the intention of the holy Ghost is to set forth unto us *the adulterous love of the soul*, and *how our love* is carried away from Christ: The Creature, is the Adulterous woman which takes our love.

Prov. 6. 26. Gen. 39. 7, &c.

And *this love* is diversly called in Scripture; sometimes it is called *hope*, and sometimes *fear*, somtimes *trust* &c. according to the several *objects* it is exercised upon; As *the Attributes of God* are *one* in themselves, though *differenced* to us according to the several *objects* they work upon; Sometimes he is called *Grace*, somtimes *Glory*, somtimes *Majesty*, somtimes *Patience*, sometimes

times *Mercy*, ſometimes *Anger*, ſometimes *love*; not that there are *ſo many* ſeveral things in God: but *all* theſe are *one act* in God: As the Sun, it cauſes one *colour* in the *Roſe*, another in the *Nettle*; and it cauſes the *Carrion* to *ſtink*, and the *Roſe* to ſmell *ſweet*; yet one and the ſame thing in the *Sun* doth all, but it *works according to the ſeveral objects* it meets with: ſo it is One and the ſame act in Religion, which is that, which *joyns & unites us* to our Creator, yet *diſtinguiſhed* by *divers* names, as *Hope*, *Faith*, *Fear*, *Love*, *Truſt*, yet all one thing in the ſoul: As, when it looks upon the promiſes of God, then it is called *Faith*: when it apprehends him to be a juſt revenging God, and that *it apprehends* that he is angry, then it is called *Fear*: and when it beholds the merciful and loving face of God in Jeſus Chriſt, then it is called *Love*: again, when it Beholds the promiſes, and apprehends God to be *faithful*, then it is called *Hope* &c. and therefore ye are not to apprehend theſe things, as ſeveral in God, or in your ſelves, but as *One*.

Yet I pray, do not miſtake me, that becauſe I ſay *Love is the cord that unites us* to God, do not think that I exclude *Hope* or *Fear*, or *Truſt*, or *Faith*, or any other grace: do not think that I undervalue the reſt; far be it from me; but only this I ſay, *Love* doth knit the band *more ſenſibly*, and more feelingly *to us*: And *in all* this we muſt not aſcribe any good, any power to our ſelves: whoever he be, he muſt acknowledge himſelf *an unprofitable ſervant*: and that *the work*. Luk. 9. 13.

work is Gods own work, and that you had *no hand* in it: and be ſure, as ye have ſet to your ſeal that God is true, ſo alſo, that this is truth.

But if thou haſt *ſet thy ſeal* to the creatures, and that they have ſtolen away thy heart, and thou art in love with them, and knit to them, made one with them, then when thou comeſt to dye, thou haſt no *refuge* to truſt to: they will all fail thee: for they all dye with thee, if not before thee: however, when thou faileſt, they fail: and when they fail, beſure thou faileſt: But if thou art dead to the creatures, and art *daily dying* to them *by degrees*, then it will be *no grief* for thee to part with any creature: but thou wilt *be willing* to do as *Abraham* did by *Sarah*, to *buy a field* to bury *thy dead* out of thy ſight: for they are dead *to thee*, and thou art *dead* to them: and when *death* ſhall come to call thee *hence*, thou canſt *look him in the face* with *great* joy and *rejoycing*: and then *ſhalt* thou know what is the benefit of eating *The hidden manna*: then *ſhalt* thou finde and taſte both what it is, and how delicious and ſweet it is: then ſhalt thou finde that *one day in Gods houſe* is better then *a thouſand* elſewhere: then ſhalt thou finde that *God himſelf* will be *more* to thee *then all the creatures* put together: then ſhalt thou finde that *one day* of true love to God, *one hours* enjoyment of the love of God, doth give thy ſoul *more* joy and content, then all the creatures *could ever* afford thee: then ſhalt thou feelingly ſay, as the Queen of *Sheba* by *Solomon*,

Phil. 3. 7.

Gen. 23. 11.

Rev. 2. 17.

Pſa. 84. 10

She

She ſaid to the King, It was a true report that I heard in mine own land of thy acts and of thy wiſdom, howbeit I beleeved not the words until I came, and mine eyes had ſeen it, and behold the half was not told me of thy wiſdom and proſperity, exceeding the fame which I heard. I have heard much of the love of God by his Miniſters, and of the raviſhing content that was therein: but *now I am come* to enjoy it: I finde they did not relate the tenth part thereof, and that it is *ſuch* love, which faſtens and knits us together for ever and ever, to the unchangeable God, *through Jeſus Chriſt his onely beloved Son, who is the brightneſs of his glory, and the expreſs image of his perſon.*

1 King. 10.6,7.

OF

OF

EATING *HIDDEN MANNA:*

The Heads or Substance of a Sermon preached for Mr. *Hodges* at his Wednesday Lecture in OLD JURY.

REV. 2. 17.

He that hath an ear, let him hear what the Spirit saith unto the Churches; To him that overcometh will I give to eat of the hidden Manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it.

IN a little corner of *Asia* were these Churches seated, unto whom God by the Evangelist Saint *John* wrote: The words I have *now read*, are as *David* sayes of the blessed man, *whose*

whose tree never withereth, but is alwayes *fresh*, *flourishing* and *green*, *planted by the River-side*: such are these *words*, and all the words of God: they have not onely a *dead Letter*, but they have a *living sense*: this Tree bears fruit in all Ages, in all times, As our Saviour Christ sayes, *what I say to you, I say to all men*: the words of God are so spoken and meant, that they are not onely true of that man, that time, in that place, in that age, in which they were spoken; but they are true and concern *as much* all men, all ages, all sexes, all places. Psal. 1. 5.

But if ye shall say to me as the Apostle saith, *Rom.* 10. 6. *Who shall ascend into Heaven, or who shall descend* into the secrets of God, *to bring Christ from the Grave*, or to fetch him *down* from Heaven? *behold he is nigh thee, even in thy heart, &c.* Behold, I am he, whom God hath appointed at this time to *unfold* this word from God now *read* to you, to open to you these *sweet* promises of mercy and grace: but it *will be so* onely to those whose eyes are open to see them so: the promise here made, is large: *I will give him to eat Hidden Manna*: but it is not without a condition: let them be *what they will be*, pretend what they will, let your *confidence be never so great*, ye have no interest in this *promise* without the condition: would you *eat of the hidden Manna?* then ye must be *overcomers*: he that overcometh shall *eat*. But give me leave a little to *wave* the condition: the Apostle *John* saith, *That there are three, that bare* Rom. 10. 6. 1 Joh. 5. 8.

bare record on earth: the Spirit, the water, and the Blood; and theſe three agree in one. So ſay I, here is both a *condition* and a *promiſe*, and they both *agree* in one: A man cannot *eat* except he *Overcome*: neither can he *Overcome* except he Eats: therefore let no man think he can *Overcome* except he *eat* this *hidden Manna*: and he that eateth doth *Overcome*: as Chriſt tells the
Joh.15.5. Diſciples, *without me ye can do nothing*: ſo without ye eat this *hidden Manna* ye can *do nothing*, ye can never overcome, for in eating this *hidden Manna* we get ſtrength to *Overcome*: and as we eat, we overcome; and as we overcome, we eat: *this* was your vow made in Baptiſme, to *renounce the Devil and all his works, and to fight manfully under Chriſts Banner againſt ſin, the World, the Fleſh, and the Devil*: thou haſt there *given up thy name to Chriſt*, and haſt *bid defiance* to Satan, as much as in thee lieth: and haſt ſaid, *I renounce* thee Satan: and *I will be one* of thy Souldiers, O Lord Chriſt.

There is no man that hath prepared his heart to ſeek God, but he ſhall be *ſure to find* enemies *enough*, he ſhall have *temptations* to wraſtle with, and to overcome. *David* ſayes
Pſ.118.12 that he found his *enemies* innumerable, *Pſal.* 118. *they compaſſed him on every ſide, and came about him all like Bees*: and the Lord himſelf tells us, *that all the imaginations of mans heart are onely evil continually*. Doſt thou think then that thou haſt no enemies? Then let no man ſay, if I found any enemies, I would fight with them: for

for I may ſay to thee, as *Delilah* to *Sampſon*, Ariſe, *the Philiſtines be upon thee*, there be *enemies* enough, even in the chamber, *within* thee, lying in wait: and if you do not ariſe, and ſtand upon your guard, you ſhall be *overcome* inſtead of *overcoming*. Judges 16.12.

But that you may underſtand *this Text*, I will lay down three things which will be *neceſſary* to unfold it.

The firſt is this: All theſe ſeven promiſes made here to the ſeven Churches of *Aſia*, though they be diverſly expreſt, yet it is all one thing: ſuppoſe they be promiſes *of eating* of the tree of *life in the midſt of the Paradiſe of God*: or promiſes that we *ſhall not be hurt of the ſecond death*, or that we ſhal have the *crown of life*, or of the *white ſtone with the new name in it*, or of *ruling the Nations with a rod of iron*, or the receiving *the bright morning Star*: All theſe promiſes they are *one and the ſame* thing: and they are pronounced by one and the ſame Spirit; and let *him that hath an ear, hear what the Spirit ſaith unto the Churches*: whereſoever Chriſt ſhall be, there ſhall his members be alſo: and every member ſhall have a full and plentiful part, there ſhall be *nothing* wanting to them, they ſhall all have a *ſatisfying* part, they ſhall be all as branches that are nouriſhed with one and the ſame root: the ſame *ſap* goes thorow the whole body that is in the root: And, what ever priviledge or benefit Chriſt hath, they ſhall all receive of his fulneſs, *grace for grace*, they ſhall Rev. 2. & 3. Cha. 2, 29. Joh. 1. 16.

ſhall all be made *partakers of all* the vertues of the *head*: but notwithſtanding all theſe promiſes we are never the better without we have Chriſt, they are all *blanks* without him, all *unſavoury*: it is he that ſeaſons all: Yea, truſt as long as thou canſt, and *believe* as much as thou wilt, without Chriſt thou canſt never come unto him: God himſelf is nothing *to us* without Chriſt: As every *Jubar and Beam of light* that comes from the Sun, they are all included in the body of the Sun, but they are not *communicated* to us but by thoſe Jubars and beams that come from the Sun: ſo God is like the Sun, and what ever good, benefit or bleſſing we have, it comes from God: but all *theſe* are *included* in God himſelf: and there is no creature can partake of any good from him, but by his Son Chriſt, in thoſe *Jubars* of light, that communicates them to us: This light had never come to us, but for thoſe *beams*: ſo God the Father cannot communicate himſelf to any creature but by the Son, he is *the firſt begotten of every Creature*: he came being *ſent* from the father: yet God the Father is not a day, not a minute Ancienter then his Son: Chriſt he is called *The word ſpoken*, in the Hebrewes; As he is *unſpoken*, ſo he is *the word with God* in the boſome of his Father, and *this word is God*, as *John* 1. 1. but being once ſpoken and *uttered*, ſo he is the *firſt begotten of God in every creature*. The *Alpha* and *Omega* in every creature, from whom alone we receive *grace for grace*:

Col. 1. 15.

Heb. 1.

Joh. 1. 1.

grace; all the goodneſs and fulneſs of God is *poured* upon the head of this *Aaron*, which runs down not only to *his beard*, but to *all the skirts of his garments*, to all his members: God himſelf *in himſelf* to the creature is nothing without Chriſt: He cannot poſſibly be communicated but *by* and *through* Chriſt. Pſa.133.4

Secondly, All theſe promiſes to the ſeven Churches they imply that which hath its *beginning* in this life, and *perfected* in the life to come; ſaith our Saviour, *the Kingdom of Heaven is within you*; if ye find not the Kingdom of God and the *Kingdom of Heaven* within you, and in this world, be aſſured ye ſhall *never find* it in the world to come; *He that denyes me before men, him will I deny before my father which is in Heaven*: he that enjoys me not in *this world*, he ſhall never enjoy me *hereafter*. Luk.17. 21.

The poor dejected and oppreſſed ſoul, it longs to taſte Chriſt here: nothing will ſatisfie him but to *taſte and eat* Chriſt here: for if he *eat him not* here, he knows he ſhall not *hereafter*: as *David* ſaith, *My ſoul thirſteth for God, even for the living God: when ſhall I come before God?* what to do? Pſal. 27.4. *To ſee his beauty, and to taſte of his goodneſs*: if you ſee not God *here*, ye ſhall never ſee Him *hereafter*. Chriſt will ask thee as he did the Diſciples, *how many loaves have ye?* when ye come *to dye*, what Angels food have ye to feed on? what Hidden *Manna? How many loaves* of that? if ye muſt ſay, *none* Lord, what a heavy anſwer will Pſa.42.2. Pſa.27.4. Mat.15. 34.

this be to you? but if thou haſt *any*, if but two loaves, if but a little oil in thy Lamp, he will then *multiply* thy loaves and that *little oyl*: *the barrel of meal*, and *that cruſe of oyl* ſhall never fail: And he will ſay, *Come thou good and faithful ſervant, thou haſt been faithful in a little, I will now multiply thy reward*: Come now, I will feed thee to *eternity*: If Chriſt ſhall ſay to thee, How much peace have you? if thou canſt but ſay, here is *a little* Lord: Chriſt will ſay come, come, I will *multiply* and *increaſe that peace* infinitely: what *love* haſt thou? if thou haſt but *any*, though but as much as a *grain of muſtard ſeed*, come, ſaith our Lord, I will cauſe it to grow and *increaſe*, and become a *mighty tree*, ſo that the *fowls of the air ſhall build their neſts therein*. That is, I will *enlarge* it as *my ſelf* infinitely: And which way ſoever elſe a man ſeeks for *reſt* and *peace*, he ſhall *never* find it: for, as all the Creatures, ſo all the action and motion of the Creatures come out from him, and *they can never reſt* till they return into him again: and therefore he is called *the God of Sabbath*, which ſignifies *Reſt*: in him there is *Reſt*, and *no where elſe*. The ſoul is the *breath* of God, and it is impoſſible that it ſhould have a *reſt for the ſole of her foot* till it return, and *this bleſſed Noah* put forth his hand and *take her* in again. *Lay up treaſure for your ſelves in heaven*: would you have treaſure hereafter? ye muſt *treaſure it up* while ye are on earth, that ye may have the *reward* and the *wages* hereafter: ye muſt *receive*

2 King. 4.
Mat. 25. 21.

Luk. 3. 19.

Mat. 6. 11.

receive here the *pledge*, the *Hire*: The Portion and the reward comes hereafter. *Your fathers* (ſaith our Saviour) *have eaten Manna and are dead:* but *bleſſed is he that eats Manna in the Kingdom of Heaven:* he that feelsGods love *ſhed abroad* in his heart here, ſhall find that *love* increaſed *thirty, ſixty, an hundred-fold in the life to come:* here ye *feed* but are not *filled*, but then you ſhall be *ſatisfied.* Joh.6.49.

Thirdly, All theſe *ſeven promiſes* that are here made to the ſeven Churches, there is not one *word* to be taken according to the Letter: but think not ſtrange of ſuch ſayings: be not *ſtartled*, I would onely quicken up your *attention.* I undervalue not the *Scriptures*, but deſire to give them *all due honour:* for do you think that you ſhall be Pillars in Heaven, or that you ſhall *eat trees*, or the *fruit* of trees there? or that ye ſhall have *rods of iron* in your hand, or that ye ſhall be *burning ſtars?* or as it is in *Daniel, He that converteth a ſoul ſhall ſhine like the Stars?* I ſay there is *not one word true according to the Letter:* yet I ſay, in all the words that ever Chriſt *ſpake*, or that is written in this *bleſſed, bleſſed* Book of God, they are *all* true; there is not the leaſt *tincture*, not the *leaſt allay* of *untruth:* I ſay, every *word*, every *ſyllable*, every *letter* is true: *bear me witneſs*, you are *my record:* but they are *true* as he intended them *that ſpake them:* they are *true* as God *meant* them, not *as men will have them.* Dan.12.3

As when Chriſt ſays, *my Father is an husband-* Joh.15.1.

man, do you think, or are you ſo *childiſh* to think that God is a *husbandman*? and Chriſt ſayes again, *I am the vine, and ye the branches*: will you have *this to be* literally ſpoken? Go to, I will ſpeak a *paradox* to you, but I willl *unfold it*. It is impoſſible for any man either to ſpeak *a preciſe truth, or to hear a preciſe truth*; for a preciſe truth, or to ſpeak *preciſely*, is to ſpeak *at once* the truth, that is, the *whole truth*, and nothing but the *truth*: as for example, If I tell you this is a *Church*, this is not a *preciſe truth*: for in ſaying *it is a Church*, I neither tell you whether it be built of *wood*, or *ſtone*, or *brick*: I neither tell you it is *little* or *great*: I neither tell you whether it *be high* or *low*, *&c.* which I not doing, do not tell you *the whole truth*: Or, if I tell you I ſaw a man, I tell not his age nor *ſtature*, nor *complexion*, nor *kindred*, nor *riches*, nor *bigneſs*, *&c.* which is not the *whole truth*. I ſhall unfold this to you, theſe ſimilies *I uſe* for your good: God onely is *able* to ſpeak *ſuch* a truth, A Preciſe Truth *at once*, in one word, as ſhall include all this: God could have ſpoken *ſuch a word* as ſhould have included the *whole truth* in one word: but where ſhould he have found *Auditors* that were able to have heard him? where had been our *ears to have heard ſuch a word*? or our underſtandings to have underſtood it? you know a great noiſe *deafs* us, and abundance of light *blinds* us: if there be *too much* light, it may as well *blind* a man as *too little*: now you know *truth* is the *object* of the under-

underſtanding, as *light* is of *ſight*: ſo if there be an *exceſſive truth* ſpoken to us, it deſtroyes, it *ſplits the underſtanding*: as the people of *Iſrael*, they were *not able* to hear God ſpeak, but they muſt *dye* for it: and *Moſes* himſelf complains that he was *afraid* and *trembled*: we are not able to hear God *ſpeak*: if he ſhould ſpeak to us (as he would, if we could hear) he ſhould ſpeak us all to pieces, he ſhould *ſpeak* us to nothing; Oh *let not God ſpeak to us leſt we dye*! we ſhould cry out, Oh do not ſpeak to us as thou art *in thy ſelf*, for we are men: but *let Moſes ſpeak to us*, and we will *hear him*: O Lord ſpeak to us *as men*, as we are able to *hear*. Exo. 3.9. Exo. 20. 19.

Beloved, the not knowing of *this truth*, and our *receiving* the word, and underſtanding it *according to the Letter*, hath the been the ground of *all the Errours*, of all the *ſchiſms*, of all the *rents* in this poor *Church* of ours. But to go further, and to give you a little *further light*, I know the Scripture in the *Letter* ſpeaks of *election*, *reprobation*, and *predeſtination*: But if we take it *according to men*, we are much deceived. As for example, when I ſay *this man* is like *ſuch another man*, And though he may be ſo *in ſome things*, yet not *in all*: and *far be it from us* to think, becauſe God ſpeaks according to the *manner* of men, that therefore we conclude *his wayes are like our wayes*, or *his thoughts like our thoughts*: but whatever God ſayes of himſelf, thoſe are ſentences and expreſſions ſpoken but by way of ſimilitude to make us *underſtand*, and Iſa. 55. 8, &c.

not that we ſhould think that the *almighty, infinite* God to be like *weak* man: ſo when he ſpeaks of *any* of theſe things, of *election*, or *reprobation*, or his *foreknowledge*, there is indeed ſuch a *kind of thing* in God 'tis true: but it is *true* as God intends it, and not otherwiſe.

It is ſaid alſo that God made *a Covenant*, and the Scripture ſpeaks of Gods *knowledge*: but do you think that Gods *Covenants* are like the *Covenants of men*, or his knowledge like mens? God forbid: and wo be unto that man that takes it contrary to Gods intent and *meaning*: ſo alſo we read of Gods *hatred* and of Gods *love*: but his *love* and *hatred* is not like mens *love* and *hatred*: *Are my wayes like your wayes, or my thoughts like your thoughts?* As if he ſhould ſay, will you wreſt my *word*, and take it according to your own ways? will you take me according to my *literal* words? away, away, *As high as the Heaven is above the Earth, ſo high are my thoughts above your thoughts*: And when God ſayes *he repented*, doeſt thou think that he repents as man repents? *He does repent*, it is true: but according to his own *ſenſe* and *meaning*, not according to thine. Alas, alas, we *poor, ignorant, low, narrow-ſpirited* creatures, as we are not able to *comprehend* God, ſo neither can we Gods *word*: we can ſee but a *glympſe* and a little *glimmering* of the Truths of God: As *Elias*, he could not apprehend God, nor *diſcover him* neither in the *thunder* nor in the *lightning*, nor in the *mighty ruſhing*, nor in the *fire*,

1 King. 19.12.

fire, though *God* was in them all; but when *God* came in a *ſtill*, *ſoft* voice, then he could *apprehend God*, *heard* him and *ſaw* him; and then he came to *ſee* that *God* was alſo as *much* in all the reſt, though he ſaw him not: but he being (as alſo we) of a *low*, *ſoft*, and *tender* nature, and *ſo much children* that he could not *endure* to *hear* the *mighty God*, but in a *ſtill*, *ſoft* and *tender* voice; the *thunder* and the *fire* and the *mighty ruſhing* is too terrible, too deſtructive to our weak natures. For in *God* there all things *coincide*, even *contradictories* coincide in him, as *the Viſion of God ſhews* at large in ſome Chapters.

So when God promiſeth here, *To him that overcometh*, *will I give him to eat of the hidden Manna*, we muſt not take *Gods* meaning according to the *Letter*, nor think it was, or is that *Manna* that *God* rained from Heaven, *Num.* 10. But by that expreſſion he would win us to *conſider* the *heavenlyneſs*, and *excellency*, and the *rareneſs*, and the *welcomneſs* of that Manna that *feeds* the ſoul, and what *ſpiritual* food is. How welcome was it to the Iſraelites at firſt, though afterwards the commonneſs made them loath it? Num. 10.

O lack! I am but *newly* entred into my Text, and now the *time* cuts me off; I have opened the *Windows*, to let in *light* into the Chamber, into this *Subject*, and the time bids me ſhut them again; and I now muſt let it alone till another *opportunity*, which is contrary to my purpoſe and full *intent*, which was to have diſcovered what *God* hath revealed to me, con-

cerning these *deep* points, now so *much* controverted, and wherein there have been such *errours* and general mistakes, even among them who have thought themselves *very knowing* in the Scriptures, For *vain man would be wise though he be born as a wild asses colt.* And he in his *foolish wisdom* and in his *humane* Reason would fain *frame* and *square* out God like unto himself, that so he might (as he thinks) well near *fathom* & *comprehend* him within, the *poor*, *weak*, and *narrow* bounds of Reasons Line, or Rule.

Job 11.11

So much for the present.

Cove-

Covetouſneſs Anatomized:

AND THE

Generality of Covetouſneſs.

JER. 6. 13.

For from the leaſt of them, even unto the greateſt of them, every one is given to Covetouſneſs: and from the Prophet, even to the Prieſt, every one dealeth falſly.

Preached at *Putney.*

BEloved, this ſpeech as it is *bold*, ſo it is a very *ſtrange* ſpeech, and *a home* charge: but wonder not (for *where the Spirit of the Lord is, there is true boldneſs*: as *Solomon* ſaith, *Prov.* 28. 1. *The Righteous are as bold as a Lion*) For the Prophet Prov. 28. 1

phet here strikes at *head* and *tail*, *root* and *branch*, *great* and *small*, *Prince* and *People*, *Priest* and *Prophet*.

The *whole house* of *Israel* are here

1 Accused of *Covetousness*.
2 Condemned for *Covetousness*.

The accusation is like an Indictment well laid, which expresseth,

1 The *fault*, the *charge*, which is Covetousness.

2 The *extent* of the fault, it was *Epidemical*, from the *greatest* to the *least*.

3 The *Intention*, they *gave* themselves to it; they did it *purposely* and *voluntarily*: And

4 The *Charge* being *proved*, and they found *guilty*, the *sentence* or *condemnation* follows; which is onely *implyed* in the word [For] it being the *connexion* of this verse with the former: wherein is threatned, that God will *pour out his fury and indignation upon the children and young men, upon the husband and wife, the aged with him that is full of dayes, and their houses and wives should be turned to others*.

Jer. 6. 12.

1 The matter of the accusation is *Covetousness*. But this *sin* how evil soever, and however *threatned* here and elsewhere in the Scriptures, is hardly esteemed *any sin* at all; ye cannot perswade men of *the Evilness* thereof; but you are ready to *think* and *charge*

charge us, that we *Church-men* are ſtrange fellows; To ſet up men of ſtraw, and then fight againſt them: for our parts we find very few covetous; ſome indeed are *Swearers*, *Drunkards*, *Adulterers*, *Lyars*, *Prophaners* of the Sabbath; theſe they can *ſee* and *acknowledge* to be ſins, and would have us preach againſt them; but to keep ſuch a ſtir about Covetouſneſs, they think is a *vain* thing, and *time loſt*; for either they are but *few* that are ſo, or elſe tis not *ſo great* a ſin as you make for; or elſe you call *that* Covetouſneſs, which is not.

Indeed, I confeſs, other ſins *wear* the Devils *Cognizance* and *Livery* openly, but this alwayes wears a Cloak; ye ſhall *never ſee* Covetouſneſs *without its Cloak*; as the Apoſtle terms it, 1 *Theſ.* 2. 5. for *our laſt Tranſlation* renders it very right, *Nor a Cloak of Covetouſneſs.* 1 Theſſ. 2. 5.

For *this ſin* is generally *in credit* in the world, and therefore they do not let it go *naked*, but clothe it, not with the *name* of any *vice* or *ſin*, but under *tolerable* and *credible* names, as *Thrift*, *Providence*, *Good Husbandry*, *Honeſt care of a mans own*, and *Care of the main chance*: I, and ſo it ſhould ſeem, they eſteem it *the main chance*; a covetous man *will part with* his ſoul, before he will part with *his Covetouſneſs*: and they have Scripture ready to protect and defend them, 1 *Tim.* 5. 8. *He that provideth not for his own, eſpecially for them of his own houſe,* 1 Tim. 5. 8

house, is worse then an Infidel, and hath denied the faith: And so they bring it in *as a duty*, that they *ought to be* scraping and covetous.

We may endeavour to *uncase* this covetous man by two words; one is in the place before named, 1 *Thess.* 2. 5. *Nor a cloak of Covetousness*; its *never without* a cloak, as *I said*; and the other is, 1 *Tim.* 6. 10. its there called *The root of all evil*: What a world *of evils* grow up from covetousness? as if we had time we might shew: In brief, it excludes all love and fear of God, and all love and pity to men, and all care of our neighbours good, and so breaks the whole Law: it will make him *Oppress*, *Cozen*, *Deceive*, *Lye*, *sell a good Conscience*, for every trifle: In short, it will make a man *turn his back* on all Religion, to forsake *the faith*, and consequently *Salvation*; as is there *expresst*, and in the *foregoing* Verses, *The love of money is the root of all evil, which while some have coveted after, have erred from the faith, and pierced themselves through with many sorrows*: It is such *a sin*, that if ever God *touch* the heart *about it*, it will *pierce through with many sorrows*, before ever *they can forsake it*: for saith he, *They that will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in perdition and destruction*: It is such *a subtil* snare, so cunningly *contrived*, and so full of fair *pretences*, that let a man be *once in love* with money, he knows not *which way* to wind out, but it wil *fetter* him, even to *everlasting* perdition and destruction.

1 Thess. 2. 5.
1 Tim. 6. 10.
1 Tim. 6. 10.

In-

Indeed friends, it is a very hard thing *to uncaſe* this ſin, becauſe *care* and *diligence* there may and muſt be: and this is *its Cloak*; DILIGENCE is Covetouſneſs his *Cloak*, never off his back, whereby its *ſheltred* againſt all *reproof*.

I ſuppoſe, and ſure it is, a man may pray *Agurs* prayer without Covetouſneſs, *Prov.* 30. 8, 9. *Give me neither poverty nor riches, feed me with food convenient for me*: A competency of food and raiment, this certainly is the *limitation* and *bound* of our deſires: But then will ariſe another Queſtion, Prov. 30.8,9.

What is a Competency? or what is ſufficient?

Therefore ſome in anſwer hereunto, have *defined* Covetouſneſs to be *an inordinate deſire of more, and uſing unlawful means and ways to get it*: But I conceive this is *ſomewhat too favourably* defined: for one may be covetous, yea *deeply covetous*, and yet get his goods without *fraud, deceit*, or *oppreſſion*, &c. *Aug. de lib. Arbit. lib.* 3. *Chap.* 17. *Avaritia eſt plus velle quam ſatis ſit.* It is Covetouſneſs to deſire more then is ſufficient; which is But daily bread; and but, *This day our daily bread*; we have no warrant to ſeek more.

But we having *daily bread*, according as our Saviour teacheth us to pray in the Lords prayer; which *includes* all things neceſſary for this life, food and raiment, and the like: without queſtion this is *ſufficient*: and the deſire of more is Covetouſneſs: As our Saviour commands,

Matt. 6. mands, *Matth.* 6. latter end. *Take no thought for the morrow, ſaying, What ſhall we eat, or what ſhall we drink, or wherewith ſhall we be clothed? for after all theſe things do the Gentiles ſeek*: And as the Apoſtle exhorts, 1 Tim. 6.8. *Having food and raiment, let us be therewith content*: when this will not *content*, then the deſire is *inordinate*, when a man will *hunt* and *ſeek after* that which he *dare not warrantably* pray for, which is *but daily bread*: and why ſhould we ſeek *with carking care* for any more? for *our breath is in our noſtrils*, we are not ſure of life, *not an hour*: then to what end is all this taking thought? and then *thou fool, whoſe ſhall thoſe things be which thou haſt provided?* within this *bound* we ought to keep our ſelves; for no ſooner are we over *this pale* and *bound* SUFFICIENT; but then we are in the *wide wilderneſs*, and *boundleſs* CHAMPAIGN of Covetouſneſs: which conſiſts in two things:

1 Tim. 6.8.

Iſa. 2. 22.

Luk. 9. 13.

1. To be covetous, is to let our deſires run out to ſeek eagerly after, beyond what is *ſufficient* to the preſervation of nature, in its own kinde, and not to ſtand *indifferently* affected in the uſe of lawful means, whether God will give more or leſs.

2. An *inordinate love* of that a man *hath*, though he have not *beyond the limits* of ſufficiency, is Covetouſneſs: And in this ſenſe *a poor man* may be *covetous*.

Covetouſ-

Covetouſneſs may be either in—

Scraping or Holding	Rapacity or Tenacity	A large paw to graſp, or In a *ſhrunk* hand to hold faſt.

In Sum, I conceive Covetouſneſs, *is an inordinate deſire and endeavor after theſe outward things, without the bounds of ſufficiency*, in the preſervation of nature in its own kinde, as I ſaid.

Beloved, This ſin is like *poyſon*, deſtroyes and kills *unobſervedly*, *unſeen*, infects the blood *by degrees*, when as ſome other ſins break out *more openly* and *ſuddenly*, in *botches*, and *boyls*, *and plague-ſores*.

But we may obſerve the footſteps, and ſhew you ſome *ſymptoms* of this covetous man, wherby he may be *diſcovered* and *detected*, and chiefly *to himſelf*, that he may confeſs himſelf guilty; as,

1. In his courſe of *life*, and *walking*, and *acting*; *their time*, their *lives* and their *actings* are *wholly* taken up in *buying* and *ſelling*, in *trafficking* and *trading* and *reaching* which way to *grow rich*, and *get more*; all their thoughts and words, and all their *mights* and *endeavors* run in *this channel*: Here they are in their own element, as a *fiſh* in the water: here their hearts *run out* freely, and never regard their *immortal ſouls*: juſt like them of the old world, *Luke* 17. 26, 27. *They eat, they drank, they married, they were given in marriage*: and

Luke 17.26,27.

and this was all they *minded*, they never thought of their end, *till the flood came and deſtroyed them all*: So do they; O how eager, and how full of *contrivances* to adde *houſe* to *houſe*, and *bag* to *bag*, and *land* to *land*, and never think *how ſoon* death may *ſeize*, and *ſnatch* them away. And then *what fruit have ye* of all thoſe things *you ſo purſued?* you have onely *heaped* together *ſorrows*, and *ſnares*, and *darts* to pierce *through your very Livers*.

Rom. 6. 21.

And it may be, for all this toil, you could never *attain* what you ſought: but adventured *to lay out* your precious and immortal ſouls to purſue after that which is (when attained) *but vanity*; *And much lighter then vanity*, if not *ſure* to attain it.

Pſa. 62. 9.

The ſecond Symptome whereby you may *know* this *man*, and ſo know *your ſelves*, is *his company*; they ſtill *aſſociate* with ſuch company as is *like* themſelves: and they are *the onely men* for wiſdom *with them*, and all others they make them either *their Prey*, *by circumventing and over-reaching them*, or elſe, they make others *their laughing-ſtocks*: he is their fool to make them merry, who neglects *ſuch a Price in their hands* (*as they conceive*) & ſo much mindes *things* unſeen, and in their opinion but *air*, *emptineſs*, and *vain things*.

The third Symptome is *his breath*; he ſmells *of that he* is made of: he is like *a dying man*, his breath is *ſtrong*, and *ſavours* earthly, *John* 3. 31. *He that is of the earth, is earthly, and ſpeaketh of the*

Joh. 3. 31.

the earth: The *Egyptian garlick* that he hath *ſwallowed* riſeth in his ſtomach, and his breath *ſmells* ſtrong thereof: There is *Earth in his heart*, & his breath that comes from thence *ſmells ſtrong* of the earth: *all his words and diſcourſes ſavour of the world.*

4. He keeps *a Court* of Faculties in his conſcience; for *gain* he can *diſpenſe* with any ſin: he is not ſo preciſe, but he wil *drive a bargain*, or take *unneceſſary* jouneyes on the Sabbath: If his conſcience tell him of doing *wrong* or *iniuſtice*, he can *quiet it* preſently; O its but a *trifle*, a *little* injury, whats that, he may live to give *ſatisfaction*, I may do him *a good turn another way*; and ſo he thinks he hath *made up* the matter: If he *forſwear himſelf*, he hopes he may live to ask God *forgiveneſs*, and he knoweth *God* is *ready to pardon*, and *forgive*; and thus he *dawbs* up himſelf, and *quiets* his conſcience with theſe ignorant excuſes.

5. He is *Homo omnium artium*, or *Nullius artis*: A man of all Arts, or a man of no Art; that is, He hath either a multitude of buſineſs of his own, that he cannot *look after* nor minde any *body* elſe: or elſe he is *a buſie-body*, and hath his finger in every Pye, every mans buſineſs is his: or elſe he is *idle*, and hath *no buſineſs*; *viz.* He is an *Uſurer*, and lives upon *other mens* labours and induſtry.

Oh but Sir, you make us *amazed!* is it poſſible that this ſhould be *ſo great a ſin?*

I thank God (ſaith he) I am ſound in Religi-

on, I am free from *Adultery*, *Fornication*, *Swearing*, *Sabbath-breaking*, *Drunkennes*, *Murther*: These indeed are *Heinous* sins; & I would not *be guilty of them* for a world: but for a man to be *covetous*, this is slighted, its *a thing of nothing*, rather esteemed a *vertue, then a vice*, and every one *extenuates* and *lessens* it, with *mincing* terms and excuses: say they, indeed he is *a little with the hardest*, or he is a little *too much* for the world: but in truth *a marvellous honest man*, *a wondrous good man*. But let me ask you, were it not a thing to be laught at, to say so by a Thief, he is no *Adulterer*, no *Murtherer*, but *a very honest man*? for you see *Matth.* 21. 31. God ranks him with no other then *Thieves*, and *Whoremongers*, and *Murtherers*, and yet you say he is *A wondrous good, honest man*.

Rom. 1. 29 Mat. 21. 31.

But as honest a man as the world makes him to be, yet take a little view from some particular Scriptures, how God ranks him among them whom you account the *most Heinous* Transgressors, *Mark* 7. 21, 22. *For from within, out of the heart of man proceed evil thoughts, Adulteries, Fornications, Murthers, Thefts, Covetousnes, &c. all these come from within, and these defile the man:* and 1 Corinth. 6. 9, 10. *Know ye not that the unrighteous shall not inherit the Kingdom of God? be not deceived, neither Fornicators, nor Adulterers, nor Effeminate, nor abusers of themselves with mankind, nor Thieves, nor Covetous, &c. shall inherit the Kingdom of God:* And Rom. 1. 29. *Being filled with all unrighteousnes, Fornication, Wick-*

Mark 7. 21, 22.

1 Cor. 6. 9, 10.

Rom. 1. 29

Wickedneſs, Covetouſneſs, &c. ſtill *Covetouſneſs* comes in a *rank* with all other *the vileſt & groſſeſt* ſins.

A Chriſtian *profeſſing* the name of Chriſt, would be aſhamed of ſuch *groſs ſins* as are there *named*; as to inſtance, he would be aſhamed to be *an Idolater*: what? to fall down to, and worſhip ſtocks and ſtones for his God? to ſeek relief from them? God ranks *covetous perſons* even with ſuch, and with *the groſſeſt ſinners* in the world, even as groſs and hateful as can be named: and makes *even it*, a note of *a Reprobate minde*, and one given up *to vile affections*; therefore our Saviour gives *ſpecial* and *particular* warning againſt *this ſin*, *Luke* 12. 14. *Take heed and beware of Covetouſneſs: for a mans life conſiſteth not in the abundance of the things which he poſſeſſeth.* Rom. 1. 26 Luk. 12. 14

Beſides all this, that it is one of thoſe *Ingentia Peccata*, Mighty ſins, as it is called in *Amos* 5. 12. appears: Amos 5. 12

By { The practice of the Saints: / The danger of the Sin.

Look over all the Saints: which of them do we read of, that were *defiled* with *this mire* of Covetouſneſs? *Noah* once overtaken with the *love of* wine, never with the *love of the world*: *David though once* beſotted with *fleſh*, yet *never bewitched with the world*: but he ever accounted himſelf a *Pilgrim* and a *Stanger* in it: then he Gen. 9. 21 2 Sam. 11. 4. Pſa. 39. 12 Luk. 19. 2.

was *far* from being *in love* with it: *Zacheus* he had been *A Pinching Prowling* Publican, and the chief among them, *griping* and *grasping* what he could get *by cruelty* and *extortion*, before he knew Christ, which is a sin *incident* to all *such men*: but as soon as Christ entred into *his heart*, when he entred *into his house*, he threw away this sin *with disdain*; *Lo, half my goods I give to the poor, and if I have taken any thing from any man by false accusation, I will restore him four-fold.*

Vers. 8.

Joh. 2. 14. If Jesus Christ do not whip this *Money-Merchant* out of the *Temple*, it will *bar* even *Him* himself entrance.

Now Beloved, whats the reason these fore-named Saints, though they had *other*, both *infirmities* and *gross sins*, yet not any of them *tainted* with *this sin* of Covetousnes? surely it shews, that Christ and this sin, *in the love of it*, cannot *cohabit* together: if Christ be there, this sin *must abandon*; if this be retained, Christ is *there* a stranger: And the reason is, *Grace* and *Religion* may *better* stand with a sin *once acted*, or oftner, so it be not *habitual*, although it be *gross* and *foul*, as *Adultery, Incest, Drunkennes, &c.* then with *an habitual Covetousnes*; for where that *sin* is, it can scarce be *other then customary* and *habitual*: Therefore *Samuel*, 1 Sam. 12. 3. did so abominate this sin, that he challenged all *Israel to charge him with it*, though he was their Governor and Ruler, and wanted not for *temptations* and *opportunities*; *Behold, I have walked*

1 Sam. 12. 3, &c.

be-

before you from my childehood unto this day, and here I am; bear witness against me before the Lord, and before his Anointed: whose Ox have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe, to blind mine eyes therewith? and I will restore it you: And they all answer and bear witness, *Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any mans hand.*

There was *a pattern* for Kings and Rulers, and for *Saul* their *new chosen* King! but *who follows* it? he presently, as soon as he could *get the power* of oppressing, fell to it, as *God told them* he would, 1 *Sam.* 8. 11, 12. *This will be the manner of the King that will reign over you: he will take your sons for himself, for his Chariots and his Horsemen, and to run before his Chariots; and he will appoint them his Captains; and he will set you to ear his ground, and reap his harvest; and to make him instruments of war, and for his Chariots; and he will take your daughters to be Confectioners, Cooks and Bakers; and he will take your fields, and vineyards, and olive-yards, and give them to his servants, &c.* and so goes on, *and ye shall cry out in that day, because of your King which ye have chosen:* And Beloved, what more frequent *in all ages* then *covetous* and *oppressing* Rulers and Governors? They take it successively from hand to hand: Having once *got the power*, ye shall *soon feel it.* 1 Sam. 8. 11, 12.

So *Jer.* 5. 10. He complains, that though he was *free of this sin*, yet every one *hated him: Wo* Jer. 5. 10.

is me, my Mother, thou hast born me a man of strife, a man of contention to the whole earth; I have neither lent on usury, nor men have lent me on usury, yet every one doth curse me. So *Paul*, Acts 20.33. *I have coveted no mans silver, or gold, or apparel; ye your selves know these hands have ministred to my necessities, and to those that were with me.*

Act.20.33

But what may be *yet further* the reason; why that *of all sins*, the Saints were *freest* from this sin of Covetousnes?

Surely, *These Reasons* may be *further* added:

Rea.1. 1. Because they knew, that this sin *was that* which most *staineth* and *blemisheth* the *good report*, and *honest* reputation of men *professing* Christ; that men who *pretend for heaven*, should live *as men of the world*, whose portion is *in this life*: and that they should *so far* blemish themselves, and their master, to set their mindes and affections on such poor transitory trifles, and as if they had not *better things* to look after; or that they served a Master, not able to maintain them; rather *then thi* should be *fastned* on them or their Master. They would *instead* of being in love with them, *trample them* under their feet.

Psa.16.

Rea.2. 2. To inlarge a little of what I hinted before: It standeth *in greatest opposition* to the *life* and *truth* of grace; for where *this sin* getteth head, it eats out the heart of grace; that though it be not *quite* lost, yet *scare Any* to be perceived,

ved, *the Life* being almost *quite* extinct: if he have *life*, yet *none* to be *perceived* by himself or others: and therefore saith the *Apostle*, 1 Tim. 6. 10. *Love of money is the root of all evil, which while some have coveted after, they have erred from the faith, and peirced themselves through with many sorrows:* Nay, not onely hath it caused *some* to erre *from the faith*, and so wounded their own souls; but *some* it hath caused to fall quite away from the faith, that is, from the profession of the faith, and turn *Apostates*, 2 Tim. 4.13. *Demas hath forsaken me, and hath embraced this present world:* and yet now adayes where is there a man, yea especially among Professors, *that would* be accounted Christians, that are free from it, but are *most deeply guilty* of this *defiling* and *dangerous* sin of Covetousnes? And I think *in no age* ever *more*.

1 Tim. 6.10.

2 Tim. 4.13.

Beloved, though your hearts were as mountains *of rich Mines*, yet this *one sin* loved and delighted in, will *consume* and *eat out* all (for ought may be perceived) and make you *as barren* as the *barrenest* Heath.

This sin is like the seven lean *ears* of corn that *Pharaoh* dreamed of, *which devoured* the seven full ears: And like *the seven lean Kine*, devouring the *seven fat*, and were themselves as *hollow* and *lean* as before: and in Scripture is often compared to *Caterpillars*, *Grashoppers*, *Cankers*, and the *Palmer-worm*, because it doth feed upon *the green* and *flourishing herb* of grace, till it hath (*as it were*) quite eaten it *out of the heart*:

Gen. 41. 2, &c.

Joel 1.4.

Pſ.119.36 therefore *David* prayes, *Pſal.* 119. 36. *Incline mine heart unto thy Commandments, and not unto Covetouſneſs*; intimating, that *thoſe that* love Covetouſneſs, regard *none of Gods Commandments*: as, had I time I could ſhew you how Covetouſneſs is the breach of all the Commandments: But I will a little *in brief* ſhew

How Covetouſneſs occaſioneth the breach of all the Commandments.

I. COMMANDMENT.

The firſt Commandment *is ſoon* anſwered; for Covetouſneſs is *Idolatry*, that is clear, which
Col.3.5. this Commandment forbids, *Col.* 3. 5. *Mortifie therefore your members which are upon earth, fornication, uncleanneſs, inordinate affection, evil concupiſence, covetouſneſs, which is idolatry*: And the
Epheſ.5.5 *covetous* is an *Idolater*, Epheſ. 5. 5. *For this ye know, that no whoremonger, nor unclean perſon, nor covetous man, who is an idolater, hath any inheritance in the Kingdom of God*: But if the Scripture *will not* ſatisfie you, and you will not believe without *a reaſon*, and ſay,

How can that be, that a covetous man is *an Idolater*, and *Covetouſneſs* Idolatry?

I anſwer, thus, Though thou *ſacrificeſt not beaſts*, yet thou ſacrificeſt that which is *the chiefeſt ſacrifice*, which God ſtill calls for, and *without which* all ſacrifices are nothing to *him*; namely,

namely, *Thy heart*, which includes thy *minde*, thy *ſoul*, thy *might* thy *ſtrength*, Luk. 10. 27. then which thou wert better *ſacrifice* beaſts: for in this thou ſacrificeſt *thine own bowels*: Therefore that is a true and remarkable ſaying, and agreeable to Scripture, though *Apocrypha*, *Ecclus.* 10. 9. *There is nothing worſe then a Covetous man; why art thou proud, O earth and aſhes? there is not a more wicked thing then to love mony; for ſuch a one would even ſell his ſoul, and for his life every one is compelled to pull out his own bowels.*

Luk. 10. 27.

Ecclus. 10. 9.

The fool indeed, that is, *the Atheiſt*, ſaith There is *no God*, Pſal. 14. 1. but *in ſome ſenſe* the Covetous man *exceeds* him; for he not onely *dethrones* God, and will not have him *to be his God*, but he ſets up *another in his ſeat*; for, *he ſaith to the Gold, Thou art my hope, and to the wedge of gold, Thou art my confidence*, Job 31. 24. What need men love money, but that *they dare not truſt the* providence of God? but they wickedly ſay *in their hearts*, though not *with their tongues*, according to the proverb, *Its good going a foot with a horſe in hand*: So ſay they *to themſelves*, let Miniſters talk and prate againſt Covetouſneſs; but its good truſting God *with a penny in purſe*: What deſperate Hypocriſie and Idolatry is this! You know alſo, *obedience* is due to God, and tis *better then ſacrifice*, 1 Sam. 15. 22. How *cheerfully* do men obey *the commands* of Covetouſneſs? how ready and free *to run and go* when it *bids*? ſo that without further diſpute, *thou makeſt it* thy God; and whatever

Pſa. 14. 1.

Job 31. 24

1 Sam. 15. 22.

ever is due *to God*, thou ſacrificeſt *to Covetouſneſs*: So that the Iſraelites in the 32 of *Exodus*, did not more heartily ſay to the Calf made of their *Rings and Ear-rings*, *Theſe be thy Gods*, *O Iſrael, which brought thee out of the Land of Egypt*: then thou ſayeſt, O Covetouſneſs, Thou art my ſtrength, my help, my joy, my truſt, my Rock, my Tower: thou haſt helped, ſaved and delivered me, And wilt help ſave, & deliver me: Though thy mouth confeſs not this, yet this is *the plain Engliſh* of thy practice: when thou look-eſt upon thy *money*, and *wealth*, *houſes* and *lands*, thou ſayeſt, *Theſe be thy gods, O my ſoul.*

Exo. 32. 4

Beloved, never *mince the matter*, for ſo it is; as the Prophet *Iſaiah* ſaith, *Iſa.* 2. 7,8. *Thou haſt forſaken thy people, becauſe they are repleniſhed from the eaſt, and they pleaſe themſelves in the children of ſtrangers: Their land alſo is full of ſilver and gold, neither is there any end of their treaſures; and their land is full of horſes, neither is there any end of their chariots*: And then it follows in the next verſe, *Their land is full of Idols, they worſhip the works of their own hands, that which their own fingers have made*: So that you ſee, whatever a man relies on, truſts to, depends upon, or to its ſervice, Dedicates his wiſdom, ſtrength, time, parts, and the like, that he makes *His God.*

Iſa. 2. 7,8.

2. COMMANDMENT.

And for the ſecond Commandment, That depends

pends upon the firſt: The firſt Commandment *concerns* the heart, and This, The *purity* of Gods outward worſhip: Is it not lamentable to ſee, how men for this *Lucre* of Covetouſneſs, will *violate* the laws of God, and of their own *conſcience?* and for *gain* and *preferment ſake* ſubſcribe and ſubmit to any thing, to any change in Religion; ſo they may keep *in favour*, and *keep their livings* and *Benefices?* ſo that the Apoſtle may ſay of them, and God rather, as he of *Demas*, 2 *Tim.* 4. 10. *Demas hath forſaken me, and hath embraced this preſent world*; If men *could be content* to forſake, as Chriſt commands, *Houſes*, *Lands*, *Liberties*, *Lives*, for his ſake, and his worſhip, they would not ſo *Creep* and *Cring* and *Iſſacar*-like, ſtoop down to take up every burthen, and every command that men ſhall lay upon them, even againſt the pure worſhip of God: And, if any man ſpeak againſt theſe practiſes, preſently *Up with him* into the High Commiſſion or Star-chamber; then *Demetrius*-like. *Act.* 19. 24. They *all lay their heads together*, not for fear, That the worſhip of God ſhould go down, but for fear of their *gain* and their *Silver*-Trade, and with one unanimous voyce, cry up their God, *Great is Diana of the Epheſians*, pretending for their *Goddeſs Diana*: but it was becauſe *by that Craft* they had *their wealth*: *It is written, my Houſe ſhall be called the Houſe of prayer, but ye have made it a den of Thieves*; and every man *is for his gain from his quarter*: let men ſet up, and change Religion as they pleaſe, ſo they,

2 Tim. 4. 10.

Act. 19. 24

Mat. 21. 13

Jer. 2. 11.

Jer.2.11. They, can but have *their gain* from their places, and from their *quarter* they are well.

Inſomuch that the Keys of the Church, which God hath intruſted his Church withal, are now become and made very Picklocks: and *the cauſe of all this* is Covetouſneſs. The Devil when he tempted Chriſt *to idolatry*, he did it by *Covetouſneſs*; *All theſe things will I give thee, if thou wilt fall down and worſhip me*, Mat.4.9. An Iſraelite cannot be *familiar* with a Midianite, but ſhe will *woo him* to *Baal-peor*: How many are ready *to renounce* the Almighty, *ſlight him*, and turn their *backs* upon him, rather then *ſlight or part* with *their wealth*, their Mammon? if not in action and with their knees, yet how many in Heart and affection do thisdaily?

Mat.4.9.

3. COMMANDMENT.

Exo.20.7. The third Commandment enjoyns, *Not to take Gods name in vain:* How ordinary this is, every one knows, taking his name in vain for their profit; *an ordinary* thing now a days to make bold with the *ſacred* name of God for their *gain ſake* to help away with their *Commodities*, though they ſwear falſly, and all this to ſerve their god *Covetouſneſs*; nay, this is not *the worſt*; Religion is taken up *by many*, and made a *ſtalking-horſe*, a colour, a cloak for their gain: As you know what a many woes Chriſt pronounced againſt the Phariſees for making *Religion* a colour for their Hypocriſie and covetouſneſs, *under pre-*

tence

tence of long prayers, devouring poor widows and their houſes, Matt. 23. 14, 15, 16. where he inſtances in *many other* particulars; inſomuch that by their evil example (which was then much looked upon) *they ſhut up the Kingdom of heaven* againſt men; for they *neither go in themſelves, nor ſuffer them that are entring to go in:* This was the caſe of the Shechemites, *Gen.*34. you ſee how deſperately the two ſons of *Jacob, Simeon* and *Levi* played the hypocrites, pretending Religion to the Shechemites, that if they would be *circumciſed*, they would marry with them, and give *their daughters* in marriage to them again: This was *the Cloak*, but what was *their End* and Ayme? you ſhall ſee Verſe 23. ſay they, *when they are circumciſed*, and not able to ſtir, *ſhall not their cattle and their ſubſtance, and every beaſt of theirs be ours?* And ſo in the 28. Verſe; *They fell upon them, and took their ſheep, their oxen, their aſſes, and that which was in the field, and all their wealth, &c.*

Mat.23. 14,15,16.

Verſ.13.

Gen.34.

Verſ.23.

Verſ.28.

Thus the Devil is *transformed into an Angel of light:* he *will be religious* to ſerve his own turn, and to *accompliſh his own ends*; when men inſtead of making *Godlineſs great gain* (which is pretended) 2 *Tim.*6.5. they make Gain godlineſs; And, that is intended.

1 Tim. 6.5.

4. COMMANDMENT.

Fourthly, For the Sabbath, *Remember that thou keep holy the Sabbath day; ſix dayes ſhalt thou labour;*

Exo.20.8.

bour: but the seventh is the Sabbath of the Lord thy God; in it thou shalt do no manner of work, &c.

Exo.5.17. The covetous man commonly is of *Pharoahs* Religion, Exod. 5.17. *Ye are idle, ye are idle, therefore ye say, Let us go and do sacrifice to the Lord:* They count *that day* a lost day; One day in seven, is above seven weeks in a year (say they) and what *loss of time* is this? And

Amos 8.5. those covetous persons in *Amos*, who were weary of one day in seven, *Amos* 8.5. *When will the new Moon be gone, that we may sell corn; and the Sabbath, that we may set forth wheat?* Many keep their *Sabbaths* in their *Saddles*, riding up and down for *profit* and *gain* about their worldly occasions.

Neh.13. 15,16. *Nehemiah*, when he saw how they *prophaned* the Sabbath, how *zealous* was he? the course he took you may see, *Neh.*13,15,16. If he were alive now, and should see what is now done, to see how thrust the Lawyers chambers are on this day, what would he say? But you see *all* this is the fruit of *Covetousnes's*.

5. COMMANDMENT.

Exo.20. 12. The fifth Commandment is, *Honour Parents:* by which is meant, not onely in brief, that we owe them first, Reverence. Secondly, Obedience. But thirdly, Maintenance also; but Covetousnes's will keep back all these: As *Levi* in a good sense said of his Father and Mother, I have not

not ſeen him, *Deut.*32.9. ſo it is through *Covetouſneſs* more often *practiſed* in a *bad* ſenſe, as *Prov.*28.24. *He that robbeth his father and mother,* Pro.28.24
and ſaith it is no tranſgreſſion, the ſame is a companion of a deſtroyer: This will Covetouſneſs do, *and wipe its mouth, and ſay, I have done no evil*: This was the practiſe of the Phariſees, Matth. Mat.15.4.
15.4. ſaith Chriſt, *God command: To honour father and mother; and he that curſeth father or mother, ſhall dye*; but ye ſay, whoſoever ſhall ſay to his Father or Mother, *Corban, It is a gift, by whatſoever thou mighteſt be profited by me, and honour not his father or his mother, he ſhall be free*: They would give *a ſmall gift* to the Temple, to be excuſed from a greater duty, and further charge; Still COVETOUSNES is in all this.

6. COMMANDMENT.

I, but you will ſay, though Covetouſneſs be *a breach* of all the Commandments hitherto, yet the covetous man doth not *kill*, and break the ſixth *Commandment*? yea, Covetouſneſs alſo is *a Blood-ſucker, and the covetuous, man-ſlayers*; thoſe that are *gold-thirſty*, are *blood-thirſty* alſo, eſpecially now in theſe *hard times*; in hard times thoſe that pinch the poor, & grinde their faces, do (as it were) ſuck their very lives and blood: ſee *Prov.*1.11. *My Son, if ſinners intice thee, conſent thou not; if they ſay, Come with us, let us lay wait for blood, let us lurk privily for the innocent* Exo.20.13 Pro.1.11.
with-

without cauſe, let us ſwallow him up alive, and whole, as the grave: Why do all this? *We ſhall finde all precious ſubſtance, we ſhall fill our houſes with ſpoil*; and verſe 19. ſaith he, *So are the wayes of every one that is greedy of gain; for it taketh away the life of the owners thereof.*

Ver. 19.

Therefore *Covetouſneſs* and *Blood* are joyned together, *Ezek.* 22.13. *I have ſmitten my hand at thy diſhoneſt gain; and at thy blood which hath been in the midſt of thee.* I need not inſtance the caſe of *Ahab* and *Naboth*, *Ahab* taking away his life to get his vineyard; nor of *Judas*, who *for gain* betrayed Jeſus Chriſt *his Lord* to death, for thirty pieces of ſilver: And if the hands of many covetous perſons are not defiled *Actually* with ſhedding of blood, It is the Law, and not Conſcience keepeth them clean; they have bloody hearts, though not bloody hands: and to God they are in that regard guilty of blood, as if they had ſhed blood: and though mans Law cannot finde them *culpable*, yet *Gods* Law doth: for that forbids the Murther of the *wiſh*, and of the *heart*.

Ezek. 22. 13.

1 Kin. 21.

Luk. 22. 5.

7. COMMANDMENT.

But ſure he is not guilty of *Adultery*? yea; for you know Covetouſneſs was the cauſe that *Tamar* ſuffered *Judah* to lie with her, *Gen.* 38.16. *What wilt thou give me to lie with me?* ſaith *Tamar* to *Judah*. What is the cauſe of the *permiſſion* of ſo many Stews and Brothel-houſes in

Exo. 20. 14.

Gen. 38. 16.

in the Popes Territories, at *Rome*, and *Venice*, and *Dance*, and other places, but Covetouſneſs? for *Gain* they will a give diſpenſation for any ſin: And on the other hand how common is it even among us that many refuſe *Marriage*, meerly out of Covetouſneſs, to avoid the charge of marriage?

8. COMMANDEMENT.

8. I, but He doth not ſteal? yea ſurely; for the world having *ſtollen* the heart of a Covetous man *from God*, he himſelf will *make no bones* to ſteal *from men*: and Thieves and Covetous are immediately joyned together in that 1 *Cor.* 6. 10. *Judas* was a Thief, why? *John* 12. 6. *This he ſaid, not that he cared for the poor, but becauſe he was a Thief, and had the bag, and bare what was put therein:* You ſee he was called a Thief, becauſe he was covetous; *Defrauding*, *oppreſſing*, *over-reaching*, *cozening*, *cheating*, *gaming*, *extortion*, *uſury*, all of them *Worms* bred in the *dunghill* of a covetous heart. Exod. 20. 15. 1 Cor. 6. 10. Joh. 12. 6.

Nor is it any *excuſe* to ſay, there is as much evil or more in ſpending it *prodigally*; that excuſes not thee at all: as the end of *evil asking*, may be *to ſpend it upon their luſts*, Jam. 4. 3. ſo we may ſay of *evil Covetouſneſs*, for thy Covetouſneſs is *to pleaſe* thy luſts. Jam. 4. 3.

9. COMMANDEMENT.

The ninth commandement, *Bear no falſe witneſs*: Exod. 20. 16.

nes: He also is *guilty* of the breach of this: As in the *Commandement* before, he made no *scruple* of *false dealing*; so here he makes none of *false Accusing*: *John Baptist* to the Souldiers, he puts these together, *Luke* 3. 14. *Accuse no man falsly, be content with your wages*: There is seldom any *false Accusation* against our *neighbour* but Covetousnes is in it. And here we may *mention*, as guilty of Covetousnes, 1. The *Flatterer*. 2. *Knights of the Post*, that will for gain swear any thing. 3. *Detractors* or *Defamers*. And 4. *Lawyers*.

Luk. 3. 14.

Jude v. 16

First, *Flatterers*, spoken of *Jude v.* 16. *Whose mouthes speak proud things, having mens persons in admiration, for advantage sake*: They will say *as they say*, Whom they *flatter* and *fain with and fawn upon*, for their advantage sake.

Secondly, Those *pitiful* poor *creatures* that will serve any one with *Oaths* and *False-witnes* to get *money*; and may well be called *Knights of the Post*, which so *hackney out* their souls and consciences to such *Hellish Monsters*.

Thirdly, *Defamers*, *Detractors*, and *Backbiters*, are here reproved, as Covetous, and Breakers of this ninth Commandement, who watch to take up all the *spew* and *vomit* of the world to please those they seek *a meals meat* from, or some such *small* gain. And care not who they reproach, nor how unjustly so they can but please their *Benefactors*.

Lastly, Those *Lawyers*, who *against their consciences* will give *counsel* in a *wrong cause*, and so *bear*

bear falſe witneſs for their Fee Sake: How common is this among *Lawyers?* If like *Balacks Meſſengers* to *Balaam*, they bring the *Reward of Divination* in their hands, they will (or it ſhall go hard, though they *break their brains* for it) make a *bad* cauſe ſeem *good*, when they know it to be otherewiſe: O *helliſh* practiſe, and *common* among *Lawyers!* and yet they *ſlight* it as a thing of *nothing*: Muſt we not *ſpeak* for our *Clients?* (ſay they) But they are *herein* deeply guilty of this *foul ſin* of Covetouſneſs. 2 Pet. 2. 15.

10. COMMANDEMENT.

And then for the tenth Commandement, I hope you will not ſay *they do not Covet*: for this is their whole practiſe: and is *directly* againſt this Commandement: For what can a man have, that a covetous man doth not *deſire*? if his hands *could* or *durſt* be as nimble as his *thoughts* and *wiſhes*, he would be like *Adam*, *Alone* in the earth, *No body* ſhould have any thing but He: for *Adam* had all, and no body ſhared with him: ſuch are *the deſires* of a covetous man, they are *boundleſs*. As the *Conclave* anſwered Pope *Benedict* the twelfth: *If he would make more Cardinals, he muſt make another world too; for this world was ſcarce ſufficient for them in being, which were already made.* Exod. 20. 17.

Covetouſneſs *enlargeth her deſire as hell*: Look now upon thy ſelf in this glaſs; ſet it before thee, and ſee (if thou hadſt no more ſins but this

One) if it be not a mighty ſin, a maſſy ſin, as heavy as *a Talent of lead*: O that thou didſt but *feel it ſo!* It is ſuch a *Seminary* and *Nurſery* of ſo many other *ſins*, that thou haſt need to *cry mightily* againſt it, with *David*, *Incline my heart to thy Commandments, but not to Covetouſneſs*, Pſalm 119. 36.

Pſal. 119. 36.

Beloved, I do not uſe to ſpend time thus againſt any one *particular* ſin: becauſe in doing ſo, in moſt ſins, I cut off but the *boughs* and *branches*, but leave the *root* to grow *ranker* and *ſtronger*: I therefore ſtill deſire *to ſtrike at the root*, and then the *boughs* and *branches dye* and *wither* of themſelves: But this ſin being *ſo common* and indeed *Epidemical*, as I have ſhewed you; and being *a Root* it ſelf, from which *ſo many* evil branches *ſpring* and grow, I thought good to ſpend this ſhort time (though not in my ordinary way of ſpeaking to you) if ſo *it may pleaſe God* to bring any one here *to abandon* and *deteſt* this *great* and *mighty ſin* of Covetouſneſs.

Now I come to ſpeak a little in brief to the other parts of this Indictment; *which I muſt run over, and give you but a* touch *of what I meant to ſay.*

Now for the *Extent* and *generality* of this diſeaſe.

It is an *Epidemical* diſeaſe, an univerſal plague, from which *no ſort* is free.

Some

Some ſins are peculiar to the place of Kings, They having gotten ſo much power in their hands, they would be *Monarhs* without controll, whoſe aſſertion is, *That they owe account of their actions to none but God alone*; and they want not for *flatterers* and *Sycophants* to preach ſuch Doctrine in their ears, *That no power on earth ought to call them to Account*, for that they are *above the law*: and then Covetouſneſs will make them, Make their *luſts* their *Law*, and they *will have* what they *will have*, right or wrong; but in this Nation they have been ſtill curbed and kept off from *this Abſolute power*, by one means or other. You know what *Jezebel* ſaid to *Ahab*, 1 Kings 21. 7. when he would fain have taken from *Naboth* his vineyard, but the Law manacled and reſtrained him: what, ſaith *Jezebel*, *'Doſt thou now govern the Kingdom of Iſrael, and art ſo caſt down for this thing, and wilt faſt and eat no bread? up and eat, and be of good chear, I will give thee the vineyard of Naboth*: And when the Law would not give it him, ſhe deviſed *a wicked device*, cauſing two ſons of Belial, *Knights of the Poſt*, to ſwear blaſphemy againſt him, and ſo confiſcate not onely his vineyard, but his whole eſtate. Covetouſneſs will cauſe *even Kings* to do this, and what not, if they have but Power enough?

1 King. 21. 7.

2. Some ſins are more peculiar to Noblemen, as Ambition, Pride, deſire of Honours and Preferments, boaſting of their great deſcent; yet there is none of all theſe but is

ſpiced and mixed, if not grounded and bottomed on this general ſin of Covetouſneſs, for to uphold themſelves in their ſtate: *Thy Princes are as Evening wolves*, greedy and covetous, *they all love gifts, &c.*

Ezek. 22. 17.

3. The ſin peculiar to rich men, is to oppreſs and grind the faces of the poor through Covetouſneſs, *To joyn houſe to houſe, and field to field*, *Iſa.* 5. 8. therefore the Prophet *David* gave rich men a good Leſſon, *If riches increaſe, ſet not your hearts upon them*, Pſal. 62. 12. And we may ſee the covetous mind of rich men, in *Nathans* Parable, 2 *Sam.* 12. though he had Lambs enough of his own, yet he would have the poor mans One Ewe.

Iſa. 5. 8.

Pſal. 62. 12.

2 Sam. 12.

4. Learned men, they are more addicted to credit and applauſe, and to be had in great eſteem; yet they are not free from this ſin of Covetouſneſs; Its plain in that ſtory of *Balack* and *Balaam*, who ſent Nobles, but not without gifts in their hands; and when *Balack* told him, *I will thee exalt to honour*, yet he puts that clauſe in too, *I would have filled thy houſe full of ſilver and gold*; and *Balaam* was covetous, for *Jude* mentions his ſin, *Hired with the wages of unrighteouſneſs*.

Jude v. 11

Num. 23.

5. Wiſemen, who wanting the true fear of God, they are *Diaboli delitiæ*, *The Devils delight*, Fit men for his turn: and therefore *They as moſt Fit muſt be* ſet on work to act for him his Subtil and Cunning devices, his *Glorious* Stratagems, His *ſplendida peccata*, Thoſe *gliſtring* ſins, *generoſa ſcelera*,

ſcelera, *Noble Projects*, *Honourable policies*, and *Scarlet ſins*: Theſe be, His *Grave*, *Black*, and *Sage* Complotters, *Cunning* Engineers, theſe are the fitteſt to carry on, his *Sage* and *Grave*, *Myſteria iniquitatis*, *Myſteries of Iniquity*; nay, and ſome of his *Myſteries of iniquity* muſt carry a *Divine* face, *A reverend ſhew of holineſs* and Religion, or elſe they cannot be *effected* and *accompliſhed*: And whats the ground of all this, But Covetouſneſs?

But why ſhould I ſtand to *deal* with particulars ſeverally? Covetouſneſs is an *Epidemical* plague, common to rich & poor; it is a diſeaſe incident to the ſeveral ages of man, *Childehood*, *Manhood*, *Old age*; incident to the ſeveral *Complexions* of men; none free from Covetouſneſs.

The *Thief* in the old Law, Covetouſneſs cauſed him *to ſteal*: God made *a Law* for the *Thief*, to reſtrain him from coveting that wch was not *his own*, Exod. 22. 1. *If he kill or ſell it, He ſhould reſtore five Oxen for one Ox, & four ſheep for one ſheep*: It was not a law then, to Hang a man, and cut off the thred of his life for *Thirteen pence half peny*: but to make *Reſtitution* to the *Owner*; and not as it is now, The owner to be *bound to proſecute* if he accuſe, and *loſe all* himſelf, and all that can be found of the *Malefactors*, to fall to the King: and if the owner take reſtitution of, or to himſelf, to be as lyable to the Law *as the Thief* himſelf: Yet queſtionleſs *it is meet that* the *Reſtitution* ſhould be given *in a Le-*

Exod. 22. 1.

gal way and openly (and not covertly underhand, and ſecretly) as it then was, whereby the Thief was *known* and *detected*, and condemned to make *reſtitution*, according to the Law: it could be wiſhed theſe things were well conſidered by thoſe whom it concerns.

Luk. 12. 15. Our Saviour gives a ſpecial *caveat* againſt this ſin of Covetouſneſs; Men think, O, if they had but ſuch a thing, as ſuch a man hath, Oh how it would content and pleaſe them! ſuch a mans *houſe*, ſuch a mans *horſe*, ſuch a mans *Eſtate*: I am now poſſeſſed of an hundred a year; O could I make it two hundred, and then three thouſand, then five thouſand a year; and thus the Devil deludes the vain heart of man, and ſteals from him this *rare Jewel of* [*Contentment*,] and introduceth and juggels in the room thereof, that *Ugly* and *Gaping* Fiend Covetouſneſs: Therefore our Lord bids us beware of this devouring foul *Fiend*, Luk. 12. 15. *Take heed and beware of Covetouſneß; for though a man have abundance, yet his life ſtandeth not in his riches*: This is ſuch a Taking Evil with the ſons of men, Chriſt had need bid them *beware* again and again: ſome other *dangers and evils*, if they be but ſeen, tis ſufficient to make men eſchew and avoid them: but for this of Covetouſneſs ye muſt give *item* upon *item*, and *caution* upon *caution*, and *caveat* upon *caveat*, and yet how few *Take heed and beware of Covetouſneß?*

Luk. 12. 15, 16.

A word or two of the Intention, *the third part of this Indictment*, Are given unto Covetouſneſs.

This doth very much *Aggravate* this ſin of Covetouſneſs, and ſo all other ſins, when men in this kinde do not onely *peccare*, but *peccatum facere*; not onely ſin, but ſin with delight; this is that which is exceedingly *acceptable* to the Devil; for as *God* commanded, *Exod.* 35.5. that they ſhould not onely *bring* offerings, but bring them from a *willing heart*, whether *gold* or *ſilver*, or *braſs*, or *ſilk*, *blue* or *purple* or *ſcarlet*, *&c.* or of *goats-hair*; if never ſo ſmall, *the free* and *willing heart* was all in all: So when men not onely ſin, but ſin with a willing heart, when men are not onely *Covetous*, but *given up* to it, are covetous with a willing heart, what more *acceptable* to Satan? and what more *abominable* to the Lord? Exo. 35.5.

And hereupon when men thus *Give themſelves up freely* to ſin, ſo that they *chooſe* it, and *delight* in it, then God himſelf gives them up to it *likewiſe*, and lets them *follow after the gods whom they* have *choſen*; as 1 *John* 3.8. *He that committeth ſin is of the Devil:* that is, he that *Committeth himſelf* to ſin, he is a *free* and *willing* ſervant to ſin: He hath choſen Sin *to obey it*, and to be his *Lord* and *Maſter*: Men firſt give themſelves up unto ſin, and then God *in his righteous judgement* gives them up according to their 1 Joh. 3.8.

their *own hearts* lust, and according to their *own choise* and *desire*: And is not this a righteous thing with Almighty *God*? judge ye.

As *Moses* to *Pharaoh*, God sent him to *Pharaoh to let his people go*; who told him if he would not, these and these *plagues* would follow: *Pharaoh* hardens his heart, and would take no *Beware*, no *Caveat*; then the Lord said (as it were) Seeing it is so, seeing he is hardned, and he chooses to be so, he shall be hardned, I will also harden his *heart*, that I may shew upon him my mighty wonders. Beloved, Do not your hearts Ake while you hear of these things? do you not tremble? had you not need *to take heed and beware of Covetousness*? especially of the love of Covetousness: For if once you are delivered up to this, first by your own choosing, & secondly by God Almighty in his righteous judgement, truly you are in a wo case: Then it may be said of you, as the Prophet *Jeremiah* concerning the Israelites, when they had voluntarily forsaken the Lord, *Jer.* 13. 23. *Can the Blackamore change his skin? or the Leopard his spots? then may ye also do well, who are accustomed to do evil.*

Exo. 4, &c.

Luk. 12. 15

Jer. 13. 23

In all which regards, *take heed and beware of Covetousness; for a mans life consisteth not in abundance; But having food and raiment, let us be therewith content.*

1 Tim. 6. 8

Fourthly and Lastly, for the punishment of this sin *here threatned, which is onely implyed*

plyed in this word [*For*;] *with reference to the former verſes, which I may call, as I did at the beginning,* The Zarah *of my Text.*

The ſin *goes before*, and the puniſhment *follows*: But here like *Judahs* two Sons, *Pharez* and *Zarah*, the *laſt* put forth his hand *firſt* to the *birth*, and they tyed a *red thred* to his finger, ſaying, *This is born firſt*, but *he pulled it in again, and let his brother come* firſt: So though the puniſhment offered it ſelf firſt by this *firſt word* in my Text [For] yet *ſin* being always the *forerunner of* judgment, this word [*For*] pulled back its hand, and comes now *laſt to the birth*, namely, To be *handled and ſpoken to*; wherein alſo I muſt be very brief, and gently touch, and not tarry upon any thing. Gen. 38. 28.

How many *woes* and ſore *puniſhments* are threatned againſt this ſin? as in that of *Iſa.* 5. 7. *He looked for judgment, and behold oppreſſion; for righteouſneſs, and behold a cry: Wo unto them that joyn houſe to houſe, and land to land; that lay field to field, till there be no place, that they may be placed* Alone *in the midſt of the earth*; that is, they cannot abide any *to be ſo great* as themſelves, they muſt be Lords PARAMOUNT, to overtop all; therefore ſaith the Prophet, Verſe 9. *In mine ears ſaid the Lord of Hoſts, Of a truth many houſes ſhall be deſolate, even great and fair without inhabitant: yea, ten acres of vineyard ſhall yield but one bath; and the ſeed of an homer ſhall yield but an Ephah, &c.* and therefore *are my people* Iſa. 5. 7. Verſ. 9.

ple gone into captivity, &c. and therefore *Hell hath enlarged her self, and opened her mouth without measure; And their glory, and their multitude, and their pomp shall descend into it:*

Mic. 2. 1, 2. And again, Mic. 2. 1, 2. *Wo to them that devise iniquity, and work mischief upon their beds, and when the morning is light they practise it, because it is in the power of their hand:* But what evil is this? it is Covetousnes, as you may see, it follows there, *They covet fields, and take them by violence; and houses, and take them away: so they oppress a man and his house, even a man and his heritage:* Therefore *saith the Lord, Against this family do I devise an evil, from which ye shall not remove your necks; neither shall ye go haughtily; for, this time is evil:* And Hab. 2. 6. *Wo to him that increaseth that which is not his; how long? and to him that ladeth himself with thick clay:* Hab. 2. 6. Vers. 9. *Wo to him that coveteth an evil Covetousnes to his house, that he may set his nest on high, that so he may be delivered from the power of evil: Thou hast consulted shame to thy house, and sinned against thy own soul:* They think to *bless* themselves, and raise their houses and posterity by these *devices* and *grasping* at all; whereas you see there is no way like this to consult *the Ruine* of Them, & theirs; they think they are consulting to build their houses, and those very thoughts are *consultations* to destroy them: See then how the Lord overrules the exorbitant *thoughts* of wicked men, to work his own purposes, which is their *Ruine* and *destruction*; and rather then it shal not

be

be thus, in Verse 11. *For the stone shall cry out of the wall, and the beam out of the timber shall answer it:* Indeed, he thinks *he doth well*, and the covetous blesseth himself, *Psal.* 10.3. but it follows in the same Verse, *But the Lord abhorreth him*; yea, he so abhorreth a covetous man, that he *clappeth* his hands at him, in token of *disdain*, and *abhorreth* his wicked *devises*. Ezek. 22. 13. *Because thou hast greedily gained of thy neighbours by extortion, and hast forgotten me; therefore have I smitten my hands at thy dishoneſt gain:* yea, He smites at the covetous man *Himself*, with his hands, *Isa.* 57.17. *For the iniquity of his Covetousness was I wroth, and smote him, and I suffered him to go on frowardly in the way of his own heart:* What greater smiting can be, then this, for God to leave a man *to guide himself*, and to follow his own devices, to be his own *Guide* and *Counsellor*, and for God to let him thus go on? Thus you see how this sin is threatned *with the punishment* in general.

Vers. 11.

Psa. 10.3.

Ezek. 22.13.

Isa. 57.17.

And for the particular plagues, *that God usually Dogs this sin* at the heels *with*, *they are either*

In his body, or In his goods, } In his posterity, or In his Soul.

1. For the body: To speak nothing of what he makes his body suffer by his *pains* and *travel*,

vel, and by his *pinching* and *penuriouſneſs*, to ſave from his *back* and *belly*, and denying himſelf *that* for which the creature *is made*, and *given* him for; *viz.* to uſe *moderately* for his *refreſhing* and *comfort*: which Uſe he deprives himſelf of, when tis in his *power*, and he hath *no power to eat thereof*; which *Solomon* ſaith, *Eccleſ.* 6. 2. *is a great evil under the Sun:* Though he have *enough*, *yet* he *weares* & *wearies* out his body & minde; the one with *hunger* and *hardſhip*, travel and labour; the other with *care* and *thoughtfulneſs*, ſo that he cannot take his *ſleep*, nor reſt *night* nor *day*: what a ſore evil is this? That though he have *Abundance*, yet there is as great *reſtraint* lies upon him, as on him that hath *nothing*; for *They* dare not touch *anothers* goods; but He, dare not *touch* his own, but *ſtarves* (as it were) in the midſt of *plenty*; all which are *whips* of his own making *for himſelf*: But moreover, *If he will* make rods for *his own Back*, ſurely Gods rods will be *Scorpions*.

Eccleſ. 6. 2.

What got *Gehazi* by his *rich* booty he got from *Naaman*? 2 Kings 5. 27. for his *Covetouſneſs* God cauſed the *Leproſie* of *Naaman*, which he was freed from, to cleave to *Gehazi*, and unto his houſe for ever: *A deer booty.* And had not *Achan* better have left the *wedge of gold behinde* him, then inſtead of *heaps of gold and ſilver*, to get a *heap* of ſtones on him? *Joſhua* 7. 26. And *Balaams* Covetouſneſs got him *a ſword in his bowels*: And *Judas* his Covetouſneſs got him a *Halter*: And *Ananias* and *Saphira* the

2 King. 5. 27.

Joſhua 7. 26. Mat. 27. 5. Act. 5.

loſs

loſs of their lives by ſudden death, who were made a *ſpectacle* and *trembling* to all that heard thereof.

But on the contrary, there are many bleſſings promiſed to thoſe that hate Covetouſneſs; as in that of *Prov.* 28.16. *He that hates Covetouſneſs, ſhall prolong his days.* I will not now ſtand to name any more: All this conſidered, what cauſe hath a covetous man *to boaſt* or *bleſs* himſelf, though he be *rich*, and have *abundance?* tis as if *Judas* ſhould have *boaſted* of thirty pieces of ſilver, while he *ſwong* in a halter: or for *Balaam* to ſay, *How ſweet is the reward of Divination?* when the ſword was *in his bowels*: The *wages* was *ſweet*, but how *ſweet* was the *ſword?* But you ſee in all this, how God *hates* and *abhors* this *Sin*, and this *Sinner*, and how *juſt* he is in *puniſhing* it: What more juſt and equal, that he who will covet *Naamans ſilver* and *raiment*, ſhould be *plagued* with his *Leproſie?*

Prov. 28.16.

2 Per. 2.15.

The ſecond particular plague is in his goods, and that is, either

In Gods denying them the uſe,
or
In depriving them of the poſſeſſion.

1. In denying *the uſe* of what they have; as I hinted before, they dare not *touch it*, even as if it were *none of theirs*, but *anothers*: and ſo it is, for it is Gods, & not theirs; and he will not ſuf-

fer

fer them *to make use thereof.* Eccles.6.1,2. *There is an evil that I have seen under the Sun, and it is common among men; A man to whom God hath given riches, wealth, and honor, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof:* All the good they have thereof, is but to Look on them, *Eccl.* 5.10,11. *He that loveth silver shall not be satisfied with silver, nor he that loveth abundance with increase: when goods increase, they are increased to them that eat them;* that is, make use of them: *for what good is there to the owners thereof, save the beholding with their eyes?* for as *Job* saith, Job 20.22. *In the fulness of his sufficiency, he shall be in straits:* I, In more straits then he that hath but little. Beloved, what a strange *curse* follows these men? to have *Enough* and *Abundance*, and yet have Nothing: this is a sin by it self; for in all other *Sins*, though they lose *Eternal* pleasures, yet they have some pleasure here: But in this, None here, nor None hereafter.

Eccles. 6.1,2.

Eccles. 5.10,11.

Job 20.22

2. In taking them away, though they may like *fools*, solace themselves in that poor comfort, *to see and behold them with their eyes, which is vanity* (saith *Solomon*) yet oftentimes *this* comfort also is taken away, they are removed *from* them, out of their sight; for God hath provided a *Worm* for this *Gourd*, and *Vermine* to corrupt this *Manna:* as *Job* 20. 20. *He shall not feel quietness in his belly, he shall not save ought of that which he desired, there shall none of his meat be*

Job 20.20

be left: therefore ſhall no man look for his goods; when he is about to fill his belly, God ſhall caſt the fury of his wrath upon him, and ſhall rain it upon him while he is eating: When men like *Behemoth* think *to draw* all Jordan *into their jaws*, they ſhall ſo oppreſs their ſtomachs by their *greedineſs*, that they ſhall *vomit* it as faſt up again, *Job* 20. 15. *He hath ſwallowed down riches, but he ſhall vomit them up again; God ſhall caſt them out of his belly:* As *Auguſtine* ſaith, *Prædo minoris* ſhall be *Præda majoris*, Pſal. 37. The devourer of the leſſer ſhall become the prey of the greater. *And ſaith* David, *I have ſeen the wicked in great power, and ſpreading himſelf like a green Bay-Tree, yet he paſſed away, and lo He was not, I ſought him, but he could not be found.*

Verſ. 15.

Pſal. 37.

3. The *puniſhment* of this ſin is oftentimes and commonly executed in his *children* and *poſterity:* Though all his care be *To raiſe his houſe*, yet he doth all the while but *conſult evil* to his own houſe, *Hab.* 2. 9. For as the Father was *a rich Beggar*; ſo his ſons commonly are *poor Gentlemen*: for *he that coveteth an evil Covetouſneſs to his houſe, troubleth it, and hath conſulted ſhame to it:* His *children* oftentimes are a great plague to him, Either *worms* to him *to conſume* him while he lives, or elſe they are worms to his wealth when he dyes; Or elſe as the Prophet *Amos* ſaith of Riches, and affirms it with a very great aſſeveration, That *the Lord hath ſworn By His HOLINES, Amos* 4. 1, 2. *That He will take them away with hooks, and their poſte-*

Amos 4. 1, 2.

rity with fish-hooks; they are plucked, and as it were rent from their estates, and they are left unto *strangers*, for whom they were Never intended; or else their estates are rent from them.

Job 19.17 I beseech you therefore, if none of the former Arguments will perswade, yet as *Job* to his wife, *For the childrens sake of your own bodies*, be afraid of this *sin*: Alas, what have these poor sheep done, that thou shouldst *consult misery and shame* upon them?

4. And lastly, the *punishments* that attend his *soul*: not onely hast thou sinned against thine own soul, stuffing it with *vexation* and carking cares, but thou hast bereft thine eyes of sleep: As also in that earthly appetite, letting it minde nothing else, contrary to the *divine nature* of thy soul, which is made to enjoy things above & heavenly, & not to live upon *things* below, thou hast by custom quite altered the very *taste* of thy soul, and its very *food*; for thou hast made it to live like a beast below, having no other then *Caninus Appetitus*, feeding like a Dog, and like a *swine*, always *rooting in the mire and dirt of* this world: And not onely so, but which is heaviest of all, thou hast sinned against thine

Ephes. 5.5 *own* soul, *in disinheriting it* of heaven, Ephes. 5.5. *For no covetous man, who is an idolater, hath any inheritance in the kingdom of Christ, or of God.*

Now by all this that I have said, thou that art alwayes rooting in the earth, I would intreat thee but to cast up *thy accounts*, and see what thou hast gotten, what hath it profited thee? what

what haſt thou gained by all thy care and toil, yea though thou hadſt gained the *whole* world?

Beloved, God doth ſo hate this ſin, and ſinner, that in one propheſie he hath ſworn two oaths againſt it, *Amos* 4.2. There he ſwears *by his holineſs*, that he will take away with *hooks* and Fiſh-hooks them and their poſterity: he cannot *endure* the ſight of ſuch *Monſters*; he ſo hates them, that he hates the *very brood of them*, becauſe they deſcend *from ſuch* whom his ſoul hates. Again, in the 8. of that propheſie, and verſe 7. there he ſwears *by his Excellency*, that he will never forget any of their works, *who buy the poor for ſilver, and the needy for a pair of ſhooes*. Shall not (ſaith He) The land tremble for this, and every one mourn that dwelleth therein? &c. Even the heavieſt of Judgements are there threatned; Thus I have endeavoured *to uncaſe* this loathſom, unprofitable, and Burthenſom ſin of Govetouſneſs; and if the Lord hath been doing that *in your hearts*, which I have been *doing to your ears*, this will be a happy meeting.

Amos 4.2

Amos 8.7

But to all I have ſaid, though the time be paſt, yet let me name, and onely name four or five Remedies, and ſo conclude.

REMEDIES.

THE firſt means I would commend to you, whereby this rooted and prevailing *ſin* may be *overcome*, is by *Faith*; as the Apoſtle ſaith, 1 *Joh.* 5.4.

1 Joh. 5.4

5.4. *This is the victory that overcometh the world, even our faith:* To learn, *To ceaſe* from living by ſenſe, and to live upon God. Our Saviour uſeth many arguments to this end, to deſtroy this *Covetouſneſs* and carking care, and ſends us in the 6. of *Matthew*, the latter end, to the *fowls of heaven*, to learn of them; they *neither reap, nor carry into barns, yet your heavenly father feedeth them:* and to learn how *the Lillies of the field grow, which neither Labor nor ſpin*, yet *Solomon in all his glory was not arrayed like one of theſe.*

Mat. 6. 26.

Secondly, If the Lord would teach thee *ſobriety in the uſe of them*, to uſe them with moderation and with weaned affections, *to uſe them as if thou uſedſt them not; and they that buy, as though they poſſeſſed not*, &c. Uſing them onely for refreſhment and neceſſity ſake; *to uſe this world, as not abuſing it, becauſe the faſhion of this world paſſeth away*, 1 Cor. 7. 30. and therefore to live here *without carefulneſs:* This would be a notable means to bring you *out of love* with this *deſervedly hateful* Monſter, *Covetouſneſs.*

1 Cor. 7. 30.

Thirdly, *Temperance* in the deſire of them; be not too much affected with them, rejoyce not overmuch in them, do not overvalue them; but labor to ſee how vain and empty theſe outward things are, and that there is *nothing in them* to ſatisfie or feed thy ſoul, which muſt be fed with *Heavenly Manna*, and not with Worldly traſh.

Fourthly, Another means is, *Freedom from that falſe conceit that men generally have of them,*

viz.

viz. That they are *full of content* and ſatisfaction; for none ever found them ſo: The beſt *Happineſs* that is in them, is not, in having much of them, but in doing much good with them; and this will bring the owners thereof *the greateſt comfort*; though men in theſe days cannot *as yet* be brought to think ſo; but the time is coming when they ſhall be eſteemed as they are, *Empty and vain things*: God will bring men to be more like himſelf; who being *rich*, delights infinitely to communicate of his *Riches* and *Goodneſs* to his creatures, but eſpecially to thoſe united and made one with himſelf.

Fifthly, With *Moſes* before thou goeſt *out of this world*, go climb up to Mount *Nebo*, and take a view of the promiſed Land; learn to have a ſight, and be acquainted with the pleaſures of Gods *Right hand*; for all theſe things are but thoſe of his *Left*; he gives them *moſt plentifully* to thoſe, that (at the conſummation of all things) ſhall ſtand on his left hand; And let me tell you, There is little, very little of the love of God in them; yea, no love at all, *without the other*: Theſe means, if it pleaſe God *to enable you* to uſe them *in good earneſt*, with a *ſtrong* and *eager* deſire to be freed from this *ugly* Fiend Covetouſneſs; then will Hee without doubt drive him *out of you*, and *diſpoſſeſs* him from his *ſtrong holds* within you. Pſal. 16. 11.

And Laſtly, Let us *commend* all theſe *Helps*, *Means* and *Remedies*, and all that we have ſaid

to the Lord *by Prayer*, resigning up our own *Power* and *wisdom* to God alone, who must *by his own power* cast him *out*, or he will never stir out of you; but keep his POSSESSION, till he hath *dispossessed* us of all our Comfort, Joy, and Happiness.

SOME things in this Sermon also very much offended the Bishops, and heightned his Charge in the High Commission: The Reader may perceive wherein, without particularizing.

THE

THE *PLUS ULTRA* OF THE CREATURES.

AN EXPOSITION, OCCASIONED By ſinging the 148. *Pſalm.*

Spoken privately in Old-ſtreet.

BEloved, we have here *ſung a Pſalm*, but if we have not *underſtood* what we have *ſung*, we have but *prated* like Parrots: for there is a threefold ſinging; there is a *ſinging with underſtanding*; as the Apoſtle commands, To ſing with the *heart*, and with *underſtanding*: ſing with the heart; that is, 1 Cor. 14. 15

ſing with zeal; but as the Apoſtle ſaith, *They have zeal, but not acording to knowledge:* For a man may *ſing with his lips*, and ſing with *zeal*, but yet not *according to knowledge*, not
Rom. 10. 2. with *underſtanding*; if we underſtand not *what we ſing*, we exalt not God in our hearts by our ſinging. I do not mean *ſuch* as ſay they know not what, but they may know the litteral *meaning*, and ſing *with zeal* too, and with their Spirit: but their eyes are not open to ſee *The ſpiritual myſtery* of the words: As here in this *Pſalm*, here be many things *eaſie to be underſtood*, they are clear to every eye; as when *David* doth exhort *Kings* and *Princes*, *Old men* and *Babes* to praiſe god: this is eaſie to be done, and we know the meaning as ſoon as we look on it: but here are ſome things again that are hard, and obſcure, and they are two.

Firſt, In that *David* doth exhort *dumb*, *unreaſonable* and ſenſeleſs *Creatures* to praiſe God, ſuch as cannot hear, at leaſt cannot underſtand: Doth the Holy Ghoſt in the Goſpel
Mat. 6. 7. bid us *avoid impertinent* ſpeeches, and *vain repetitions*, and ſhall we think he will uſe them himſelf? no, no. But,

Secondly, Not onely doth he call upon *theſe creatures*; but alſo he calls upon *the deeps*, and the *ſeas* to *praiſe God*: Theſe two things are hard to be conceived.

But to give you ſome Reaſons:

Reaſ. 1. The firſt Reaſon may be this, why *David* cals upon *the unreaſonable Creatures* to perform this duty:

duty: he doth his duty like *a faithful* Preacher, whether they will hear or no that he preaches to, yet he will diſcharge his own ſoul: a true Preacher, he *ſpeaks the truth*, and calls upon them *to hear*, though his Auditors ſleep, and regard it not: ſo likewiſe doth *David* in this ſenſe, with theſe creatures; he doth his duty, and calls upon them to do it, though they *underſtand* not, though they *comprehend* it not.

Reaſ. 2. The ſecond Reaſon may be this; He doth it craftily, by way of pollcy, to incite others to perform this duty, that if *ſuch creatures as they* ought to do *this*, then thoſe that are above them *in degree*, they have more cauſe, and may be *aſhamed* to neglect it: as an ill-governed maſter, though he ſtay himſelf at home, yet he will *ſend his ſervants to Church*: ſo *David* being *conſcious* of his own *neglect*, yet he calls upon others not to be *ſlack* and *negligent*; though he came infinitely ſhort of that he ſhould do, yet he ſhews his own deſire to perform this duty.

Reaſ. 3. But if theſe Reaſons will not ſatisfie *you*, Though they have done Others; a third Reaſon may be this, to ſet forth the ſweet harmony that is among all Gods creatures; *To ſhew* how that all the creatures being Gods *family*, do with *One conſent*, ſpeak and preach *aloud* Gods praiſe; and therefore he calls upon *ſome* above him, ſome below him, on both ſides him, *every where*, to ſpeak Gods praiſe; for every one in their place, degree, and calling ſhew forth, though in *a dumb* ſenſe and way, *Their Creators praiſe.*

Or

Reas. 4. Or Fourthly and Lastly, which I think to be a good Reason: *zeal* makes men speak and utter things *impossible*; the fire of zeal it will so transport him, that it will make him speak things *unreasonable, impossible*: as *Moses* in his zeal desired God for the safety of *Israel to blot his name out of his book*; and *Paul* wished himself *Anathema Maranatha, accursed or separate from Christ, for his brethrens salvation*: which was a thing impossible, it could not be: But I think *David* doth not *intend* this here; *for he calls for nothing* but that which is done, and therefore possible; for *No creature can turn out of the way of His praise*; for he is not only *glorified* in their *graces*; but even also as much in their *sins* and *rebellions* against him: though men should *spit their malice* and their blasphemies in the *very face* of God their maker, yet *they hurt not him*, they cannot touch him, nor his sacred glory; his praise shall *as well* and *as much* every whit *arise* from their *confusion*, as from their *salvation*; the hurt is their own, not his.

Rom. 9. 3.

And now to shew you how the dumb and deaf *creatures* sing praise to God, as God demanded of *Job*, when *he thought* as we, that man onely praises God, *Job* 38. 7. saith God, *Where were thou, when the morning Stars sang together, and all the sons of God shouted for joy?* God says there they *Shouted* and *Sung*; did not you hear them, did they not *sing* and *shout* in your ears? it is no matter, they did in his,

Job. 38. 7.

and

and to him they ſang *melodiouſly*, and *Aloud*, and he underſtands *their* voice, and their *language*, though we underſtand not how they do praiſe him: As in a tree, it is the nature thereof to grow and flouriſh in the *ſpring*, and in *Autumn* the leaves fall, and the ſap *returns* to the root; Gods will is as well accompliſhed in this tree, as in a man; for theſe *viſible* creatures were made of *inviſible*; and that which is *inviſible* praiſed him *before, and that praiſes him ſtill*; for all the creatures, the *Sun*, *Moon*, and *Stars*, yea the whole Creation, they all ſing ſweetly and make *a melodious* praiſe, wherein he is infinitely delighted; as *Pſal.* 19. *The heavens declare the glory of God, and the earth ſheweth his handy-work*: And the Song of the three Children, *O all ye works of God, bleſs the Lord, praiſe him and magnifie him for ever.* Pſal. 19. 1.

There is in all theſe dumb, and inſenſible, and unreaſonable creatures, A proper kind of *Religion*; God gives to every one according to their place, degree, nature and calling, A *Talent*, and *accordingly* he will require of them again; if he gives the *gift of propheſie*, we muſt *propheſie* according to *the meaſure of faith*: as in the *Univerſity*, we do not expect thoſe parts and abilities in *young beginners*, and *Sizars*, that we expect in thoſe that are of longer ſtanding; Then by the way it is no wonder, though God give to thoſe *that ſit at the Helm* of his *Church*, more eminent and larger gifts, then he gives to thoſe that are below, in lower offices; I may ſay even Rom. 12. 6.

even these unreasonable creatures have a Religion *in their way*, according to *Gods* will; We
Prov. 6. 6. see *God* ascribes moral vertues to them; As in the *Proverbs*, *Go to the Pismire, thou sluggard; she provideth in summer for the Winter*; & in *Isai.* 1. 3.
Isa. 1. 3. *The Ox knoweth his owner, and the Ass his Masters crib, but my people have not known me, saith the Lord*: and in the Evangelists it is, *He rebuketh*
Mar. 4. 39. *the windes and sea, and they Obey him*: Here are moral vertues in them; care and providence in the *Pismire*; thankfulness in the *Ox* and *Ass*, to them that feed them; we see they will acknowledge their owner, and there is obedience even in the Seas. Nay every Creature doth its duty but onely MAN.

We will now also see if we can find out their Religion. Religion consists of four parts; All Religion I say may be reduced to four heads.

The first is, *A Creed*, what we are to believe.

2. *A Petition*, what we are to pray for.

3. *A Decalogue*, what we are to do.

And Lastly, *A Sacrifice*, what we are to give.

Now let us see how all these are *competible* to all these creatures. First, For their *Creed*, what they believe, what faith they have; it is true, they cannot speak as we do, yet they speak in their kind, and as they are able: We require no more of children then they are *able*, neither doth *God* of his Creatures: and so these creatures do in their kind both *speak* and *believe* this

(this is an undeniable *maxime*,) That there is a *God*; for who can look upon *an effect*, but he must needs have recourse to *the cause?* there can be no *effect* without a cause; if we see *a thing made*, we know it hath a Maker; and if we look upon the creature in this kind, *as an Effect*, it plainly speaks a cause; so that, we can look upon no creature, but we must inquire after *God*; There is no attribute ascribed to *God*, but all the creatures *speak it*, and *confess* it.

As first (to speak of some of his Attributes) for instance, *God* is *one Simple Essence*; this *unity* is testified and declared *by the Creatures*, that *God* is one, and can be no more; for if there were more then *one* Creator of them, then the one would destroy, confound, and *overthrow* the other; for, if they be Two, either they must be *equal*, or not *equal*; if they be *not equal*, then the one is *greater then the other*, and the greater will overcome the lesser; and if they be *equal*, then there must be bounds and limits *set*, how far *the Ones* dominion must *reach*, and how far *the other*: but this to affirm, is most absurd and ridiculous.

Secondly, They all testifie that *God* is good, and if *good*, and the onely goodness, goodness *it self*, then likewise he must be *Truth*, *Entity and Being*; for all these are *one*: Whatever is one, is *God*; whatever is truth, is *God*; whatever is good, is *God*; whatever is *Entity* and *Being*, is *God*; for in saying he is good, or in saying, He is any of these; He is all these: for

for theſe are terms *convertible*; if he be good, then he is Truth, Entity and Being; and if he be truth, entity and being, then he is good; theſe are all one: and ſo of any of the reſt. And, if there be *A goodneſs in the* creatures, then what is He who is the fountain, that gives all theſe *their goodneſs*? Theſe are but the *Chanels* that run from the *Fountain* and *Head*; but it ſo falls out in the world, and is ſo common, that many, yea moſt men are ſo taken up with the pleaſantneſs of the *ſtreames* that come *from him*, that they are *drowned in them*: he gives us theſe outward comforts, that *they* may draw *our eyes* to him that beſtows them, that ſo we may be in love with him, not them. But in our way to him we fall in love *with the creatures*: he lets down theſe cords *to draw us up to him*, & we *hang our ſelves* with theſe cords: as thoſe that came a woing to *Penelope*, many, yea moſt of them fell in love with the *Handmaids* that were appointed to lead them to her, and ſo never ſaw *the Miſtreſs*; So do we fall in love with the *ſervants*, The *Handmaids* of God, The creatures, and we make them The *Miſtreſs*; whereas we ſhould never reſt till we come by theſe ſervants and Handmaids, to the True Miſtreſs indeed, God himſelf, Bleſſed for ever, and onely BEAUTIFUL.

Thirdly, God is called *Light*: that is a property attributed to him; but yet God is not the light we now ſee, but he is *that fountain* and *being* from whence it comes; and therefore

fore when we behold and ſee the *Sun*, *Moon* and *Stars*, and the glorious *Firmament*, we cannot chooſe but ask, whoſe *light* is this? and they preſently tell us Their Belief, That they are *All The works of His hands*: There is no creature but teſtifies the *Goodneſs*, the *Wiſdom*, *Excellency* and *Beauty* of him: You may ſay, theſe indeed *in themſelves* are glorious creatures; but ſay withal, *Where is* He that enlightens them, and makes them ſo glorious? Oh! What and How glorious is He that thus *ſhines* in them, and *through* them? And as they All teſtifie the glory of their Creator, ſo they All ſuffer him to be *their Lord and Ruler*: Every thing *is contented* to ſtand in his place, and be obedient to him; the beaſts they are appointed *for food* to man, as other things are *for beaſts*, every one *increaſing* and yielding their *ſweetneſs* and *fatneſs* to the next creature *above them*; and this they do willingly *without grudging*.

And, *All theſe creatures*, though they do ſpeak [God] yet that they ſay of Him *it is nothing* in compariſon of him: Though they ſay *ſomething*, yet they all ſay *not All* of him: but in us there is *ſuch a deal of ignorance*, (which I was about to ſay was the *greateſt ſin*) that we are ſo far from uſing them as we ſhould, *making* them ſerviceable to us, and keeping them in their place, that we are rather *ſerviceable* to them, and are their ſervants, and we make them *Maſters*; we are ſooner turned *into their kind*, then they into ours.

And

Reas. 4. Or Fourthly and Laſtly, which I think to be a good Reaſon: *zeal* makes men ſpeak and utter things *impoſſible*; the fire of zeal it will ſo tranſport him, that it will make him ſpeak things *unreaſonable, impoſſible*: as *Moſes* in his zeal deſired God for the ſafety of *Iſrael to blot his name out of his book*; and *Paul* wiſhed himſelf *Anathema Maranatha, accurſed or ſeparate from Chriſt, for his brethrens ſalvation*: which was a thing impoſſible, it could not be: But I think *David* doth not *intend* this here; *for he calls for nothing* but that which is done, and therefore poſſible; for *No creature can turn out of the way of His praiſe*; for he is not only *glorified* in their *graces*; but even alſo as much in their *ſins* and *rebellions* againſt him: though men ſhould *ſpit their malice* and their blaſphemies in the *very face* of God their maker, yet *they hurt not him*, they cannot touch him, nor his ſacred glory; his praiſe ſhall *as well* and *as much* every whit *ariſe* from their *confuſion*, as from their *ſalvation*; the hurt is their own, not his.

Rom. 9. 3.

And now to ſhew you how the dumb and deaf *creatures* ſing praiſe to God, as God demanded of *Job*, when *he thought* as we, that man onely praiſes God, *Job* 38. 7. ſaith God, *Where wert thou, when the morning Stars ſang together, and all the ſons of God ſhouted for joy?* God ſays there they *Shouted* and *Sung*; did not you hear them, did they not *ſing* and *ſhout* in your ears? it is no matter, they did in his,

Job. 38. 7.

and

and to him they ſang *melodiouſly*, and *Aloud*, and he underſtands *their* voice, and their *language*, though we underſtand not how they do praiſe him: As in a tree, it is the nature thereof to grow and flouriſh in the *ſpring*, and in *Autumn* the leaves fall, and the ſap *returns* to the root; Gods will is as well accompliſhed in this tree, as in a man; for theſe *viſible* creatures were made of *inviſible*; and that which is *inviſible* praiſed him *before, and that praiſes him ſtill*; for all the creatures, the *Sun*, *Moon*, and *Stars*, yea the whole Creation, they all ſing ſweetly and make *a melodious* praiſe, wherein he is infinitely delighted; as *Pſal.* 19. *The heavens declare the glory of God, and the earth ſheweth his handy-work:* And the Song of the three Children, *O all ye works of God, bleſs the Lord, praiſe him and magnifie him for ever.* Pſal. 19. 1.

There is in all theſe dumb, and inſenſible, and unreaſonable creatures, A proper kind of *Religion*; God gives to every one according to their place, degree, nature and calling, A *Talent*, and *accordingly* he will require of them again; if he gives the *gift of propheſie*, we muſt *propheſie* according to *the meaſure of faith*: as in the *Univerſity*, we do not expect thoſe parts and abilities in *young beginners*, and *Sizars*, that we expect in thoſe that are of longer ſtanding; Then by the way it is no wonder, though God give to thoſe *that ſit at the Helm* of his *Church*, more eminent and larger gifts, then he gives to thoſe that are below, in lower offices; I may ſay even Rom. 12. 6.

even theſe unreaſonable creatures have a Religion *in their way*, according to *Gods* will; We
Prov. 6. 6. ſee *God* aſcribes moral vertues to them; As in the *Proverbs*, *Go to the Piſmire, thou ſluggard; ſhe provideth in ſummer for the Winter*; & in
Iſa. 1. 3. *Iſai.* 1. 3. *The Ox knoweth his owner, and the Aſs his Maſters crib, but my people have not known me, ſaith the Lord:* and in the Evangeliſts it is, *He rebuketh*
Mar. 4. 39. *the windes and ſea, and they Obey him*: Here are moral vertues in them; care and providence in the *Piſmire*; thankfulneſs in the *Ox* and *Aſs*, to them that feed them; we ſee they will acknowledge their owner, and there is obedience even in the Seas. Nay every Creature doth its duty but onely MAN.

We will now alſo ſee if we can find out their Religion. Religion conſiſts of four parts; All Religion I ſay may be reduced to four heads.

The firſt is, *A Creed*, what we are to believe.

2. *A Petition*, what we are to pray for.

3. *A Decalogue*, what we are to do.

And Laſtly, *A Sacrifice*, what we are to give.

Now let us ſee how all theſe are *competible* to all theſe creatures. Firſt, For their *Creed*, what they believe, what faith they have; it is true, they cannot ſpeak as we do, yet they ſpeak in their kind, and as they are able: We require no more of children then they are *able*, neither doth *God* of his Creatures: and ſo theſe creatures do in their kind both *ſpeak* and *believe* this

(this is an undeniable *maxime*,) That there is a *God*; for who can look upon *an effect*, but he muſt needs have recourſe to *the cauſe?* there can be no *effect* without a cauſe; if we ſee *a thing made*, we know it hath a Maker; and if we look upon the creature in this kind, *as an Effect*, it plainly ſpeaks a cauſe; ſo that, we can look upon no creature, but we muſt inquire after *God*; There is no attribute aſcribed to *God*, but all the creatures *ſpeak it*, and *confeſs* it.

As firſt (to ſpeak of ſome of his Attributes) for inſtance, *God* is *one Simple Eſſence*; this *unity* is teſtified and declared *by the Creatures*, that *God* is one, and can be no more; for if there were more then *one* Creator of them, then the one would deſtroy, confouud, and *overthrow* the other; for, if they be Two, either they muſt be *equal*, or not *equal*; if they be *not equal*, then the one is *greater then the other*, and the greater will overcome the leſſer; and if they be *equal*, then there muſt be bounds and limits *ſet*, how far *the Ones* dominion muſt *reach*, and how far *the other*: but this to affirm, is moſt abſurd and ridiculous.

Secondly, They all teſtifie that *God* is good, and if *good*, and the onely goodneſs, goodneſs *it ſelf*, then likewiſe he muſt be *Truth*, *Entity and Being*; for all theſe are *one*: Whatever is one, is *God*; whatever is truth, is *God*; whatever is good, is *God*; whatever is *Entity* and *Being*, is *God*; for in ſaying he is good, or in ſaying, He is any of theſe; He is all theſe: for

for theſe are terms *convertible*; if he be good, then he is Truth, Entity and Being; and if he be truth, entity and being, then he is good; theſe are all one: and ſo of any of the reſt. And, if there be *A goodneſs in the* creatures, then what is He who is the fountain, that gives all theſe *their goodneſs*? Theſe are but the *Chanels* that run from the *Fountain* and *Head*; but it ſo falls out in the world, and is ſo common, that many, yea moſt men are ſo taken up with the pleaſantneſs of the *ſtreames* that come *from him*, that they are *drowned in them*: he gives us theſe outward comforts, that *they* may draw *our eyes* to him that beſtows them, that ſo we may be in love with him, not them. But in our way to him we fall in love *with the creatures*: he lets down theſe cords *to draw us up to him*, & we *hang our ſelves* with theſe cords: as thoſe that came a woing to *Penelope*, many, yea moſt of them fell in love with the *Handmaids* that were appointed to lead them to her, and ſo never ſaw *the Miſtreſs*; So do we fall in love with the *ſervants*, The *Handmaids* of God, The creatures, and we make them The *Miſtreſs*; whereas we ſhould never reſt till we come by theſe ſervants and Handmaids, to the True Miſtreſs indeed, God himſelf, Bleſſed for ever, and onely BEAUTIFUL.

Thirdly, *God* is called *Light*: that is a property attributed to him; but yet God is not the light we now ſee, but he is *that fountain* and *being* from whence it comes; and therefore

fore when we behold and ſee the *Sun*, *Moon* and *Stars*, and the glorious *Firmament*, we cannot chooſe but ask, whoſe *light* is this? and they preſently tell us Their Belief, That they are *All The works of His hands*: There is no creature but teſtifies the *Goodneſs*, the *Wiſdom*, *Excellency* and *Beauty* of him: You may ſay, theſe indeed *in themſelves* are glorious creatures; but ſay withal, *Where is* He that enlightens them, and makes them ſo glorious? Oh! What and How glorious is He that thus *ſhines* in them, and *through* them? And as they All teſtifie the glory of their Creator, ſo they All ſuffer him to be *their Lord and Ruler*: Every thing *is contented* to ſtand in his place, and be obedient to him; the beaſts they are appointed *for food* to man, as other things are *for beaſts*, every one *increaſing* and yielding their *ſweetneſs* and *fatneſs* to the next creature *above them*; and this they do willingly *without grudging*.

And, *All theſe creatures*, though they do ſpeak [God] yet that they ſay of Him *it is nothing* in compariſon of him: Though they ſay *ſomething*, yet they all ſay *not All* of him: but in us there is *ſuch a deal of ignorance*, (which I was about to ſay was the *greateſt ſin*) that we are ſo far from uſing them as we ſhould, *making* them ſerviceable to us, and keeping them in their place, that we are rather *ſerviceable* to them, and are their ſervants, and we make them *Maſters*; we are ſooner turned *into their kind*, then they into ours. And

And the creatures, though they *ſpeak* God, and ſpeak aloud of him; yet *know* this, they ſtill cry *Plus ultra, plus ultra*, there is more behinde ſtill, *look* beyond us, for we are nothing: when thou beholdeſt The Beauty, glory, ſweetneſs, or Excelencie of any Creature, or of all the Creatures together, Hear This voice from Them, *Look Beyond us* for we All are *Nothing Nothing*, to Him who made us and gave us to be What we are: And we all ſpeak infinitely ſhort of *Him*. As when I ſee This Church, or Houſe, I know he was *a workman* that built it, yet I know not All of him; I neither knew *what age* he was of, nor *what means* he had, but that he was a workman, this his works do tell me: So in the works of Creation, when I look upon any of the creatures, I muſt needs acknowledge he was a Rare workman, and a wiſe, that contrived and made it: but they come *infinitely* far ſhort of him; And they ſtill cry with that man in the *Goſpel*, *We believe*, *But Lord, help our unbelief*.

2. For their prayers: You know prayer conſiſts of two parts; Of Prayer or Invocation: Of Praiſe and Adoration: As I told you, every creature praiſes *God*; *the work* praiſes *the workman*, and every creature praiſes *God*, I and with a loud voyce: But whoever heard and underſtood *the noiſe* and the language of the ſtones, and the voyce of the *ſtill* and *quiet* earth? But even All theſe praiſe *God Aloud*, and *he receiveth it at their hands*; They all praiſe him, in his

his *Sanctum Sanctorum*; The whole world and the Heavens *and the Heaven of Heavens are all but* His Temple; (as *David* ſaith) In this Temple doth every one ſpeak of His glory. In this Temple they all *ſing praiſe and Hallelujahs to him*; every one, even as it were *vocally*; as *Pſal.*84.3. *David* complains that the *Swallows*, and the *Sparrows* were more happy then he; for they might draw nigh unto *God in his Temple* to praiſe him: for, what is their chirping, crying and ſinging, but the voice of nature? and to whom do they cry? and to whom do they ſing, but to their Creator? and *God* knows their voice and their cry, as *David* ſaith, *He feeds the young Ravens when they cry unto him:* As a mother *knows the ſigns* the Child makes, knows by the *nuzling* what it craves; even ſo doth *God* by all his creatures, *The eyes of all things look up unto thee, and thou giveſt them their meat in due ſeaſon:* What the eyes of all men? nay *of all things*; You know one creature underſtands the voice of another, they underſtands one anothers *complaints*, one anothers ſinging and rejoycing: one Dog underſtands the voice of another, and ſo every creature in its kind: and ſhall not *God*, who is the *God* of nature? he knows *whereof* we are *all* made, and He knows all our *complaints* and *wants: The Lions ſeek their prey of God, and he feeds the Ravens when they cry unto him.*

Pſal.84. 3.

Pſal.147. 19.

Pſal.145. 19.

But if theſe ſhould not preach *Gods praiſe*, yet the very ſtones do ſpeak *his praiſe*, and cry

unto him, but yet in ſuch a language as *God underſtands* who made them, and therefore *you* to whom *God* hath given tongues and underſtanding, if you do not praiſe *God*, and *glorifie him*, if you hold your *tongues*, all theſe dumb creatures, and even theſe ſenſeleſs ſtocks and ſtones *ſhall riſe in judgement againſt you*: for this is a true rule, Nature, hath done nothing in vain: Whats the reaſon the poor ſheep *bleats* when it comes to the ſlaughter, and the ſwine *Roars* when he is killed? do you think *they cry to us* that purſue them, & kill them; no no, but to *God*, who is *witneſs* of their ſurrendring up *their precious lives* according to his will: STEVEN when he was *ſtoned to death*, nor Jeſus Chriſt when he was crucified, and ſaid, *Father, into thy hands I commend my ſpirit*: they did not *cry, more Audibly*, I ſay not* *more Audibly* in Gods eares, to *God* to take notice of their innocent yielding up their lives, then theſe creatures do Cry to *God*, when they ſuffer cruelly and unjuſtly, crying to *God*, *Lord, lay not this ſin to their charge*; And, *Father, into thy hands I commit my life* and *my ſpirit*, and fall aſleep as *Steven* did, and *return to their reſt*.

3. The third thing is *their Decalogue*; but this belongs onely *to us*, becauſe they need none; *they never broke their law*, they alwayes walk according to *Gods* will; The water, and the ſea, ſummer and winter, hay-time and harveſt, with all other things, theſe all keep *their appointed time*, they all obey *thy will, O God*: True

*Some are offended at ſome paſſages in this Book, whereof This is the chief, Wch in their apprehenſion under values *Him* whom he all along So much magnifies, As no man more; *ergo* a clear miſtake, To uſe no other argument; That He ſhould go ſo contrary to His Great Deſign, *viz.* To liſt up Chriſt Above all things in Heaven or Earth.

True it is, they have not *that reaſon* that we have; and therefore they have not ſo exact A Decalogue; Yet, God hath power even *to break* this exact Law: yea man alſo may, if God give him *a diſpenſation*: and then if he break *any of theſe Laws*, it is no ſin: as God commanded *Abraham* to kill his ſon, and *he did kill him* in his intention; and *he had killed him*, had not the Angel ſtaid his hand; and it was not *Evil*, but *Obedience* in *Abraham*: But if any one ſhall do this from their own will, then *it were ſin*; for he that gave the Law, *may break the Law*: And for this third part we need ſay no more. Gen. 22. 2

4. For their *Sacrifices* or *Sacraments*: I do not ſay *they ſacrifice* as of themſelves; but they are not onely *an occaſion* of our praiſing God, and *ſacrificing* to him, but they are alſo *the matter* of our *ſacrifices*: yet *David* in that of 1 *Chron.* 16. 31, 32, 33. Exhorts, *Let the Heavens be glad, and the earth rejoyce; and let men ſay among the Nations, The Lord reigneth*: ſo withal ſaith he, *Let the ſea roar, and the fulneſs thereof, let the fields rejoyce, and all that is therein: then ſhall the trees of the wood Sing Out, at the preſence of the Lord*; that is, To him *to whom* God hath *revealed* himſelf, and ſuffered *His glory* to paſs *before him*: All creatures, yea the dumb and inanimate creatures ſing *out*, and *ſing aloud* the infinite praiſes of God Almighty, *Pſal.* 145. 9, 10. *The Lord is good to all, and his tender mercies are over all his works*: *All thy* 1 Chron. 16. 31, &c. Pſal. 165. 9, 10.

works ſhall peaiſe thee, and thy Saints ſhall bleſs thee, and talk of thy Kingdom and Power: And ſo much ſhall ſuffice for theſe four parts of the creatures *Religion.* We will come to make uſe hereof to our ſelves:

uſe 1. Firſt, Let it *make us* aſhamed of our *backwardneſs* to give *God* praiſe: we that are exalted above theſe creatures, that *they* are *more ready* and *cheerful* in praiſing their Creator then we; we may *bluſh* and be aſhamed: for, There is nothing that we can behold, but puts us in mind *of our ſlothfulneſs*: Theſe poor ſervants that have received *but one talent*, do yeild *more increaſe* of praiſe to God, then I or you that have received *many* talents: Theſe poor creatures *do more* ſing forth *Gods* praiſe, then we with all our wiſdom, reaſon and underſtanding: And let us with ſhame confeſs, Saying it is I, It is I, that have *depreſſed thy glory*, and cauſed thy praiſe to be evil ſpoken of: and ſay with *David*, when thou ſeeſt *any of the creatures dye, It is I Lord, that have offended; but what have theſe poor ſheep done*, which are *killed* and *ſlain* for me, *unworthy*, *unthankful* ſinner?

1 Chron. 21.7.

uſe 2. Second Uſe, Take notice hence of the *vaſt* circumference of *Gods* Kingdom, it *reaches* farther then we *are aware* of: we think that we are *the onely creatures* that *God* eſteems of: Was not the earth made for me? and the Sun to ſhine upon me? and all creatures *to feed and clothe* me? and thou thinkeſt *that thou art left alone* to praiſe *God*: no no, deceive not thy ſelf,

1 King. 19.10.

Gods

Gods praiſe is not *confined* to the Church of men, *he hath reſerved to himſelf ſeven thouſand that have not bowed their knee to Baal:* Doſt thou think *poor* creature, that thou art onely He that I have appointed to worſhip me? and that my infinite praiſe depends onely upon thee? no no, His Kingdom is *from one end* of heaven to the other; and every creature praiſes him *as much*, or more, then thee, as *Col.* 1.16. *All things were created by him, both things in heaven, and things in earth, viſible and inviſible: all things were created by him, and for him*, for his praiſe and glory; and *Pſal.* 2.10,11. *That at the name of Jeſus every knee ſhall bow, of things in heaven, and things in earth, and things under the earth; and that every tongue ſhould confeſs that Jeſus is Lord, to the glory of God the Father*: Therefore *alas, alas*, do not think that Gods Temple is *ſo narrowly* ſcanted, that *thou onely* praiſeſt him; thou art *the leaſt part* of his Church and Temple. Col. 1.16. Pſal. 2.10, 11

Third Uſe, Let this teach us *to go to God boldly in the name of Jeſus*, and with great encouragement *to praiſe God*; for though men and Angels be unfit to praiſe God, and they cannot do it *as they ought*; yet he that accepts *the Ravens* and *the Lions*, and all the *dumb* creatures when they Cry unto Him, be aſſured, he will *never refuſe* the ſighs and the groans of any poor penitent dejected ſoul, that comes *bleeding* and *weeping* to him for mercy: *He that cometh to me, I will in no wiſe caſt away*, Joh. 6.37. *Uſe* 3.

Use 4. Fourth Use, Let us learn also, that when we look upon the creatures, we take heed of, *being taken* with any of them: But let us consider, that these are but *as Jacobs Ladder*, that by these steps, by *these Angels of God*, we may ascend to him that stands *at the Top*: And if God do not by one means or other, by one *affliction and vexation* in the creature or other, drive *us from the creature*, that we may look up to him, we shall for ever *live* and *dye* in *the creature*: And therefore *happy is that man* that God *hunts* from these things that they may never have any *Rest*, till they find *Him*, where *they shall find Rest*, to their souls: As if there be *oyl* put into a deep glass, it lies at the bottom, and will never rise to the top: but if you pour *water* into it, it will still be rising up to the top, till the oyl it self run over; I could apply it thus, *A soul* that is *sunk* in sin, and *sunk in the creature*, except God *of his infinite mercy* pour upon him *the water of afflictions*, his soul *will never Arise*, and mount up to God; this drives us *upward* to seek rest there, for *here* is none; and so thereby shall become *more then conquerors through him that hath loved us*; where as if *these* had not been, our souls had been drowned in the creatures, and sunck for ever *to the pit of Hell.*

Gen. 28. 12.

Rom. 8. 37.

These things I *thus unfold* to you, that you may see the unspeakable and *large bounds* of Gods praise, That every thing *may result* and *yield to him* honour and praise.

Use 5. A Fifth Use, To teach us, that though it be im-

impoſſible for us to ſearch out the *unſpeakable* praiſes of God that is hid in all the creatures, we may *ſee them*, yet we can never ſearch them to the *bottom*; howbeit every creature ſaith to us, as the Angel to *John* when he would have fallen down *and worſhipped him*; *See thou do it not, for I am thy fellow ſervant, Worſhip God*: we are ready *to fall down* and worſhip the creatures; but they all *cry*, *See thou do it not, I am thy fellow ſervant*, worſhip God; And they all cry to thee: Doſt thou ſee the beauty of any creature? doth the ſweetneſs of any creature take thee? I ſay they all cry to us, *Ariſe and depart hence, for this is not your reſt*: Doth the Pleaſantneſs, the ſweetneſs, the Comelineſs, &c. of any creature *delight thee*? it ſaith, and calls aloud to thee, *Ariſe, and depart hence, for this is not your reſt*: how ſweet, how beautiful, how fair ſoever, Reſt not *in that thou ſeeſt*; but ſeek for HIM *thou ſeeſt not*: All creatures are like the waters to *Noahs Dove*, which could find *no reſt for the ſoal of her foot*; but yet ſhe brought *an Olive leaf* in her mouth: we may *taſte and uſe* theſe things; But, take not too much of them, and hold them gently, and be alwayes ready to let them fall: take heed of reſting, *till you come to the Ark*; all *come out from him*, and all return *to him* again.

Rev. 22. 9.

Mic. 2. 10.

Gen. 8. 9.

Sixth Uſe, and the laſt, Take heed *of abuſing* any creature; it is enough that you may *uſe them*? for they are *one* of the family you your ſelves are of, and *they groan* as well as you *for* *deliver-*

Uſe 6.

Rom. 8. 22 *deliverance*: as God complains, *that ye make him ſerve your iniquities*: ſo may they complain to God of you, and ſay, thou haſt appointed me to ſerve and comfort man, and to make him more fit to ſerve thee; but he abuſes us, and proſtitutes us to ſerve his own inordinate will and luſt, and regards not thee: And God himſelf calls upon you,

Oh take heed you do not abuſe them, and make them to ſerve your ſins and luſts *by* Epheſ. 2. *Drunkenneſs*, *Gluttony*, *Pride*, and *Wantonneſs*; for they are *of that family, of whom is named the whole family in heaven and earth*: They all call me Father and Maker, as well as your ſelves. And he that can look upon every creature as *his* BROTHER, he *can never* abuſe it; Mat. 24. 49. he will never *begin to ſtrike his fellow-ſervants*, and ſay, *My Maſter deferreth his coming*: and therefore I take that to be a godly ſpeech of St. *Francis*, as they call him, *for all he was of the Church of Rome*: and therefore ſome of our *literal* Divines deride and mock at it; I would God they would practice it in a godly and reverent manner: It was his manner to call all the creatures *his Brethren*, the *Ox* his Brother, the *Aſs* his Brother, the *Dog* his Brother: For God is *Father* of them as well as of *thee*: But *proud* man is ready *to put honour upon himſelf*, when no honour belongs to him; All *honour* is *Gods*: if *all be his*, what right haſt thou *to claim* any? take heed of abuſing then *any* of theſe *thy brethren* at thy pleaſure, and thinking that they

they were made Only *to pleaſe* and *ſatisfie* thee. *Solomon* ſaith, *A good man is merciful to his Beaſt*; that is, he uſeth them *reſpectfully*, and for *neceſſity*, and forbears *Execrations* and *curſings* of them, and *tortures* to them. And ſo to conclude, let us and *all creatures* together, ſing and ſound forth the *Honour* and *Praiſe* of our great *God*, from *Generation* to *Generation*, throughout all Ages, Amen. Prov. 10.

OF

OF MILK FOR BABES; AND OF Meat for Strong Men.

Luke 2. 40.

And the Child grew, and waxed ſtrong in Spirit, filled with wiſdom, and the Grace of God was upon him.

Preached at *Kenſington* Publick Meeting-place.

Luke 2. ult.

AS it is ſaid of *John*, Luk. 2. *ult. That the child grew & waxed ſtrong in ſpirit, & was in the deſarts till the day of his ſhewing unto Iſrael*: ſo likewiſe here the ſame is ſaid of Jeſus Chriſt; yet with this exception and diffe-

difference; *John* hath an ἀκμὴ, or *ſet time*, after which he decreaſeth and grows leſs, *John* 3. 30. *He muſt increaſe, but I muſt decreaſe*: And ſo it is with *Believers*, they muſt grow *leſs* and *leſs*, and come to nothing, that ſo Jeſus Chriſt may become *all in all*, according to that in *Dan.* 2. 34, 35. *That ſtone cut out of the mountain without hands, which ſmote the Image, and brake it to pieces, and it became a great mountain, and filled the whole earth:* This *ſtone* is Jeſus Chriſt, which breaks to pieces all things; That is, That all *Worſhips* and *Religions*, and whatever is mixt with *Iron*, and *Clay*, and whatever is of *Man*, may decreaſe, that himſelf may *increaſe* and grow *great*, and fill the whole earth with the knowledge and manifeſtation of himſelf, *He being all in all.*

ἀκμὴ Joh. 3. 30.

Dan. 2. 34, 35.

But I muſt forbear, for I prevent my ſelf.

The Text contains:

1. *A Hiſtory.*
2. *A Myſtery.*

And this, as I was ſpeaking before, comes under the ſecond part; *viz. The Myſtery.*

For the Hiſtory, that is brief, and ſhews onely the *truth* of his *humane* nature: which though *Hypoſtatically* united to the *Divinity*, even from the inſtance of his conception, as it followeth in the Text, *that he was filled with wiſdom, and the Grace of God was upon him*; & Verſ. *ult. that he increaſed in wiſdom and ſtature, and in favour with God and man*; which cannot be meant

meant in regard of his *Divine* nature, as if there could be any *Acceſs* or *increaſe* of, or to that which is *infinite*: but onely in the expreſſion and manifeſtation thereof, in thoſe *Organs* which the *God* of Order had therefore *ordained* and *co-apted*.

Queſt. So that if any ſhall ask, *How that which is full and perfect*, can be ſaid to increaſe?

Anſw. I Anſwer, as before, not in *Augmentation*, but in *Manifeſtation*: *God* cannot grow *greater* or *leſſer*, be more or leſs *excellent* or *glorious*, but his *greatneſs*, *power*, and *glory* is further *manifeſted*, more *ſpread* and made known; according to that promiſe, *Numb.* 14. 21. and *Iſa.* 6. 3. *All the earth ſhall be filled with the glory of the Lord*: Our great and infinite *God* filleth the whole *earth*, and the *Heavens*, yea, and *the Heavens of Heavens*, with his majeſty and Glory, at *all times*, and in every *place* Alike. but then he is ſaid to fill the *Earth* or *Heavens* with his glory and greatneſs when he is manifeſted more to men or Angels, and when he enlargeth the knowledge of himſelf, And of his *Power* and *Greatneſs*.

Numb. 14.21. Iſa. 6. 3.

As we have often ſhewed you concerning *Jacob*, *Gen.* 28. He dreamed and ſaw the *Ladder reaching from earth to heaven*; and the Almighty, The God of *Abraham* and *Iſaac* was at the top thereof, and from him Angels *aſcending* and *deſcending* continually, thereby *God* manifeſting himſelf to be *with him* whereever he was, and that he would keep him in all *places* where-

Gen. 28.

whereever he went, and that *he would not leave him*, but fulfill *all* he had promiſed: *Jacob* awaking he ſaw *God* as *preſent* there as at home in his Fathers houſe, and cryes out, *The Lord is in this place, and I knew it not*; whereat he was ſore afraid, and burſt out into this raviſhing acclamation, *How dreadfull is this place! this is none other but the houſe of God!* God was as much preſent in his glory and majeſty over night, as well as then, but *Jacob* ſaw not his preſence: God was not *more* there, but there was *a greater manifeſtation*: *Jacobs* ſight was opened to ſee the preſence of God more: *Jacobs Portion* and *Treaſure* was nigh him alwayes, but he *ſaw* him not; as *Hagar*, God *opened her eyes*, and then ſhe ſaw the well of *water*, Gen. 21. 19. Know this, that the *fountain* of all good is *alwayes* with us, *nigh at hand*, if we could but ſee him: and we need never fear, nor never deſpond and doubt ſo as we do: For as *Moſes* ſaith concerning the command *Deut.* 30. 14. *It is not hidden from thee: neither is it far off the: not in heaven, nor beyond the ſea, but nigh unto thee, in thy mouth and in thy heart:* So the Apoſtle, *Rom.* 10. 6, 7. he applies that Scripture to Jeſus Chriſt, who is, *Col.* 1 16. *the firſt begotten of all creatures, by whom all things conſiſt, and in whom they live, move, and have their being.*

Gen. 21. 19.

Deut. 30. 14.

Rom. 10. 6, 7.

Col. 1. 17.

But the ſecond part is the *Myſtery* of the Text.

That which is more *materiall*, is the *Myſtery*: Though

Though all Scripture be written for *inſtruction*; yet know, The Scripture is a Myſtery, of Μύω, which as *Euſtathius* ſaith, comes from μύω, *claudo*, becauſe it is kept *ſecret*, *ſacred*, and *ſhut up*: becauſe in all Myſteries tis neceſſary to *keep* cloſe *the mind*, and not to ſhew the things which are to be *concealed*, as one ſaith; for as St. *Paul* ſaith concerning *Circumciſion*. Rom. 2. 28, 29. *He is not a Iew which is one outwardly; neither is that circumciſion which is that of the fleſh: but he is a Iew which is one inwardly; and circumciſion is that of the heart, in the ſpirit, and not in the letter, whoſe praiſe is not of men, but of God*: So ſay I of ſaving knowledge; He that ſees the *Myſtery* of the Scripture, he hath the *true knowledge* of the Scripture: He is not taught of God, that knows only the Letter, and the Fleſh of the Scripture: but true underſtanding is that of the Spirit, and not of the Letter: and though men may *cry up* and praiſe *literal* knowledge, yet God onely eſteems of inward knowledge, & the *mind* and inſide of the Scriptures; All other knowledge is *vain*, and maketh a man not one hairs breadth the better before God.

Μύω μύω

Rom. 2. 28, 29.

Therefore we may obſerve alſo what Miniſters the Apoſtle preferres; not the Miniſters of the *Letter*, but the Miniſters of the *New Teſtament*; as in that of 2. *Cor.* 3. 6. *Able Miniſters, not of the Letter, but of the Spirit*: And thoſe alſo to be true Chriſtians, having not the *Law* onely outwardly, in *tables of ſtone*:

2 Cor. 3. 6.

ſtone: but *within*, in the *fleſhy tables of the heart*: he having made us *able Miniſters of the New Teſtament, not of the Letter, but of the Spirit; for the Letter killeth, but the Spirit giveth life*: all the knowledge of the *hiſtory* is but as the Law written in Tables of ſtone, which doth us no good; but it is onely the Spirit, the knowledge of the *Myſtery*, And Marrow, That giveth life.

But you will ſay to me, *How doth the Letter kill?* *Obj.*

I Anſwer, By *reſting therein*, and not ſeeking for the *marrow*, the *food* and the *life*; but contenting our ſelves with the knowledge of the Hiſtory and outſide: but becauſe I have at other times *unfolded* this unto you, I ſhall here paſs it by, and come to the *Spirit* and *Myſtery* of our Text in hand. *Anſw.*

So then, it reſteth (This premiſed) being That we may ſafely conclude *even* thus much, that as our Saviour was typiſied by *others* who went before him; he was the *Subſtance* of all thoſe *Shadows*, both of perſons and things: even ſo Chriſt Jeſus himſelf, he is the *reſemblance* and type of himſelf; his *outward*, *temporal* and *viſible* actions in the fleſh, were a type of his *inward* and *internall* actions in the ſouls of all Believers, He being their *life* and *Reſurrection*; they being before *but dead men* in *Treſpaſſes* and *ſins*, untill his actions be their *life* and *Regeneration*. So likewiſe, as *his life* was Typical, and reſembled himſelf; ſo in regard of

of his *death* and *crucifying*: whatever he ſuffered *externally* in the fleſh, it ſhews how he is *internally crucifyed* daily, even to the end of the
Heb. 6. 6. world, *Heb. 6. 6. Seeing they crucifie to themſelves the Son of God a freſh, and put him to an open ſhame*: So likewiſe for all his other *actions* and *paſſages* related of him; as his *Nativity*, it held out *our ſpiritual* birth, and Chriſt his being born in *the ſoul*; as the Apoſtle expreſſeth it,
Gal. 4. 19. *Gal. 4. 19. My beloved of whom I travel in birth, till Chriſt be formed, or brought forth in you.* So alſo in his Circumciſion, is held forth our
Col. 2. 11. *Spiritual* Circumciſion: as in that of *Col. 2 11. Ye are compleat in him, in whom alſo ye are circumciſed with the circumciſion made without hands, in putting off the body of the ſins of the fleſh, by the circumciſion of Chriſt, &c.* So alſo for *holineſs* of life: Chriſts holineſs ſhew us, what *holineſs* ſhall be in them that are *his* children and peo-
Mat. 5. 16. ple, *Mat. 5. 16. Let your light ſo ſhine before men, that they may ſee your good works, and glorify your father which is in Heaven.*

So alſo for his outward Teaching, it repreſents to us, that all His people ſhould be *taught of God*; he himſelf would be the true Teacher in us, as
Iſa. 54. 13. *Iſa. 54. 13. All thy children ſhall be taught of the Lord, and great ſhall be the peace of thy children.* And Jer. 31. 34. *And they ſhall no*
Jer. 31. 34 *more teach every man his neighbour, and every man his brother, ſaying, Know the Lord, for they ſhall all know me, from the leaſt to the greateſt, ſaith the Lord.* And Chriſt himſelf *cites* theſe places,

John

Iohn 6. 45. *It is written in the Prophets, And they ſhall all be taught of God; every man therefore that hath heard and learned of the father cometh unto me.* So alſo in Chriſts Miracles: as in *opening* the eyes of the *blind*, it ſhews that Chriſt himſelf muſt open our eyes, or elſe we remaine *ſtark blind*; yea as thoſe *born blind*: And never any man but he, was known to open the eyes *of any* born blind: *David* ſaith, *Pſal.* 13.3. *Lighten thou mine eyes, leſt I ſleep the ſleep of death*: And Pſal. 18. 28. *For thou wilt light my Candle*: *The Lord my God will enlighten my darkneß*: So alſo in opening the *ears* of the deaf: it is he alone can ſay to our ears *Ephathah, be ye opened*, & it is ſo: So alſo for his *reſtoring* of limbs, cauſing thoſe that are *Cripples* from their Mothers womb, to *leap like* an Hart, and to run *his wayes* with delight. Joh. 6. 45. Pſal. 13. 3. Pſ. 18. 28.

The like alſo for his *raiſing* the dead, and feeding the *Multitudes*: And what ſhall I ſay more? you may apply them more to your ſelves: *The time would fail me to* undertake to ſpeak of all his actions. So alſo of his *Reſurrection*, *If ye be riſen with Chriſt, ſeek thoſe things which are above*, Col. 3. 2. And ſo of his *Aſcenſion*, and all other his *Actions* and *Miracles*, to ſee *all theſe things* held forth and typified in the *Perſon*, *Actions* and *Miracles* of our Saviour. Col. 3. 2.

Theſe are all *Saving* actions, wrought *in us*, and we thereby partake of the *excellency* and *vertue* thereof: The other, though *wrought* for us, yet if we are not quickned, vivified, and put

into act by these, we receive no benefit by them. An outward dead faith, to believe onely in an external Christ, is no better then a faith of Devils: This is that Christ *whose day Abraham saw and rejoced in*, Joh. 8.56. and not in regard of the other *onely*; viz. Prophetically, but this *chiefly*; This is that Christ and him crucified, whom St. *Paul* desire onely to know, 1 *Cor.* 2. 2. in regard of which, Christ in him, *working*, *acting*, and *expressing* his own *life*, himself in him, he slighted the external knowledge of Christ *according to the flesh*, 1 Cor. 5. 16. *Wherefore henceforth know no man after the flesh, yea though we have known Christ after the flesh, yet henceforth know we him no more.*

Joh.8,59.

1 Cor.2.2.

1 Cor.5. 16.

Now then as all the other *actions* and *passions* of Christ were not onely *meritorious* in themselves, but also *typical* and Significant: so is *this growth* of Jesus Christ; he *grows up in us*, in *wisdom and stature*, and he *in us waxeth strong in spirit, being filled with wisdom and understanding*: He teacheth us the true wisdom, He *in us* chuseth *that good thing which shall never be taken away*: *He is, The grace of God* in us: *I live*, saith the Apostle, *yet not I, but it is Christ his life in me*: From him cometh all growth in grace, not from our selves; the work is his, none of *ours*: From him cometh *Faith*, *Hope*, *Charity*, *Strength*, *Vertue*, *&c.* If any of these come from *man*, from the *power*, *industry* or *strength* of man, they are *false*, and good for *nought*: yet how ready are *most men* to assume these to themselves? or

Gal.2.20.

or at leaſt to think that by their power or wiſdom, or induſtry they have attained them? *From whence come wars? come they not from your luſts?* So from whence comes *pride*, and the *lifting up of the creature*; *high*, *towring* and *and ſwelling* imaginations, that (in plain terms) exalt themſelves againſt Jeſus Chriſt? they are *ſo far* from being *from him*, or of him, that they are quite contrary to him: however *to ſome* may ſeem the vertues of Chriſt himſelf, but they they are the *excrements* of the *Old man*. Jam. 4. 1.

Hence it is ſaid, That *John Baptiſt grew*, and *waxed ſtrong in ſpirit*, becauſe Chriſt by his *divine* life *in him* brake forth in *Iohn*, and his light did *ſhine before men*; they ſeeing thoſe *good works* in him, God was glorified, not *Iohn*; for ſaith he, *I muſt decreaſe, but he muſt increaſe*: Hence it is ſaid here accentively, twice in this Chapter, ἠυξανεν *& verſus ult.* πεϱσίκοπʃε, both in our Text, and Verſe *ult.* *And the childe grew, and waxed ſtrong in Spirit, filled with wiſdom: and the grace of God was upon him*: And again, *Ieſus increaſed in wiſdom, and ſtature, and in favour with God and men*: As theſe things were *in him*, in his perſon then, ſo *the ſame things* are as *really* done in his Myſtical *body* and *members*: All theſe influences *are his*, and flow from him the head; We are dead in treſpaſſes and ſins, *but he is the Reſurreſtion and Life*: *And he that believeth in him, ſhall never dye; nay though he were dead, yet ſhall he live*. ἠυξανεν πεϱσίκοπʃε Luk. 2. *ult.* Ephes. 2. 1.

When

When Jeſus Chriſt doth once begin to *diſplay* and *declare* the glory of himſelf in the ſoul, and to *adorn* the ſoul with himſelf, what a *palace*, what a *Kingdom*, what a *Temple* is that ſoul? Well might *David* ſay, *Glorious things are ſpoken of thee, O thou City and Temple of God*, Pſal. 82. 3. more glorious then the Temple ſpoken of *Rev.* 21. and ſaith our Saviour, *The Kingdom of heaven is within you:* All that deſcription *Rev.* 21. there at *large*, ſetteth out the *Glory* and *light* of *that* Temple, which was like *Jaſper*, moſt precious and clear as Chryſtal, and the wall *high* and *ſtately*, wherein were twelve gates, & the gates kept by twelve Angels, and the *walls* of *Jaſper*, and the City *pure gold*, and the very foundation *garniſhed* with precious ſtones, a *Jaſper*, a *Saphir*, a *Chalcedony*, an *Emerald*, a *Sardonix*, a *Sardius*, a *Chryſolite*, a *Beril*, a *Topas*, a *Chryſophraſus*, a *Iacinth*, an *Amethiſt*,

Joh. 11. 25.

Pſal. 82. 3. Rev. 21.

Rev. 21.

I ſay all theſe things *are accompliſhed* in a great meaſure, in ſome leſs, in ſome more; in all thoſe where Jeſus Chriſt is pleaſed *to diſplay* his glories, and in that ſoul where he is pleaſed to *adorn* it with his *own* graces, and with *the fruites of the ſpirit*, as *Faith*, *Hope*, *Charity*, *Strength*, *Vertue*, *Love*, *Joy*, *Peace*, *Long-ſuffering*, *Gentleneſs*, *Goodneſs*, *Meekneſs*, *Temperance*, *&c.* Thoſe that are thus qualified, inriched and adorned, let me tell you, they need no Law, no Light; for they are a Law to themſelves; and there is a light *within them*, like that

that City, *Rev.* 21. 23. That had *no need of the Sun, neither of the Moon to ſhine in it, for, The Glory of God did lighten it, and the lamb is The light thereof.* Nay I may ſay, and ſay truly (as I may ſay) they are gotten above *Law*, above *Letter*, in this regard: for they have the *Goſpel* and the life within them; yet for all this, do not think that I ſpeak againſt *Law*, or *Letter*, or *Ordinances*; uſe them (as I ſay) but *Reſt not in them:* And know this alſo, that while the ſoul is *Rapt up* in the glory, ſight and beholding of Jeſus Chriſt, he knows this, that he enjoys that which is the *Subſtance*, and that which is as *farre* above the other, as the *Subſtance* is above the *Shadow*, and the *Life* above the *Letter*, and the *Spirit* above the *Fleſh*; yet he will not ſlight nor caſt away theſe means or Ordinances, becauſe God hath often appeared in them and by them to him: as I have ſhewed more at large upon other Scriptures. Rev. 21. 23.

But I ſay, Let us look to find that in us, which Chriſt affirms, that *the Kingdom of God is within us*; and that you are *in ſome beginnings* of that glorious Temple and City mentioned before; for if you think the Kingdom of God or *Heaven*, to conſiſt of ſuch things as are there declared in the Letter, you are much deceived: But the holy Spirit is pleaſed to make uſe of ſuch expreſſions and repreſentations, that are ſo *amiable* and *Glorious* to the carnall eye, that ſo we may come to ſee the *Truth* and *Subſtance* of thoſe *Shadows* and *Repreſentations* Rev. 21.

to be far and tranſcendenly *more raviſhing* and glorious; as all thoſe Saints and people of God before whom God hath Unvailed his glory, can *abundantly* witneſs, and ſeal to the truth thereof.

Inſomuch, that had they all thoſe precious ſtones, and Houſes, and Temples, built of them really; yet they in compariſon of what they *ſee* and *enjoy* of God would trample them all under their feet, as not worthy to be named *the ſame hour* with thoſe *true* pearls, and thoſe *raviſhing*, *full* and *ſatisfying*, and tranſparent precious ſtones which are within them: They need not (when they are in *union* and *communion* with him, and when he is pleaſed to let but his *back parts* paſs before them) they ſhall not deſire *the light of the Sun, or of the Moon, to give light in that Temple: for the glory of the Lord doth lighten it, and the Lamb is the light thereof:* And as it is expreſſed there in Ver. 14. *The Nations of them that are ſaved ſhall walk in the light of it; and the Kings of the earth ſhall bring their glory unto it:* This *Temple*, and this *Palace*, and this *Glory*, darkens all the *glory* and *ſplendor* of all the Kings and Emperors under the Sun: All their glory *vaniſheth*, and *makes haſt* before this glory, as being *abaſhed* and *aſhamed* once to appear in *ſight thereof*.

Exod. 33. 23.
Rev. 21. 23.
Ver. 14.

Beloved, I *hope*, and I know there are ſome that hear me, which *know*, and *ſee*, and feel theſe things to be true, yea, (as you ſay) as true as Goſpel; yea, ſo true, as nothing is, nor can be more true.

true. And ſome others I know there be, which will believe none of all theſe things; but they *will dwel in the Letter*, and think all the things ſpoken thereof, are ſome *viſible* and *Ocular* glories: as the Diſciples, while they were weak, and but babes, they pleaſed themſelves with *apprehenſions*, of their Maſter his being a *temporal* King, and that he ſhould ſit upon his Throne, & they all ſhould ſit *about* him: and *Zebedees* children, nothing would ſerve them, but *That the one might ſit at his right hand, and the other at his left*: And ſuch childiſh apprehenſions have many; yea moſt men, They pleaſe their *fancies*, hopes and *imaginations* with theſe things; *viz.* That the glory of heaven ſhall be *onely* hereafter; and that glory to conſiſt in *Thrones*, and *Crowns*, and *Scepters*, in Muſick, Harps and Viols, and ſuch like carnal and poor things, compared to that glory: and though they talk and prattle, that *grace is glory begun*, and *glory is grace perfected*; yet how farre wide are they in this practiſe? and how harſh and uncouth is this Doctrine to ſuch men? but it is the rejoicing of my ſoul, that I ſpeak to ſome that have ſeen and felt, farre, farre more then my tongue is able to expreſs: for theſe things are known not ſo much by mans teaching, as by feeling and enjoying them, and by the *Teachings* of God,

Mar. 10. 37.

But indeed and in truth, there is ſo much *Litteralneſs*, even among great Profeſſors, and moſt Teachers, that they are alwayes but at the

Heb. 6. 1, 2. *very Beginning* of the Principles of the *Doctrine* of Christ; And if *those* that profess and think themselves able Teachers, do stick here, and go no further, how can they be a means to bring others on toward perfection? I tell you Beloved, this *dwelling* in the letter, is that which hath been the occasion of so many *Errors*, *Rents* and *Differences* as hath been in the Church: The truth is known by none, but by those that can come to the truth: *In thy light we shall see light.* You that are of the truth, you have received *the Anointing*, and that *Anointing teacheth you all things:* Not as if any *individual* man knoweth all things; But *Ye*, *Ye* the Church, *Ye* the Body, *Ye* know all things, as I have shewed you at large upon that Text. Take the compleat Body of Christ, both *past*, *present* and to *come*, & adde to them the Head: & then we may not onely say, *Thou art all fair my Love, there is no spot in thee*; but thou art altogether *Amiable*, and *YE* know *all things*,

Psal. 16

1 Joh. 2. 27.

Cant. 4. 7.

Beloved, one *runs away with one* interpretation, and another with another; as the Apostle saith, *Every one of you hath a Doctrine, a Psalm, an Interpretation, a Tongue, a Revelation*: But let us mind *this Anointing*, what that *teacheth* us: let us labour to see, that we must be *All taught of God*; that we may come to have the *Mystery*, and the *Living sense*; and this will *instruct*, *guide*, lead and *conduct* us *aright* and safely, that we shall not only SEE these hidden things, but we *shall know*, yea know *undoubtedly* that they are *the Truth*,

1 Cor. 14. 26.

Jer. 31.

Truth, the life, & the Way, as Chriſt ſaith of himſelf: Did men but ſee things, and were led by the *Spirit*, and by the *Truth*, they would not run away with ſuch *poor*, *weak*, *carnal* and *empty* notions and interpretations as they do: The Book of the *Revelation*, is a moſt Divine *High-flowen* Revelation of moſt *glorious*, and moſt *Divine* things: and yet becauſe men *reſt* in the Letter (as they do in the reſt of the Scriptures) we ſee how low, and empty, and poor they carry on their works? what carnal *apprehenſions* men pleaſe themſelves withal? yet I deny not in the leaſt, the truth of the Letter, far be it from me; I do not deny but thoſe things may be *fulfilled* according to the *Letter*: But therefore ſhall we reſt and dwell there? ſhall we not ſeek *the Truth of all ſhadows?*

Not that I would have men *neglect* preaching the Letter, or whatever can be found out *externally* to be fulfilled; but let us not reſt there; but ſeek for *the Anointing*, for *the Spirit* promiſed by Chriſt, *that may lead us into all truth*; even into that truth which Chriſt ſpake of, when he ſaid, *I have many things to ſay unto you, but as yet ye are not able to bear them; But I will ſend the Comforter, and he ſhall lead you into all truth:* And of which *Paul* ſpeaketh, 1 *Cor.* 3.1,2. *And I Brethren could not ſpeak unto you as unto ſpiritual, but as unto carnal, even as unto babes in Chriſt: I have fed you with milk, and not with meat; for hitherto ye were not able* [*to bear it*] *neither yet are ye able; for ye are*

Joh. 16. 13. Verſ. 12. 1 Cor. 3. 2

1 Cor. 2. 10.

are yet carnal: that ye may come to *ſee thoſe things God reveals by his Spirit: for the Spirit ſearcheth all things, yea, the* DEEP *things of God; for he that is ſpiritual judgeth all things, yet he himſelf is judged of no man: for who hath known the minde of the Lord, that he may inſtruct him? but we have the minde of Chriſt;* as there the Apoſtle, in that of 1 *Cor.* 2. expoſtulates, concerning the *Hidden Myſtery* of the Scriptures, which we cannot have, *except it be freely given unto us of God.*

He that is taught theſe things, hath the Myſteries of the Kingdom of God; he hath even this Scripture fulfilled in him: *And the childe grew, and waxed ſtrong in ſpirit, filled with wiſdom, and the grace of God was upon him:* Here you may ſee the reaſon, and what Chriſt meant when he ſaid, *Mat.* 19.14. *Suffer little children to come unto me, and forbid them not, for of ſuch is the Kingdom of God:* And yet *Lev.* 21.20. there tis forbid, that any *Dwarf* of the Tribe of *Levi*, ſhould approch to offer ſacrifice to God. How ſhall we *reconcile* Gods Commandment and Chriſt his practiſe? Truly thus, I ſuppoſe Chriſt in that ſaying, holds forth by little children, ſuch as are in an *humble, meek, lowly*, and in a *growing* condition, and coming on to perfection: for ſaith he, *He that receiveth not the Kingdom of God as a little childe, he ſhall not enter therein:* But for Dwarfs, whoſe growth is *ſtinted*, they are *at their higheſt*, and will never grow *taller*: I mean, ſuch who profeſs themſelves tall Chriſtians;

Luk. 2. 40.

Matth. 19. 14. Lev. 21. 20.

Chriſtians, but are not ſo much as little children; nor cannot *endure* to grow taller, nor hear of new light, or a new Birth, or that any ſhould know more then they, this is hateful to them; for they think, they have been brought up with the Scriptures, they have bin at the Univerſity, ſat at the feet of *Gamaliel*, *Exerciſed in the holy Scriptures from a child*, ſtudied al points in Divinity, ſearched out the judgment of moſt Authors; Have Epitomized the quinteſſence of all their judgments; and ſhall we tell theſe men of new light? they cry *New lights* are old *Errors*: Do you think that theſe men are true Diſciples? or fit to be Chriſts Diſciples, by him *to be led into al truth*? is this voice the voice of the Spouſe? wch continually looking upon her own ignorances and infirmities, cryeth, *Oh thou whom my ſoul loveth, tell me, Teach me, where thou feedeſt, & where thou reſteſt at noon?* But you know what the holy Ghoſt ſaith, *He that is wiſe in his own conceit, there is more hope of a fool then of that man.* Cant. 1. 7. Pro. 26. 12

And indeed we much *wonder* to ſee a Dwarf, becauſe that if he live to he never ſo old, yet he is but *of a childes ſtature*, and will never increaſe or grow higher: What are ſuch Chriſtians (if they may be ſo called) but Monſters? like thoſe ſilly women the Apoſtle ſpeaks of, *always learning, and never able to come to the knowledge of the truth*: who cannot indure *ſtrong meat*, to make them grow tall men in Chriſt, but are ſtill *feeding* themſelves and others with nothing but milk, with the Principles and Beginnings of 2 Tim. 3. 7

of Christ: But those *Plerophoria*'s, Those fat and full things of *Gods House*, though they talk of them, yet they never reach them: And those that do *speak* of them, give them an offence, and get their hatred, and hard sentence: He must be a *Familist*, or a *Sectarie*, or an *Antinomian*, or some such like: and to say the truth in few words, they censure others, and applaud themselves: and though they have been *long* Teachers, yet they themselves *had need be taught* the very lowest things in Christianity; And, Children they finde their Auditors, and children they leave them.

You see our Saviour *grew up in wisdom and stature, and the grace of God was with him, being filled therewith:* He stood not at a stay but increased; he grew from the Law to the Gospel, he submitted to the Law in all things, and *fulfilled all righteousness*; but he rested not in the Law, but grew up to the Gospel; he begun at Circumcision, and submitted to the Law, and was *obedient, even unto death*: and he rested not there neither, but he also *ascended* and rose again to Life and Glory: So S. *Paul* to avoid *offence*, because of some that were *weak in the faith*, he circumcised *Timothy*, Acts 16.3. *because of the Jews, for they all knew that his Father was a Greek*: yet afterward he saith, *Circumcision is nathing, nor uncircumcision, but a new creature.* And again, when *Paul* saw that they began *to rest upon Baptism*, he slighted it, and *undervalues* it; when men begin

Act.16.3.

Gal.5.6.

gin to make the *Shadow* the *Subſtance*, or the *Image* the *Truth*, He undervalues them; although being rightly uſed, he practiſed and uſed them himſelf: So they be but uſed as *Means*, and *Schoolmaſters*, and *Tutors* to bring us to Chriſt; But if they inſtead of bringing us to him, keep and bar us from him, away with them: If we begin to admire them, and cry up *them*, and make *our duties* and the *Sacraments themſelves*, though appointed by Chriſt *himſelf*, to be our Saviours, we are to ſlight them, and diſeſteem them in that regard, as *Paul* did the holy Law it ſelf, in that Epiſtle to the *Galatians*, and elſewhere: For all theſe Ordinances *are* for no other uſe, but that they may be as *ſteps* to him, & as *guides* to him who is the truth and the ſubſtance: nay *Paul* went ſo high, that he not onely undervalued the *Law*, or *Ordinances*, or *Duties*, if they hindred from Chriſt, but he attempted to draw aſide, and undervalued and ſlighted the very Perſon and Body of Jeſus Chriſt, in that caſe; If men reſt in any outward priviledge or enjoyment, they keep us *from* Chriſt. Gal. 4.

Beloved, be not offended, ſee what himſelf ſaith, 2 *Cor.* 5. 16. when ſome ſlighted him, who it may be *knew* or *heard* Chriſt perſonally, and began to prefer the Shadow before the Subſtance: he undervaluing all *but a New creature*, he burſts out in an holy defiance of all things elſe beſides it; let it be *Moſes*, or Chriſt Jeſus himſelf, in regard of his body 2 Cor. 5. 16.

dy and external preſence or knowledge: *Henceforth know we no man after the fleſh*: one would think he had ſpoke there *generally* and *incluſively* enough: but he boldly addes, *Yea, although we have known Chriſt after the fleſh, yet henceforth know we him no more*: as if he ſhould ſay, tell not me of outward Priviledges or Ordinances, I ſeek *a proof of Chriſt in you*; ſhew me the *New birth*, the new CREATURE; is Chriſt *formed* in you? this is that onely, *that I travel in birth for*, and for nothing elſe.

And ſo likewiſe to inſtance *in Baptiſm*, which ſome think is come in the room of *Circumciſion*: Well let it be ſo, we will not contend about that, Chriſt removing that *burthenſom* and *legal* Ordinance: but for Chriſt the ſubſtance we ought and muſt contend for to the utmoſt: yet ſome there are that would have Baptiſm adminiſtred after ſuch manner that it is as burthenſom, yea more burthenſom to ſome then Circumciſion: you know what I mean: as to inſtance, the unſeaſonableneſs of weather ſometimes & the *weaknes* and *ſicknes* of ſome bodies; beſides, that of Circumciſion was onely for the males, & not for *Females*, as the Ordinance of Baptiſm is; with many other reaſons too long to ſtand upon; therefore more burthenſom then Circumciſion: they ſpeak of plunging over head and ears, as if it were an abſolute injunction, becauſe the Apoſtle ſaith, *Rom.6.4. Buried with him in Baptiſm*, therefore they muſt be *plunged*:

Truly, there is a great deal of ſtir more then need;

need; for Baptiſm is but a *type* and *ſhadow* of the true Baptiſm: and I conceive (and to me its clear) that the Apoſtle there ſets the *ſhadow* againſt the *ſubſtance*; one to ſet out the other: for Chriſts Baptiſm was *his humbling himſelf*, and *emptying himſelf*, and ſubmitting to his Fathers will, in his whole *Paſſions and ſufferings*, which is the thing Baptiſm holds forth; For to *Zebedees* children, when they deſired *to ſit one on his right hand, and the other on his left*: (he ſaith) *Can you be baptized with the Baptiſm wherewith I muſt be baptized?* intimating that they were not *able* to paſs through ſuch *a ſea of ſufferings* as he was to paſs through; they not knowing what they ſaid, or what Chriſt meant, they anſwered, *We are*: They thought ſubmitting to Baptiſm was but *a ſmall thing*; neither indeed was it, taking it onely as external. Mar. 20. 22

But becauſe the Apoſtle ſaith, *Buried with him in or by Baptiſm*, therefore a great deal *ado* there hath been in ſeveral ages of the Church *by ſome*, affirming Baptiſm is no Baptiſm, except they be *plunged* or *ducked* under water; a very *childiſh* and weak concluſion, without any true ground: yet miſtake me not, I do not ſay *childiſh*, in regard of the *Appointment*, but in regard of *Reſting* and *dwelling* therein, and not going on toward perfection it *ſelf*. And truly with ſome men, herein lies the *top* or *quinteſſence* of their Religion, making ſuch ado about *Shadows*, and *Figures*, and *Reſemblances*, while they let the *Truth*, the *Subſtance*, and the

the *Thing* pass; and regard it not; forasmuch as they are so *zealous* and *hot* about *Forms*: but if they are by any *drawn* up to speak of the *Substance*, they are as men *lost*, *cold* and *heartless*: which is a plain *evidence* to me, that they prefer the *Shadow* before *the Substance*, being meerly exercised about *childish things*, and are not willing to *come up* to the Truth, to the *Excellencies* and *Glories of* what Baptism, and other Ordinances signifie: And there is no telling them of *a more excellent way*, as the Apostle saith: They see all excellencies in the *Shadow*, none in the *Substance*: Whereabouts (think you) is these mens Religion and truth of Grace?

1 Cor. 12.31.

Truly, my Friends, this *sticking* in the Letter, is that which hath been *the bane* of all growth in Religion, and an occasion of so many *disputes* and *differences* therein, which I do not wonder at; for *Children* can do no other then *quarrel* about trifles, and things of no great worth: Not that the soul should *slight* or *undervalue* Ordinances, or any other duty. Beloved, I am fain to use this *caution* the oftner, because ye are so subject to *catch* and *carp*: I say, Let all those things have their due *time*, *place* and *esteem*: but to *rest* in these, is the worm, the Gourd: But this I say, when the soul *by* these Ordinances (or *in* these, or whatever you will name) shall come to see and enjoy God *Her Portion*; when she is in the pursuit of her Beloved, she *undervalues* and leaves all things of this nature *behinde*, and *presseth after*

ter the mark, the Price of the high calling of God in Jesus Christ: And to this soul in this condition I may boldly say, whats *Duties*? whats *Ordinances*? whats Christ in *the flesh*? I beseech you give me leave; what are all *these*, when the soul embraces *the truth* of all these things? Can that soul *at that time*, leave its *Beloveds* arms, and prize the *Shadows*, the *Handmaids* above or equal to him? But I grant, that those that never came to these *Embraces*, these *swallowings up*, these *overcomings*; This spiritual *drunkenness*, may *censure* and *revile a soul* that may say indeed and in truth, he is above these: What do you think *Paul* thought of *these* things, when he was *caught up into the third Heaven*? I grant also Beloved, that the most *elevated*, *triumphing*, and *most raised* soul, lives not always in this condition; these *things*, and these *raptures*, and these *embraces* come but seldom; and the soul comes to fall lower, and have *more use* of Ordinances: but she uses them as *Handmaids*, so as to *conduct* her to her *Beloved*. 2 Cor. 12. 4.

Beloved, I would have you *ponder* these things well: If ye set up *Ordinances*, *&c.* so as to *build* and *Rest* in them, ye do make Idols of them; or at the best, you play the *Babes* and the *Children* with them, by *Resting always on such Crutches* and *Go-bies*, and never come to be *Young-men*, much less as *Fathers* in Christ; *Paul*, and *Peter*, *James* and *John*, they would have always *enjoyed* those *Raptures*: *Paul* in the third *Heaven*, and the other in the *Transfiguration*.

But the one had a *prick in the flesh*, and the others came *down again from the Mount*; and in these *declinations*, and *lower enjoyments*, I would not for a world forbid men to use *means*, not onely in regard of *themselves*, but of *others*, who may (by those) come to have *the same enjoyments*, making them no more but *means*, and not the end.

And so much *more* I will say, to *satisfie* you, that I have great cause to *mistrust* those spirits, whether they come the right way to God, or into such *Raptures*, that leap into them on a *sudden*, without use of means or Ordinances, But out of a *Blinde* and *Prophane* condition, come suddenly into these enjoyments: for God doth *usually* make use of these means; yet I may not limit, nor direct, nor circumscribe the Soveraign Almighty: yet usually *faith cometh by hearing, and hearing by the word preached:* But herein lies the *general* abuse of these *truths*, and of these *enjoyments*; that because some may and do come thus to enjoy God, and forsake *Ordinances* at a season, at the *very* time of such *enjoyments*, therefore some having gotten this *in notion*, have presumptuously affirmed that they are above these, and so far abuse themselves, and shew an ill example to
2 Cor. 8. others, that they have quite *forsaken the Assemblies*, and the use of any Ordinances.

Beloved, all these things *are an offence*, and hereby many a soul by this delusion of Satan, drowns it self in *perdition*: And yet I may say more

more then all this, and ſay *properly too*, he that uſes them, and reſts not in them, *lives above them*: and in this ſenſe, *living above Ordinances*, is moſt properly taken, and is a truth, though much abuſed; *viz.* That man hath not *his comfort*, his *Life* in them; this man *lives* above Ordinances: I do not ſay he muſt *forſake all Ordinances*, as men take it *uſually*: But to have our *Life* and *enjoyments* in the *Truth* and *Subſtance*; and againſt this Doctrine *the gates of hell ſhall never prevail.* Mat. 16. 18.

And this I will ſay more, thoſe that come into ſuch pretended enjoyments in this *extraordinary* way, that *for the moſt part* they never hold on in a Chriſtian courſe, but abuſing *this light*, run out into *fleſhly* liberty: But the right *enjoyment* of God, is ſuch *a hedge* to a man, that he cannot but love God, and ſeek to *honour* him with all his *might*. But I conceive *all theſe things* are but to *lead* us to Jeſus Chriſt; and therefore to put *more* in them, and *depend* more on them then ever was intended, is an high abuſe of them.

Concerning Baptiſm, we ſee *Paul* rejoyced, and ſaid, 1 *Cor.* 1. 16. *I thank God I baptized none of you but Criſpus and Gaius, and the Houſhold of Stephanus; for Chriſt ſent me not to baptize, but to preach the Goſpel:* and withal blames them there, that they ſet their eyes on him, or *Apollo*, or *Cephas*, or whatever it was, either *Men*, or *Means*, or *Duties*, or whatever, that they once did begin to *ſettle upon*, *and reſt in*, to make *the croſs of* 1 Cor. 1. 16. Verſ. 17.

Chriſt of no effect: All theſe things, were they never ſo high in eſteem among the *Famouſeſt* Teachers and Profeſſors, he laid them aſide, and *undervalued* them; If *Baptiſm* be ſet in the room of Jeſus Chriſt, and men *content* themſelves though in a true obſervation of it, or of the Lords Supper, according to Chriſts rule, or in *Fellowſhips* or *Gatherings* together, then we make Idols of them and ſet them in the *room* of Chriſt: and Chriſt the *Truth* and *Subſtance* is *ſlighted* and *neglected.*

So alſo, you know, that at the beginning of the *Primitive* Church, when it was *weak*, and in its *infancy*, and could not digeſt *ſtrong meat*, the Apoſtles by conſultation *fed them with milk*, and ſuch Doctrine as they were *able to bear:* And all was to this end, that they might uſe ſuch things as Help to ſhew them Jeſus Chriſt: as

Act. 15. 28,29. *Act.* 15.28,29. *It ſeemed good to the holy Spirit, & to us, to lay upon you no other burthen then theſe neceſſary things, That ye abſtain from things offered to Idols, and from blood, and from things ſtrangled, &c. if you keep your ſelves from theſe things, ye ſhall do well: Fare ye well.* Now in theſe things, according to the preſent *infancy* and *weakneſs* of

1 Cor. 9.22. that Church, did as *Pauls practiſe* was; *He became weak to the weak and became all to all, that he might win ſome*; They ſaw they could not *bear* taking away and removing *all things* at once, and ſo drew them on *with cords of love*, and *indulgence* in things indifferent: It was as much as they *at that time* could bear, to remove that unqueſtion-

queſtionable *commanded Ordinance* of Circumciſion: and becauſe others began to *preſs* it as a thing of *neceſſity*, therefore they in wiſdom *remove* it, laying no ſuch *injunction* on them, and this they tell them *they ſhall do well to obſerve*: But after this, when they had been *exerciſed* more in the *Truth*, and they began to ſee theſe things were but *Pedagogies*, *Paul* adventured to *wave* theſe things, as being *things* which are not the *Truth* and *Subſtance*.

And therefore he incourages the *Corinthians*, not to ſtand upon ſuch things, in that 1 *Cor.* 8.7. *Howbeit there is not in every man that knowledge; for ſome with conſidence of the Idol, unto this hour eat it as a thing offered unto an Idol; and their conſcience being weak is defiled*: *For* (ſaith he in the Verſes before) *An Idol is nothing: and there is none other but one God*: Therefore although it be *meat* left at the *Idol Sacrifices*, the meat is the ſame afterward which it was before; the Idol *defileth* not the meat, for it is nothing: And therefore in 1 *Cor.* 10.25. (ſaith he) *Whatever is ſold in the Shambles, that eat, asking no queſtion for conſcience ſake*: Why? there he gives the ſame reaſon again; *For the earth is the Lords, and the fulneſs thereof*: I might draw out *this point* to many more *particulars*, wherein many are *miſled* in theſe days; as concerning *eating of blood*, and uſing of *Temples* or *Places* dedicated to Idols, I hope I need give no other *Solution* at preſent, but that Anſwer that there the Apoſtle doth, *An Idol is nothing in the world*;

1 Cor. 8.7

1 Cor. 10.25.

world; *there is none other but one God: The earth is the Lords, and the fulneſs thereof*: Therefore, I ſay, eat and uſe what is prepared for you, *making no queſtion for conſcience ſake*: But through the weakneſs and childiſhneſs of many, there hath been *great conteſt* about things of this *nature*: And if it be evil to prefer the *handmaid* before the *Miſtris*, and the *Shadow* before the *Subſtance*, even *of things commanded*: much more to prefer theſe things of ſuch *indifferency* before the *Subſtance*, which are to be laid *aſide* as we grow ſtronger (which we are not to do by the things abſolutely commanded) but to uſe them, and not *abuſe* them; to uſe them, and not *build* on them, or Reſt in them.

And as it is in things of this nature, ſo it is in the general eſtate of all Chriſtians: Firſt, they are *ſervants, and under the yoke*, before they come to be *Sons*; but when once *the true Heir comes* to age, then *caſt out the bond-woman, and her ſon*: as the Apoſtle alledgeth that of *Abraham* for this very purpoſe; not that they do *caſt away obedience* according to the Law, but that they do it upon another *account*, even from *love*: Then tis no longer a *yoke*, but according to that promiſe, *Jer.* 31. 33. *I will write my Law in their heart*; and ſo they obey out of love, and not for *fear*: There was a time when the *higheſt* Chriſtians were but ſervants; therefore deſpiſe not him who is not as tall as thy ſelf; but let us in whatever we reprove them, pity them,

Jer. 31. 33

and

and pray for them, knowing it was once thine own condition; onely when men are *ſelf-wiſe* and *conceited*, and think themſelves to be great and ſomething, when they are nothing, theſe deſerve *a more ſevere* reproof, according to that of the Apoſtle *Jude*, verſe 22,23. *Of ſome have compaſſion, making a difference; others ſave with fear, pulling, or ſnatching them out of the fire.* Jude 22,23.

And the Apoſtle *Paul* carries this point *high*, and ſaith, *Gal.* 4. the beginning; and applies it to Chriſt himſelf: *Now I ſay, that the heir as long as he is under age, differeth nothing from a ſervant, though he be Lord of all; but is under Tutors and Governors, until the time apppointed of the Father: even ſo we, when we were in bondage, under the elements of the world; but when the fulneſs of time was come, God ſent forth his Son made under the Law, to redeem thoſe that were under the Law, that we might receive the adoption of ſons:* And Chriſt himſelf ſaith, *John* 8. 35. *The ſervant abideth not in the houſe for ever, but the Son abideth for ever:* But what is it to be *a ſervant?* and what a *Son?* Chriſt anſwers it himſelf, *John* 15. 15. *Henceforth I call you not ſervants; for the ſervant knoweth not what his Lord doth; but I have called you friends; for all things which I have heard of my Father, I have made known unto you; and ye are my friends, if ye do whatſoever I have commanded you.* Servants you know, are kept *at a diſtance*, and know not the ſecrets of their Maſter; but if you be *Friends* or *Sons* (its all one) Gal.4.1,2 Joh.8.35. Joh.15.15

you ſhall *abide in the houſe for ever*: The inheritance is yours, the ſecrets of the Almighty are yours; you ſhall not onely have the external and outward command, but ſhall ſee the excellency, the glory, the pleaſure and delight of thoſe Commands: that is, you ſhall not onely have the Letter, but the Life, and ſhall know whatever the Lord doth; you ſhall not always be ſervants, but ſhall grow up to be *ſons*: and if ye grow not, you may well queſtion your ſelves, whether ye ſhall ever come to the inheritance or no. But I ſay, look to your ſelves therefore in the name of Jeſus Chriſt; for I affirm boldly in his name, *That faith which is not a growing faith, is not a true faith*: If your faith and light be the ſame as it was many years ago, that you have onely an *external* faith, and *your faith is taught onely by the Precepts of men*, and Chriſt is not your Teacher, and that he grows not in you: this is but a dangerous and dead faith; As one ſaith, ὐδὲν πῶ κόσμῳ ἄργον, There is nothing in the world is barren; and ſaith Chriſt, *Conſiderate Lilia quomodo creſcunt*, *Conſider the Lilies, how that they grow*: and *a grain of muſtard ſeed, which is the leaſt of all ſeed*, yet it grows the talleſt: Then flatter not your ſelves Beloved; that faith that grows not, is not true faith; and that *light* that increaſeth not, is not true light; that Chriſt that grows not *in you*, dwells not in you. Beloved, look about you, this Doctrine falls *heavy as lead* upon abundance of Profeſſors.

I would

I would the rather preſs this point, in conſideration of two reſpects.

1. That ye may know (μεθοδίας Σατανᾶ) the methods of Satan in men, to make men to *ſtand* ſtill, & not to *grow*; for he can be content to let men have a *Religion*, and a ſuppoſed true Religion, and to uſe *Ordinances* and *Duties*, and *Rules of worſhip*, & to be *content* in them: but if he can keep them from growing, as *he* may very eaſily for all the uſe of them, his Kingdom is never like to be *by them* much ſhaken: Therefore as he ſometimes *tempteth* men to deſpair by making *children* to meaſure themſelves according to the *rules* of the *Perfect*: ſo more often to *ſecurity* and bleſſing themſelves in an *unſound* condition, by making thoſe that *think* themſelves ſtrong men, yet ſtill to *meaſure* themſelves by children, that becauſe *ſome* or *many* are *weaker* and *darker* then they, therefore themſelves are *grown* men, and *tall* Chriſtians: This is no other but Satans *method*, that though they have a *Religion*, yet they ſhall be never the better for it.

2. Another reaſon why I would commend the *knowledge* and conſideration of this point, is, for fear leſt *ſome* being deceived in their own *judgments*, they ſhould alſo *deceive you*, making you to reſt upon *a reed of Egypt*, *which will deceive* and deſtroy you: And whilſt they never *leave the Doctrine of the Beginnings of Chriſt*,

Chriſt, nor regard going on to perfection, *Heb.* 6.1. they propound unto you all, as *one common Faith* (which they ought to do) ſo *one common meaſure of faith*, (which they ought not to do) as though there were no *different* degrees of grace, and proportions of faith: And as I ſaid, *Babes and Sucklings they pretended to finde you, ſo ſuch and no other they will leave you:* but the Apoſtle ſaith, *Rom.* 12.6. *Having gifts differing according to the grace that is given unto us, Whether propheſie, let us propheſie according to the proportion of faith, &c.* And verſe 3. *Let no man think of himſelf more highly then he ought to think, but to think ſoberly, according as God hath dealt to every man the meaſure of faith:* For as there are Babes in Chriſt, which can *bear* but *weak* and *ſmall* beginnings of *truth* and faith, who can bear but the firſt principles: So alſo there *are young men* in Chriſt, wch are *growen up* to more *ripeneſs* and *ſtrength* of *faith*, *actings* and *ſufferings:* So alſo know, there are Fathers in Chriſt, as 1 *John* 2. *I have written unto you little children; I have written unto you young men: and I have written unto you Fathers:* Why Fathers? becauſe ye have known him that was from the beginning: But in theſe days children will turn *Teachers*, and look upon themſelves *as Fathers*, before they are hardly born, or not ſcarce out of their *ſwadling bands*, conceiving *they know all things*, when indeed they know very little, if any thing rightly, eſpecially not experimentally, but quite out of their own line.

Heb. 6.1.

1 Joh. 2. 12, 13, 14.

1 John 2.27.

line, making uſe of things *in another mans line*, as the Apoſtle ſpeaketh, and *boaſt* thereof, as if they were their *own* experiences, when as indeed they have *little* or *none* but what they have catched up from other men. And as there are *degrees of grace*, and proportions of *faith*, ſo they ſhould be *preferred* according to their degrees and *proportions*: And not do as the common way now is, to prefer the *ſmaller matters of the Law* before the greater and weightieſt, and to ſay, they are more excellent; if not in word, yet in practice: As

2 Cor. 10. 12, 13, &c.

1. Preferring faith *acquired* before faith *infuſed*. 2. *Implicit* before *explicit* faith. And

3. *Formed faith* before all theſe; in obſerving the *outward* and *formal* part of Religion, as *hearing*, *praying*, *receiving the Sacrament*, *&c.* when as theſe are but *poor* things without the *truth* and *ſubſtance*: theſe are but *The Beginnings of Chriſt*, and to reſt in theſe is but to be *always* children: As if you ſhould bid a Taylor make a garment *for a man*, and he ſhould take meaſure *by a childe*; and if he be to make a garment *for a childe*, to take meaſure *by a man*: what a diſproportion were this? Therefore in all the ages and degrees of Chriſtians, we muſt obſerve what things, and what *garments* beſt fit them; that garment that will fit *a child*, will not a *man*: & that which will fit a *man*, will not fit a *child*; therefore there muſt be conſideration had, to diſtinguiſh *times* & *ſeaſons*: Under the Law they were led by *outward* and *viſible* things, *riches*, and *honour*,

honour, and *prosperity*, and *health* and *long life*, and such childish things: And are not most men now so, even great *Eminent* professors, that are still under the *Pædagogie* of the Law, & outward *prosperity*, and are led *by these things*? And these are the *chief* things they seek, and make petition to God for: which indeed we do allow to *children*, to draw them on to a use of prayer: but this *garment*, though it may fit a *childe*, yet it will not a grown man in Christ.

But they are to *seek first the Kingdom of God*, and to rest quietly in the *will* of God, whether these things shall *be added or no: When I was a childe*, saith the Apostle, *I did as a childe, I spake as a childe, &c.* and I prayed as a childe; *but when I came to be a man, I put away childish things:* Those that are come to be grown men in Christ, for these outward things they are *indifferent*, they see no such *excellency* in them, as all *worldly* men do, and even as children in Christ may *through their weakness* do the same: But let us now *put away childish things*, and be ashamed to lie *crying* and *whining*, and *begging* for Bables and Rattles, for riches, and honour, and beauty, and favour of great men and such like things: how unseemly is it *for a man* to cry or strive for childrens things, O that I had such a *Preferment!* and good Lord, let me have such a *place*; let me have such a *house*; I must have such *a purchase* of Land; Oh that I had my *health* again, my *wealth* again; not but that these *prayers* are lawful; but to seek these things

1 Cor. 13.9,10.

things in our *chief* deſires, ſo that if you had but *theſe things*, then you would be fully *pleaſed*, and as quiet as *Lambs*: let who will look after the ſouls portion and inheritance. Truly Friends, *after all theſe things do the Gentiles ſeek*; All the men of the world *gape* for theſe things, and ſee *an excellency* in nothing elſe; but theſe men that are grown up in Chriſtianity, I tell you worldly men *prize them not ſo much*, but they *do* as little; and they *ſee*, *ſeek* and *pray* for thoſe things which are of a more *excellent* nature, *viz.* things *Divine* and *Spiritual*; theſe they finde *worth praying for*.

Theſe are thoſe better things which *Mary* choſe, *which could never be taken away*: they ſee the *vanity*, the *uncertainty*, the *vexation* of the other things; but the *excellency*, the *certainty*, the *rarity*, the *delight* of true *ſpiritual* riches: Herein lies the *pleaſure*, the *ſatisfaction*, the *ſolace*, the *ſufficiency* of men grown up into Chriſt: theſe are *their* riches, treaſures, pleaſures, deſpiſing and diſdaining all things elſe, ſave only for *uſe* and *neceſſity*, for bodily ſuſtenance, & wherewithal to relieve and do good to others; were it not in this regard, they would deſpiſe them; for to be in love with them they cannot; they ſee *no ſuch excellency* in them, as to heap up *riches*, and to adde *Land to Land*, and *Houſe* to *Houſe*, as others do, and to eat up themſelves with care to get them; but if God pleaſe *to beſtow them*, they look upon *themſelves* but as *Stewards*, to uſe them for *neceſſity* and *charity*, and

Luke 10.42.

and not to ſet their *hearts* upon them, knowing that if *riches* be not *well uſed*, they are *a curſe*, inſtead of being *a bleſſing*.

When they come to pray, they cannot tell what to ſay, nor what to ask, *in regard of temporal* things; bleſſings (I had almoſt ſaid) but they ſeldom are ſo, to *moſt* men, except as I before ſaid, they are onely uſed for *neceſſity*, and *doing good*: They dare not direct God what to do in ſuch things; but ſay with a holy reſignation, even, Father *as it ſeemeth good in thy ſight*; and *Thy will, not mine be done*: He dare not aſſume a will to himſelf in any of theſe things; they can but *ſay* at moſt, give us *this day our daily bread*, and for that too they joyn *Thy will be done*; The chief *end*, and *Aim* of his prayer is, ſubmiſſion to, and rejoycing in the *will of God*; and then whatever he hath, be it little or *much*, he knows that is *a bleſſing*, and otherwiſe they are more *croſſes* then *bleſſings*.

Mat. 11. 26.

But O Beloved, I know I have herein *diſpleaſed* the moſt here, and I ſeem a blaſphemer, and a ſetter up of new gods; and I know, as *David* ſaith, *Pſal.* 31.12,13, &c. *The ſlander, yea* I will ſay, *The blaſphemy of the multitude*: for as it is a ſlander *to me* I weigh it not; but onely as it is a blaſphemy againſt a moſt *divine* truth of God, which yet *the gates of Hell ſhall never prevail againſt*; but as then *David* ſaith, *I know and have heard the ſlander of the multitude; fear was on every ſide, while they took counſel together againſt me, they deviſed to take away my*

Pſa. 31. 12, 13. &c.

Mat. 16. 18.

my life: I was a reproch among mine enemies; yea, my familiar acquaintance ſpake againſt me, and I was a fear unto them, and they fled from me: I am forgotten as a dead man out of minde, I am caſt aſide like a broken veſſel: Pſ.31,12. *But I truſted in thee, O Lord, and ſaid, Thou art my God, my times are in thy hand; O deliver me from the hand of mine enemies, and from them that perſecute me:* Deliver me; how? it follows in the next verſes, *Make thy face to ſhine upon thy ſervant, and ſave me for thy mercies ſake:* If God make his face to ſhine upon a man, it matters not what his trouble be, whether he deliver him or no, nay, that is the beſt deliverance.

All this I have repeated before you, as being *ſome bodies caſe elſe* beſides *Davids*, whom ſome here know, and I my ſelf know better: And I know moſt of you have taken *notice* of that in *Acts* 19.23. when the whole City was *filled with the confuſion of them that cryed*, Verſe 28. *Great is Diana of the Epheſians*; *Paul* ſeemed to ſteal away their great *Goddeſs Diana*, and they cry out, What new Doctrine is this? what odde fellow have we here? *What will this Babler ſay?* what, to tell us we may not *pray* for *outward* things? *away with ſuch a fellow from the earth, it is not fit he ſhould live:* for he ſeemeth to rob us of our old god, whom we have worſhipped ſo long, and to be a ſetter forth of new gods; But have patience, if ye can *bear with me*; I would have you rightly *underſtand me*, but I ſhall

Act.18.23 Act.17. 18,19.

ſhall not enter ſeriouſly now upon the point: but by the way, I would have you *all* know, if God pleaſe, In brief,

Pſ. 137. 6. 1. I Affirm, from my ſoul, I never denied prayer for temporal bleſſings (*if I did, let my tongue cleave to my mouth*) Pray for them, I ſay, for all temporal bleſſings heartily; for I know, that even your Graces, Faith, Hope, &c. as had, and done, and enjoyed in time, are temporal; but theſe tend and relate to a *better* life, and to *eternity*, and ſo are to be *prized* and looked upon: But for outward bleſſings, or temporal bleſſings, *which you call Riches, Honor, Houſes, Lands, Wives, Children, Friends, Health, Beauty, Handſomeneſs, Long life*; &c. theſe are the things we differ about: and the doubt is, we know not what is a BLESSING, and what is not; you call that a *bleſſing* oftentimes which God and his truth calls a *curſe*; and contrary, that a curſe, which God calls a bleſſing: Phyſick, though it be *bitter* and *unpleaſing* to the *palate*, yet *tis for your health*; when that which is *ſweet* and pleaſing to the diſeaſe, *turns* to deſtruction.

Ile tell you in brief whats a bleſſing, and whats *held forth* by thoſe *promiſes* made to the *children* of *Iſrael*; indeed becauſe they were *children*, they took them *literally*; *viz.* All

Deut. 28. thoſe Promiſes in the 28. of *Deuteronomie*, *Bleſſed ſhalt thou be in the City, and bleſſed in the field; bleſſed in the fruit of the body, thy cattel and thy ground; bleſſed in thy basket, and in thy ſtore; bleſſed in thy going out and coming in, and*

in

in all thou putteſt thy hand unto: Let me now tell you, that which is held out to us there in thoſe outward bleſſings; *The bleſſing is, viz.* To enjoy God in all, above all, and in the *want* of all: and when thou canſt ſay with *David*, when all *forſake* thee: *Make thy face to ſhine upon thy ſervant, and I am ſafe*, Pſal. 31. 16. and again *Pſal.* 4. 6, 7. *Many ſay, who will ſhew us any good? but Lord, lift thou up the light of thy countenance upon us; hereby thou huſt made my heart more glad then they that have corn and wine increaſed*: I, well ſaid, *David*, thou art right; there was a man *who knew the myſtery* of *Deut.* 28. he knew what a bleſſing was indeed. Pſa. 31. 16 Pſa. 4. 6. 7

2. I affirm, I never denyed *children* to do *as children*; they may and muſt do ſo, becauſe they are *weak*, and cannot go; let them have *Go-carts*, and *Holdbies*, we hope they will come to be *men* in time, and then they will *forſake* all thoſe things, in *affection* alwayes, and in *action* too, except it be (as I before ſaid) for *neceſſity* and *charity*: But if they will *remain* alwayes weak, and for all the means and helps they have, yet thrive not, I ſay in ſuch caſes, our *coſt* and *labour* is ill beſtowed: And ſometimes, ſome children are ſo froward to thoſe that would uſe *extraordinary* means to ſtrengthen their limbs, that they may be out of hand, that they will *fight* and *kick* with thoſe that would do them good: And our Saviours counſel is, *Caſt not your pearls before ſwine, leſt they turn again, and all to rent you.* I ſay again, ſome of the Servants Mat. 7. 6.

of God have found it ſo: and for goodwil, freeneſs and faithfulneſs, and not keeping back any part of Gods counſel, have been *ill-rewarded*, rent and torn for their *faithful counſel*: and it hath therefore been the *Serpentine* wiſdom of others, *to hide their talent in a napkin*, that ſo they might *avoid the croſs of Chriſt*, and ſleep in a whole Skin.

I remember a ſpeech of *R. Moſes More Nevochim, part* 3. *chap.* 34. *Legem accommodatam eſſe ad totam gentem communiter, non ad ſingulos*; the Law is fitted for the people in *generall*, for all the Nation, and not for particular perſons only: There was and is many a good man, who wants thoſe outward things, when thoſe that are evil have them in abundance, as well then as now: And ſhall we then ſay and conclude, the word or promiſes are not true? no, God forbid, *Heaven and earth ſhall paſs away before one tittle of his word ſhall fail*, Mat. 5. Therefore, I ſay, *they* in the old Teſtament, and alſo we now, miſtake, becauſe by *Moſes* was promiſed the *Kingdom*, and the *Land* flowing with milk and honey, temporal peace, multitude of children, bodily health; theſe were in themſelves temporal bleſſings; but they figured out *ſpiritual*, becauſe theſe were promiſed but to the *Old* man, under the old *Law*; and thoſe that look no farther now under the Goſpel, what are they better then the old Jews, and the CHILDREN of *Iſrael*?

Mat. 5. 18.

3. I affirm, I have alwayes holden it a *dangerous*

gerous thing (especially of late years) *to preſs God* with *particulars* of temporal things, as of *health*, *wealth*, *honour*, *&c.* but to leave *all thoſe things* to the will of God, walking on in our *duties* and *calling*, and leave the *ſucceſs* to him: But while we are in our *childiſh* condition, we are ſtill telling God in this regard, *what he ſhall do for us*, and how he ſhall govern the world, and when we would have fair weather, and when rain, and when a fair wind, and ſo every man would ſerve his own turn; and then I pray thee, *if thy will* be done, who ſhall take care of thy neighbour? tis no matter, though *thouſands miſcarry* and fail of *thoſe things*; ſo thou haſt them it matters not: What kind of prayers (do you think) are theſe? doſt thou in *thy ſelf* think, God were *wiſe* if he ſhould anſwer thy prayers? that which is For thee (as thou thinkeſt) is againſt multitudes of others, and who ſhall ſeek their good? that wind that ſerves thy deſign, is as much oppoſite for others: And therefore my advice is, be very tender how you *preſs* the infinite wiſdom of the Almighty; Who when he will bleſs, he will turn croſſes and evil things (as thou eſteemeſt them) to be the greateſt bleſſings; and therefore let the Almighty *Alone* in governing the *Heavens* and the *Earth*, by his power and wiſdom; he hath *upheld*, *ſupported*, *preſerved* and *ordered* the heavens and the earth to our knowledge, almoſt theſe ſix thouſand years well enough, and Ile warrant thee he will do it ſtill, *without thy care, or direction*: *Who*

Isa.40.13. *ſhall teach him knowledge?* and, *Who ſhall ſhew him the way of underſtanding? or being his Counſellor, hath taught him?*

I remember a ſpeech of *Bernard, Longe a Deo eſt animus qui in oratione, &c.* That mind is farre from God or Heaven, which in prayer *is full of earthly* requeſts: And I ſay, for the moſt part, men are miſtaken both in *the nature* and *end* of prayer, which is firſt to ask things according to the will of God, and our end ought to be God, and *the things* of God, in which our happineſs is involved.

Mat.6. *ult.* 4. I affirm, it is certainly more excellent *to ſeek the Kingdom of heaven and the righteouſneſs thereof*, then to trouble God and our ſelves with *worldly* requeſts: I ſay ſtill, *diſtingue tempora*, diſtinguiſh of ſeaſons: there is a time when we may take more liberty, becauſe we know no better, and we think it a great *deal* of Religion, that we will *acknowledge* God, and will come to him for temporal bleſſings: but as the Apoſtle ſaith, *Behold, I ſhew you a more excellent way; covet after the beſt gifts*: Then doth God beſt accept thy prayer, when thou onely ſeekeſt him for himſelf, and not when thou ſeekeſt any other thing by or through him: this will declare what thou loveſt him for, whether for thy ſelf or himſelf: what thou moſt *loveſt*, what thou moſt earneſtly prayeſt for, and what thou moſt weepeſt for, when wanting that thou moſt *lovedſt* when thou hadſt it: but to all true believers, both in this,

1 Cor.12. 31.

as

as in all thinigs, *God* is their end, their chief love, &c. and therefore tis him they ſeek to enjoy above all things; Although it be with the loſs of all things, *Him* they eſteem *Portion* enough.

And to conclude, I affirm, as it is ſaid of *Abiſhai*, 2 Sam.23.19. there were three moſt *honourable* among the *thirty*, but *Abiſhai* was the moſt honourable of the three; therefore they choſe him their Captain: And ſo ſay I, prayer is honourable in its *time* & *ſeaſon*, and ſeeking for temporal bleſſings, according to the *will of God*, but *more honourable*, in ſeeking graces to adorn the *ſoul* and *inward man*: but when in prayer we ſeek *God* for himſelf, having ſo much *love* to him, ſuch ſtrong deſires after him, that we *forget* and *loſe our ſelves*, and mind onely *him* as our *chief* end: then ſay I, let *Abiſhai*, let *That Prayer* be Captain; for that hath done the *moſt honourable* of all the *choſen* Worthies, the other have done *worthily*, but this is *the more Honourable* of all the *three*: for if we had time we might ſhew you that there can no *prayer* do more worthily then this; for it anſwers firſt to the Lords Prayer, *Mat.6.17.* Secondly to Chriſts Prayer, immediately before he ſuffered, *Iohn* 17. Self-denialls in his reſignation to the will of his Father, and love to his Flock, Diſciples and Members; A moſt *raviſhing* prayer, and ſuch a prayer as no man ever prayed; but *time* will not ſuffer me now to open any thing about it. Thirdly, *this* prayer is moſt agreeable to

2 Sam.23. 19.

the example of the Apoſtles: who under-valued all the world to enjoy the life of Chriſt, inſomuch that they eſteemed his Croſs their Throne, and his ſufferings their Crown. So that by all this we have ſaid, you may *examine* your *prayers*, of what *excellency* they be; conſider the *matter* and *end* of your *prayers*, whether they be of *Fleſh* or *ſpirit*; whether in them you ſeek *God* or your *ſelves*: And with the words of the Apoſtle *Rom.*7.6. I conclude all, for this time, ſeeing God hath *put it* into your *heart* to ſeek him and to *worſhip* him, *Let it not be in the Oldneſs of the Letter, but in the Newneſs of the Spirit.* *So be it.*

Rom.7.6.

THE

THE MYSTERIE, OR THE LIFE and MARROVV OF THE SCRIPTURES.

An Expoſition on *Exodus* 3. the Six firſt Verſes.

EXOD. 3. 1,2,3,4,5,6.

Now Moſes kept the flock of Jethro his father in Law, the Prieſt of Midian, and he led the flock to the back-ſide of the deſart, and came to the mountain of God, even to Horeb.
And the Angel of the Lord appeared unto him in a flame of fire out of the midſt of a buſh, and he looked, and behold the buſh burned with fire, and the buſh was not conſumed.
And Moſes ſaid, I will now turn aſide, and ſee this great ſight, why the buſh is not burnt, &c.

Delivered at a Private Meeting at *Kenſington*, being in Two *Sermons*.

THis Chapter contains one of the *greateſt* miracles that the Scripture affords; namely, That *Moſes*, *a plain ſhepherd*, ſhould *attempt* to bring ſix hundred thouſand, and three thouſand, and five hundred

Numb. 1. 46. and fifty fighting men, *Num.* 1. 46. beſide women and children, and young men, beſides the TRIBE of LEVI, from under *the bondage of Pharaoh*, a great and a mighty King, much leſs think to bring it about; or elſe having done it, he might have *purſued after them* to ſlay them all, which he did, but was not able to prevail, but was drowned in the ſea, He and all his Hoſt, all which was wonderful; and then wonderful in regard of the people *themſelves*, that they ſhould follow an odde man, who led them no man knew whither, nor what way they ſhould go, nor where they ſhould reſt and ſit down: but as the Apoſtle *Paul* ſaith Gal. 1. 22. concerning his Goſpel, *He received it not from men, nor by men, but by the revelation of Jeſus Chriſt*: So *Moſes* here had not his authority *from men*, nor by *men*, but onely from the Lord *immediately*; as in this Chapter you may *ſee his Commiſſion*, and what Authority he had to bring them out of *Egypt*. And the Almighty hand of the Lord Acting All.

But that I may not ſtand long in the Hiſtory, but come to ſomething profitable to us; I may ſay of *this Hiſtory*, as one of the Fathers ſaith concerning *Nabals* churliſh practiſe, *It is old in time, but rife in practiſe*: So may I ſay *moſt truly* of *Moſes* bringing the children of *Iſrael* out of *Egypt*, it is *old in the Hiſtory*, Long ſince this time *was*, but it is ever *in Uſe*; Every day is this Hiſtory *fulfilled*, and the children of *Iſrael* are daily brought out of *Egypt* by a

ſtrong

ſtrong and a *mighty* hand; for whatever was *then* done, was done in *Types* and *Figures*. Beloved, this (I hope) is not ſtrange *to you*, for the Apoſtle *Paul* reciting ſome of theſe Actions, ſaith plainly 1 *Cor.* 10. that they were but *Figures* to teach us; and applies many of the paſſages: and what the Apoſtle ſaith of ſome *of them*, I may be bold *by the ſame ſpirit*, to ſay *of the whole*, that they were all done in *Figures*. 1 Cor 10.

But little doth any man here think, that he is *in Egypt*, and that he *Toils under Pharaoh*, and that *Pharaohs Taskmaſters* uſe them *roughly*, and *abuſe* them: little do they *think* that they are *Brick-makers*: when we are *yet* in the Kingdom of *darkneſs*, and are *governed* by the Prince *of darkneſs*, *by the Prince that ruleth in the ayre, the ſpirit that now worketh in the children of diſobedience*; what do you think, are we not then worſer then *ſlaves* under *Pharaoh* in *Egypt*, I, And a more *real ſlavery* then the Iſraelites underwent? and are we not then *imployed* in his work, and in making *Brick*, and *Morter* to *raiſe Temples*, to ſet up *Antichriſt* in, to *worſhip*, *ſerve* and *adore*, as doth *all the world*? And Truly, Every one here preſent *doth the ſame*: But he that will *marry Achſah*, *Calebs* daughter, as I had occaſion to ſhew you upon that Text, he muſt *ſmite Kiriathſepher*, *the City of the Letter*. The Letter of *Scripture* reveals nothing which will be *ſaving to us*, it is the Spirit that muſt *do us good*; to him ſhall be given *Achſah*, which by interpretation is, *The Rending of the Vail*: As it was Epheſ. 2. 2

Joſhua 15 15, 16.

was at our Saviours Paſſiou: ſo, to this man *The Vail of the Temple ſhall be rent, from the Top to the Bottom*; And he ſhall *Have* the Secrets, and *See the Secrets* of God Almighty: but this *He cannot have*, unleſs he *ſtrike* the Letter, and ſmite the waters, and divide them, elſe there is no word of God *for us*, for the word lies *hid*, and no man *findeth* it, but he only that *ſmiteth Kiriath-ſepher*, *The City of the Letter*, that it may be to him *Debir*, [The Word] for that City (as I then told you) out of *Joſhua* 15.15,16. before it was ſmitten by *Othinel*, That is, *The Lords fit time* or *opportunity* (who took the City) it was called *Kiriathſepher*, but being once *Smitten*, then it was *Debir*, and not before: So, if we reſt in the Letter of the Word, either of the old or new Teſtament, we *ſhall never come* to make it *Debir* to us, it is ſtill the words of *a book ſealed up to us*, and *reſting* therein, the letter in ſtead *of ſaving us*, it will *deſtroy us*: for ſo ſaith the Apoſtle, *The Letter kills, but the Spirit gives life*: if we reſt in the Letter, and think that, Or external obſervations or obedience thereunto, will ſave us, we are *deceived*, without caring and endeavouring to get that word *which laſts for ever*: the hiſtory *laſts not for ever*; thoſe things *then done*, are *done and paſt*, but *that very word laſts for ever* (*i.e.*) is ſtill *in doing*, and concerns *as much* every *time*, every *age*, *ſex* and *degree*, as well as them: this is the *internal* ſenſe we muſt ſeek for, that by it *we may live for ever*: *Your fathers have eaten manna, and are dead*; *I am the true*

Mark 15.38.

Exo.14. 16.

Joſh.15. 15,16.

1 Cor.3.6

Joh.6.58.

true bread: ſo we muſt not reſt in Manna, but look for true bread, true food: *thouſands* have *periſhed* by reſting *in the Letter*; but bleſſed are they *that ſhall taſte* of this *heavenly manna*; this is meat indeed, and drink indeed, Bread from heaven, that bread of life, ch Chriſt ſpeaks of *Joh.* 6. Beloved, all other knowledge, let it be *never ſo eſteemed* in the world, by whomſoever, *Periſhes a man* if he Reſt therein: As if I give a Boy *Oyſters*, and tell him there is *meat* that will nouriſh him; but *if he know not how* to open the *ſhell*, but onely *licks* the outſide of the *ſhell*, and he *thereby* not coming at the meat, it *ſtarves him*: did not I ſay true, when I told him, *There was meat* to *feed him*? and do I not ſay true likewiſe, in ſaying, *the Oyſter killed him*? for the ſhell *killed him*, becauſe he could not come at *the nouriſhment* for the ſhell: in the ſame *ſenſe*, The Word, though it be full to the brim of *precious liquor*, and *Heavenly dainties*, yet if a man be *taken up* in the outſide, *in the ſhell of the word*, and never *crack* the ſhell, *very fitly* may the Holy Ghoſt ſay, *The Letter kills*; Nay, he that goes *no further*, and reſts on that, *goes no further*, ſees *no more* then the very *Devils*: for they (by long cuſtom and experience) have gotten whatever *can be known* in the hiſtory, far beyond any *man* upon earth. 2 Cor. 3. 6

And therefore he whoſe faith hath brought him *no farther* then to believe *in an external Chriſt*, in that Chriſt that was *born* at *Bethlehem*, and there brought up, and afterward *wrought*

wrought miracles, and was *crucified*, *dead* and *buried*, and roſe again, &c. This man, *The Letter kills him*; he knows no more, nay not ſo much as the Devils themſelves know and believe; nay, I ſay, herein the Devils outſtrip thee; the Apoſtle *Paul* was *ſo far* from accounting *this* any thing, that he *ſlights* the knowing *any man* after the fleſh; *Henceforth know we no man*, ſaith he, *after the fleſh*; *no, though we had known Chriſt, yet henceforth know we him no more*: inſomuch, that if he had *known* and *ſeen* exactly what *Chriſt did*, what *he ſaid*, how *he lived*, how *he dyed*, and how *he roſe* again, *all is* nothing; henceforth *we will know him no more* after this manner; No, no, but *let me know* all his actions, his *death*, *his life*, *his miracles*, *his paſſion*, *his reſurrection*, all within me; let me know and experiment them in my ſelf: if we know him thus, this is knowledge *worth prizing indeed*, this is worth Boaſting of, as 2 *Cor.* 5. 16. *Chriſt died for all, that they which live, ſhould not henceforth live unto themſelves, but unto him that died for them, and roſe again*: and again, *Col.* 3. 1. *If ye be riſen with Chriſt, ſeek thoſe things which are above*: This is that we ſhould labour to finde, Chriſts death, and Chriſts life in us, to ſee if Chriſt hath done all his actions (not onely among the Jews at *Jeruſalem*) other then *ſpiritually*, but *in us*, I muſt finde that he hath been *born* and *brought up* in me, that he hath *put all the Doctors to ſilence* within me, that he hath *wrought* all his miracles in *me*, opened my *eyes*.

2 Cor. 5. 16.

1 Cor. 5. 16.

2 Cor. 5. 16.

Col. 3. 1.

as

as he did then *open the eyes of the blinde*; open *my ears*, as he did then; ſo opening *my lips*, that my mouth *may ſhew forth his praiſe*; And as he caſt out then, both *dumb* and *deaf* Devils, *That there are the ſame to caſt out in us.* Luk. 2. 46.

If theſe actions be *thus done* in thee, as *verily* as ever Chriſt did *any* of theſe actions in the fleſh; if *this knowledge* and this experience *be fixed* in your mindes, and you feel the power thereof in your hearts, then you have crackt *The Shell*, you have gotten *the Marrow*, the *Fatneſs* of the word. Yet, for all this we muſt not do with the Letter, as I then told you, becauſe it is the *ſhell*, as men uſually do with the *ſhells* of Oyſters, or of Eggs; Having once the *Meat*, throw away *the Shells*; no, no, for they are the means to bring *the Word* to us; for to us, becauſe of our weakneſs, cannot *this word* be conveyed *without The Shell*, & therefore our merciful God hath bin pleaſed *to convey it to us* in earthen veſſels, and under Earthen reſemblances, that ſo we might *hear it*, underſtand and receive it.

If we look upon it, as it *runs* in *black* and *white* letters, tis true; Its a *Lofty Majeſtical* kinde of *writing*, That carries *Majeſty* and *Authority* in it, and the proof is in it ſelf; Whereas other Writers are fain to bring *proofs* and *witneſſes* of the truth of that *they write*; whilſt this carries *proof* and *Authority* in it ſelf; and *at the beſt*, it is *no more*: but he that *can get within it*, He that can get into the *midſt of* the *burning bush*, He ſhall ſee *Such ſpirit and life*, *That eye hath not* 1 Cor. 2. 9.

not seen, ear heard, nor ever entred into mans heart to consider: In short, he shall know what *it is* to marry *Achsah*, To have the *vail rent*; and what it is to enter into the *Holiest of All.*

And so *of this history*, concerning *Moses* bringing Israel out of *Egypt*, To see *what slavery* they were in, and how *Pharaohs Taskmasters* beat them, and increased their bondage, taking away *their straw*, and making them *Toil* harder and harder, and yet the more *they oppressed them*, the more they increased: I say, All this, and the rest, in the history, runs *High* and *Majestically*, and that is *the best* you can say of it; but he that *through the history*, shall see that the *History* was not written barely *for a history*, but *mainly* and *chiefly*, *for us*; He shall see there is *therein* contained an *eternal* LIVING SENSE: He that looks *within himself*, shall finde all verified in himself: And not onely *This Scripture*, but the whole *Scripture*, All the five Books of *Moses*, *Joshua*, the *Kings*, and *all the battels of the Kings*, and so throughout; that whatever part of Scripture he *shall read*, he shall be able to say and feel experimentally, *This day is this Scripture fulfilled in your ears*; this day *is this Scripture* accomplished in me; for the substance of all those histories *throughout*, is verified *to this day*, and shall be *to the worlds end:* It is no matter what other *Pharaoh* there was, what Typical *Pharaoh* there was, so we have found *the True Pharaoh*; Nay it were no matter then, though we had *never heard* of that *Pharaoh*, for that

Exo. 1. 12.

Luk. 4. 21.

Pha-

Pharaoh doth but Type out unto us what the *Spiritual Pharaoh* is; How he labours to ſtrengthen and advance himſelf *in his Kingdom*, and if any *offer* to go out from him, he will lay heavy burthens upon them, He will make them groan under ſervice, inſomuch that their cry ſhall come up before the Lord; And if they do get out from him by *ſtrong hand*, it is By *Miracles* and *wonders*, and he will be ſure to *purſue* them, till he himſelf be quite overthrown in the midſt of the Sea; and ſo he that ſought for honour and glory in overcoming them, the Lord *ſhall get himſelf a name* on that *Pharaoh, and on all his Hoſt*. Exo. 14. 17.

And, That we may come to *the hiſtory* in particular, concerning bringing Iſrael out of *Egypt*.

There be three principal things in the Chapter.

1. The *Preparation* before this viſion, That *Moſes* ſaw.

2. The viſion it ſelf, *the buſh burned, and was not conſumed*.

3. The effect *That followed*, of the viſion, *viz*. *Moſes* his Commiſſion to *Pharaoh*, To deliver *Iſrael*.

1. For the *Preparation* to the viſion; that is in the firſt verſe, *Moſes kept the flock of Jethro his father in Law, and he led the flock to the backſide of the deſart, &c. Moſes*, it is teſtified of him in the *Acts*, that he was a man, *mighty in all the learning of the Egyptians*, for being brought up as a *Kings Son*, he wanted *for no* Act. 7. 23.

teach-

teaching in the Kingdom, For the Egyptians had *the chief learning* of the world; For I muſt tell you, We and all Antiquity are beholding to the Egyptians for all their and our chief learning *in natural things*.

Mat. 13. 34. Now, we muſt labour to ſee, in all the words of God, that *the Truth*, and *the word of God it ſelf*, is *hid* and *coucht under* mighty parables; *for without a parable ſpake he nothing unto them*; and indeed without *parables* can we not *have* the truth: As we cannot have *meat* without *excrements*; for in all *the meat* we eat, there is abundance of *excrement*, to a very little nouriſhment; the greateſt part, though never ſo refined and decocted, is *excrement*: And ſo I ſay of the Letter, the Letter compared with the Spirit is but the Shel, the *Excrement*, the outward Husk *of the word*, and we have a great deal of *excrement* and Husk and Shell (that doth us no good at all) to a *very little meat*; for you know *excrement* doth not nouriſh at all; that comes away again, *and goes into the draught*, as our Saviour ſaith; yet we may not abhor nor undervalue the *Excrement of the Word*, becauſe it is *Excrement*: for we cannot have *the meat thereof*, without *Excrements*; for that which is *Excrement*, doth but ſerve to convey the nouriſhment into the body: God could not poſſibly ſpeak to us, nor convey his word but by the Excrement of the Letter, as he hath done: Something muſt be preſented to our eyes and ears externally, that we may conceive what

is

is done *internally*; for if Almighty God ſhould have ſpoken as he *would have ſpoken*, we ſhould not have been able to have *heard him*, for he ſhould have quite undone our underſtanding.

As, the Sun ſhines to us, and gives us *light* at ſuch a *diſtance*, and through ſo many elements, ayr, and clouds, and Meteors, and many ſuch interruptions, ſo many thouſand miles of diſtance, which keeps his own perfect and full luſtre, glory and brightneſs from us; for if it ſhould not *do ſo*, we ſhould be quite blinded, and our ſight deſtroyed by it: for we have much ado, *the ſtrongeſt-ſighed man that is*, to behold and look upon the Sun at that diſtance as it is; what ſhould we do then if *theſe things*, and ſuch a *diſtance* interpoſed not themſelves between *our ſight* and *the Sun*? So if our great and Almighty God ſhould *ſpeak* to us in a *ſpiritual way*, and as himſelf would ſpeak, if he ſhould ſhine into us *in the leaſt part of his own ſplendor* and *glory*, all our ſights, all our apprehenſions of him, would be quite *put out*; he would utterly deſtroy our ſight, and we ſhould be quite ſwallowed up; for we cannot poſſibly ſee God, nor hear God, but onely *in that way* that he hath *already* ſpoken to us.

But happy is *that man*, who gets not the *excrement*, but *the nouriſhment* of the *Scriptures*; And I pray you for all this which I have ſaid, To magnifie the Spirit above the Letter, let us *be ſo far from* throwing *away* the Letter, that you

rather *infinitely* bleſs God for it, and be very thankful to him, that he hath ſo far condeſcended to ſtoop ſo low to our weak capacities, that we may come *as we are able, to receive* the knowledge of him, who is our happineſs, and eternal life: O praiſe his infinite goodneſs for ever, that the *Mighty*, *Strong*, *Infinite*, *Wiſe Creator*, hath been pleaſed ſo far to *abaſe* himſelf, as to deal with us *as with Babes*, for we are no better; That HE the Mighty Jehovah is become weak to the weak, that he hath made himſelf *a Babe* to us *Babes*: Oh! be *amazed* and *aſtoniſhed* at it for ever, and fall down continually before his *footſtool* with all *trembling* and fear. St. *Paul*, who was but a man, tells the *Corinthians*, *that* he could not ſpeak unto them as *ſpiritual* men: how then could God himſelf ſpeak to them as *ſpiritual*, or they to bear His words? If we cannot bear the words of a *weak frail man*, how is it poſſible to bear the words of God Himſelf?

1 Cor. 3. 1.

As the Poets fain of *their* God *Jupiter*, and his Wife *Juno*; a certain woman deſiring of *Juno* that ſhe might but lie with *Jupiter* in all his glory and majeſty; ſhe anſwered, O woman! thou haſt asked thine own deſtruction; but ſhe perſiſting in her deſire, and having her requeſt granted, preſuming upon her own ſtrength: And as ſoon as ever *Jupiter* drew near, ſhe was preſently made in to powder; Shewing thereby, *thus much* unto the people, that the true God was infinite, and incomprehenſible;

ſible; For let me tell you, they intended as much, as ignorant as you conceive them to be, though to the common people they ſpake after this manner, Covertly, by ſimilitudes and compariſons; For, there was not one of all the learned, but knew that *ſuch a One* muſt the true God be; Neither let us be *ſo ſimple* as to think, that they thought *theſe to be* Gods; Or that their Gods and Goddeſſes were *ſo wicked* as to be *Adulterers*, or the like; They were not ſo ſottiſh; but they hid and couched the Truth under theſe ſhadows: So God Almighty, even Our God, who is the true God, if he ſhould ſpeak unto us, as he is in himſelf, what creature could ſtand before him? he would ſpeak *all the world* to powder, to nothing; for if he had pleaſed, he could have ſpoke *All Truth in One Word*, but where had been Auditors to have *heard or underſtood* that word?

As when the people *murmured* againſt *Moſes* and *Aaron*, and were divided againſt them, and for them, They thought that all the people of God were *holy*, and *Moſes* and *Aaron* took too much upon them, and God could ſpeak by them, *as well* as by *Moſes* and *Aaron*; but as ſoon as God began to ſhew himſelf in his power and majeſty, they all trembled and were not able to ſtand before him; and again, when the people thought they would *go* up to the mountain as well as *Moſes*: Well, ſaith *Moſes*, *if ye will*, do; but as ſoon they drew near to the foot of the *mountain*, and the ſtorms began but to ariſe.

Numb. 16. 3.

Exod. 16. 19.

and they *heard* the thunder, and the lightnings, and the terrible noiſe, and the trumpets ſounding louder and louder, then they began to
Gen. 19. 16. tremble and fear, and prayed that God would not ſpeak unto them; *leſt we dye*, ſaid they; but let *Moſes* ſpeak to us, for we can Hear, Him.

Brethren, know this for an undeniable truth, that in Gods word, there is *ſuch a depth of* light, and of glory, Such raviſhing *profoundneſs*, That will *ſerve* all the men that *ever* were, are, & *ſhall be, yea all the Divines* and People of God through all *generations*, nay, and adde to them *all the Angels in* heaven, to *pry*, and *dive* into, through all eternity, and yet ſhall *never* be able to find out the bottom, and the Vaſt, ſtupendious depth thereof: But (as I ſay) God is *pleaſed* for our *capacities*, to give us *theſe things*, hid *under a vail*; That he may give us The Noriſhment, He is faine to give us with it the *Excrement*, which he would not do, if we could receive the Nutriment alone. For ſaith the Apoſtle, *Till this day, while Moſes is read, they have ſtill the vail over their heart*; In the outſide of the Letter, you ſee *nothing but the Vail* of
2 Cor. 3. 15. Gods word; and the truth is, *concerning* ſome, God hath *commanded, Make their eyes heavy, and*
Iſa. 6. 10. *their ears dull, leſt they ſhould ſee with their eyes, and hear with their ears, and underſtand with their heart, and be converted, and I ſhould heal them: that in ſeeing they may ſee, and not perceive; and hearing they may hear, and not underſtand:* That is,

is, And I will be bold to give the interpretation, That *ſeeing the Letter*, they may not ſee *the Life*; that *hearing the words*, they may not underſtand *the Living ſenſe*.

Having *premiſed* this, let us now come and take inpieces ſome part *of theſe words* nowread, that we may come *to eat of the bread of life*, and of the *hidden Manna*, that is as yet *faſt* locked up; and except God *open our hearts*, as he did the heart of *Lydia*, it is and will ſtill be *A Book Sealed up*, to us. Act. 16. 14

And Moſes kept the ſheep of Jethro his father in Law, the Prieſt of Midian and he led the flock to the back-ſide of the deſart, and came to the mountain of God, even to Horeb: What may be the meaning, that the Holy Ghoſt *doth deſcribe Moſes* to be a Sheep-keeper, ſetting down ſo expreſly that particular; and ſtill *all the Patriarchs* are deſcribed to be *Sheep-keepers*: certainly there is *ſomething* to be obſerved and learned *from Shepherds*, becauſe *Shepherds* are oftner mentioned then *husbandmen*, and not onely the men preferred *before them*, but all their actions alſo are preferred before the others. *Cain* was a *Husbandman*, *Abel* was a *Sheepkeeper*, they both *offered ſacrifice*, one of his *cattel*, the other of his *ground*, but the *Shepherds* offering was *preferred* before the *Husbandmans*: and ſo all the *Patriarchs* are *commended* for being *Shepherds*, and following that *trade*: and *David* he *followed the Ewes great with young*, and from that imployment was taken *to feed Gods people*, and Pſal. 78. 71.

2 Sam. 7. 8

to be King over them, 2 *Sam.* 7. 8. *I took thee from the Sheepcoat, to be Ruler over my people Iſrael.*

Well, we need not to inſtance any further; What may be *the meaning of* the Holy Ghoſt in all this? in one word I wil tell you what *a Shepherd* is; A Shepherd is one that lives *meerly* and moſt *properly* by the *providence* and bleſſing of God upon his *Trade*; for they fructifie and increaſe onely upon Gods will, bleſſing, and providence: He acts not much, but reſigns up his will, & all he hath to God *onely*, & depends *altogether* upon that; but a *husbandman* is he, who with *his expectation* of Gods bleſſing, joyns *his own endeavours*, *plowing*, *ſowing*, *reaping*, changing *his ground*, riſing *early*, and going *to bed late*; Well, I pray is there any hurt in all this? No, I forbid them not *to do* ſo, but this I ſay; a Shepherds life is preferred *with God* far before *a* Husbandmans, becauſe, he that hath *given up* all to God, all that ever he *can do*, or *ſay*, or *think*, his whole man is Reſigned to God, confeſſing that they are *nothing*, that they can do nothing, and from their very ſouls acknowledge, (and not in words onely;) they have *no wit*, no *reaſon*, no *will*, no *underſtanding*; their *whole man*, all that they are or can do, is wholly *reſigned up* to God, and his will; Nor will they joyn any of their works with Gods, but let God *act all*, *do all*, *think all*, *ſpeak all* in them.

This is the life of *a true Shepherd*, who hath his eye *ſingle*, *on God*, and looks to him in every thing

thing; let him *increaſe* his flock, or *decreaſe* it, he is all one, he is nothing grieved at the one, nor lifted up with the other, becauſe *he accounts* nothing he hath *his own*, Nor doth he think, That he lives by his own *taking care*, or by his own *induſtry*, but depends *meerly* on the bleſſings of *God*, and the works of nature: but the other, They moil and Toil *themſelves*, They muſt *do* ſomething; and this ye cannot beat out of them; they muſt joyn their wits and their doings with *Gods*, and do not *aſcribe* all to *God*, while they do it, As do the other; And therefore Shepherds are accepted with *God far before* Husbandmen; the one doth think verily *his own care* and *induſtry* is the ſtaff of his life, They cannot *deny all*, give up all that they are and can do; They cannot but think (ſay what ye will) but they have ſome power, ſome wiſdom, ſome underſtanding, ſome ability to bring about their actions; but the other, *The truly Reſigned man*, he ſees and *acknowledges as the* truth is, *That God alone doth All*, And that His is all the power, all the might, all the wiſdom, and he hath nothing *at all*; he will not by any means obſcure or *darken Gods power*, nor his *wiſdom*, nor his *praiſe*, as the *Husbandman* doth; Though perhaps they may ſay (in words) it is their *endeavours*, and the *bleſſing of God* thereupon: and then they think they have made up all; when indeed in their hearts, in their thoughts, and in their practiſes they do not give *God* his praiſe and glory: but *ſacrifice* Pſ. 62. 18.

to their own nets, to their own wiſdom, power and parts. And in effect with them, Tis MAN *alone doth All.*

You may ſee then, how this mighty truth is hid under a myſtery, and is couched in two or three words: how *Moſes* doth but (as it were) by the way, *glance at it* by the by; and if God open your eyes, you may ſee how this ſecret warp and woof runs through this Web: So this Myſtery runs ſecretly along through the whole *Scriptures* unſeen.

Gen. 42. 33. And take notice of this, that above all men, *the Egyptians* cannot endure *this kind* of men and ſuch as live *this kind of life*; for ſaith the Holy Ghoſt, *Shepherds were an abomination to the Egyptians*; It is a life ſo contrary to them, that they hate them deadly, and eſteem them, The ſillieſt, and ridiculouſeſt, and moſt improvident people in the word; But it matters not, God prefers them above *All kind of men*, inſomuch that he is pleaſed to ſtile himſelf *The God of Shepherds*, the God of *Abraham*, the God of *Iſaac*, and the God of *Jacob* very often, becauſe they were theſe kind of Shepherds; & *moſt certainly* to theſe men, God ever did and ever will, ſpeak moſt *familiarly*, and to theſe onely; he will to Shepherds reveal himſelf, and *His Secrets*, above all the men in the world; the other are too much buried in themſelves, and their *own wayes*, to have God ſhew them any of *his ſecrets.*

Let us then, learn to be *Shepherds* rather then

then *Husbandmen*, if we desire to be *acquainted* with God; for it was *Mary* whom Christ commends who had *chosen the better part* wch could never be taken from her. And not *Martha, who is troubled about many things*; Although he doth not *discommend*, or altogether condemn *Martha*; for, *such things* must be done; yet know this, *Mary hath chosen the better part, which shall never be taken from her: Mary* is far to be *preferred* before *Martha*, because she yields and resigns up all, and sits attentively at Christs feet, while *Martha runs up and down*, is troubled how to entertain Christ *externally*, and how *to bring* the world about, she thinks she must *mingle* her own *endeavours*, and her discretion, with Gods blessing; And without question, *Martha* was offended with *Mary*: These kinde of men laugh and deride at those that have *given* up their wills & lives to Christ after this manner, To be taught of him, because they are more *slack*, and are not altogether so busie & eager as they are (as they conceive.) But *give me leave*, and see in all the Scripture, How many Prophets and Patriarchs God hath chosen out of these men, and still preferred them to draw nearest to himself; consider of it *seriously*, and *the Lord give you understanding in all things*. We go on.

Luk. 10. 42.

Ibid. Vers. 40.

And he led his flocks to the backside of the desart, to the Mountain of God, even to Horeb, and the Angel of the Lord appeared to him in a flame of fire, &c. But why must *Moses* come to the backside of a desart, before God would appear to

to him? even *to teach us* thus much, That *till a man hath forſaken all the world*, all the *Towns*, *Houſes*, *Dwellings*, *Riches*, *Honours*, *Glories*, &c. All the hurryings of the world, and tumblings up and down, and is come into a Lone and ſilent *Deſart*, where all things *have forſaken* him, and he them; until then, we can never *finde* Jeſus Chriſt (at leaſt forſaken them All, in affection) I ſay, God will never ſhew himſelf to any man *familiarly* till then: He that comes to Chriſt with *his childe in his hand*, or with his wife *in his hand*, or with *father or mother*, or *riches*, or *credit*, or the like: Chriſt will *hide himſelf* from ſuch a man: You wil think this ſtrange, but you know what our Saviour ſaith, *He that forſakes not all, father, and mother, and wife, and children, and houſes, and lands, and all for my name ſake, he is not worthy of me*: that is, he that hath not *reſigned* up the *love* of *father*, and *mother*, and *wife*, and *children*, for the love of Chriſt, and loves Jeſus Chriſt with *all his minde*, and with all *his might*, and with all his *ſtrength*: So that you have willingly and gladly let go out of your eye, and out of your deſires, all manner of comforts and delightful pomps of the world and all the rare buildings and contentments, and whatever the world eſteems excellent, or can afford: ſo that you have forſaken all, and are gotten *into the deſart*, retired from all contents but God himſelf; There *God* will *reveal himſelf* to you, and never before: for if you love *any thing* whatſoever in the firſt place

Luk. 14.

ye

ye love not God, nor Jeſus Chriſt *with all your heart, minde* and *ſtrength*; for if *All* were ſet upon him, where would there be any to ſpare to ſet upon any creature? you know *Elias* muſt *travel fourty days* into the wilderneſs, then God revealed himſelf to him. Mat. 22. 37. 1 King. 17. 6.

Beloved, ſo long as your affections run after any thing, after any one luſt, we cannot hearken to God Almighty: in ſuch a *caſe*, if a man ſhould ſpeak unto you *with the wiſdom* of *Solomon*, nay, if God himſelf ſhould ſpeak unto you the very words of *Spirit and Life*, it were impoſſible *any man* ſhould hearken to him; for our luſts, *ſo long as they live and rule*, make *ſuch a clamor*, and ſuch *a noiſe* within us, that God cannot be heard; for this *luſt* cryes, I would be *beloved*; another cryes, I would be *honoured*; another, I would be *rich*; another, I would have my *health*, &c. therfore before ever we can hear God *ſpeak*, al theſe luſts muſt be *caſt out* silenced: put al the *minſtrels* out of doors, and let Chriſt and his *attendants* enter alone, that ſo all thoſe luſts which make ſuch a noiſe in us, and draw the ſoul another way, may be put to ſilence: what ſaith *Job*? *I heard a voyce in ſilence*: that is, when every thing was *ſilent in the ſoul*, then *Job* heard a voyce; for be aſſured, our *luſts* cry *lowder*, and make *more noiſe* in the ſoul, then *all the trumpets in the world* can do, to deaf the ears of the body; nay all the Artillery in the world, were they all diſcharged together at one clap, could not *more deaf* the ears of our

Luk. 5. 40.

Job 4. 16.

our bodies, then the clamourings of luſts in the ſoul, deaf *the ears* thereof: ſo that you ſee a man muſt go *into the ſilent* deſart, or elſe God cannot *be heard* ſpeak; for it is *the whole care* of the natural and old man, how he may be pleaſed, which way he may *ſatisfie* his unruly deſires, how he may be rich or honoured, &c. though *not one of you by taking care can adde one cubit unto his ſtature:* Beloved, which of you by all your care, and pains and riſing early, can adde the leaſt tittle, or the leaſt jot unto his health, or wealth, or honour, or credit in any thing? no not one hairs breadth? but all you have, be it *little* or *much*, it is meerly by the will and providence, and ſpecial ordering of God alone: *thy taking thought* cannot adde one whit, one jot to thy *heap*, to thy wealth to thy credit; Nor thy *not taking* thought, cannot *diminiſh* one jot.

Mat. 5. 17.

But I know *fleſh and blood* can never *believe* this though God himſelf hath ſpoken it; and till our eyes be *opened* by him, theſe things are *to us, As a fountain ſealed*; or as a garden *walled* about; ye *cannot* believe them, becauſe they are *ſpiritually diſcerned*, they are meer riddles and Nonſenſe; The *ridiculouſeſt* things that your ears *can hear:* as when our Saviour, *Mat. 6.* the latter end, dehorts from ſerving of Mammon; for if they do ſerve it, they cannot ſerve God, *For who can ſerve two Maſters? but ſeek firſt the Kingdom of heaven, and all other things ſhall be added: take no thought for your life, what to eat,*

Cant. 4. 12
1 Cor. 2. 14.
Mat. 6. 24, &c.

eat, or drink, or put on: And he there ſends *Man*, a reaſonable creature, to *learn* of the *fowls* of the *Aire*, who neither *ſow*, nor *reap*, nor *gather into barns*, yet *our heavenly Father feedeth them:* And then ſends them to the *Lilies of the field*, to ſee how they grow, which neither *Toyl*, *nor ſpin*; yet *Solomon in all his glory was not arayed like one of theſe:* And tells us, this caring and *taking thought* is not for *Chriſtians*; for that is *the way of the Gentiles* who know *not God.* After *All theſe things* do the Gentiles ſeek. Luk. 12. 27.

But ſee, Beloved, and it may be ſome of you may be convinced too, what a *boundleſs* truth *Moſes* hath here couched under two or three words; that which he doth but only *glance* at and *glide* by; take notice what a *little* touch he gives at ſuch a *maſs* of *Endleſs* and *unconceivable* truth: When you have forſaken, (in one word,) your ſelves, that is, all that your *eyes* can *ſee*, or your *ears* can *hear*, or your *heart* can *think*, and *ſtript your ſelves* of all *ſtark naked*, then you may look to find God & to ſee Him as he is in himſelf, & conſequently truth, but not before. And truly *this work* being done *in the ſoul*, there is *ſuch a miracle wrought*, as none but *only* the finger of God *could do*: He that thinks *ever* by his own power to bring it about, is utterly deceived

This is a *great* queſtion now adays, Whether *miracles* be ceaſed *now*, or no? But it ſhews that ſuch men have little experience of theſe Divine, ſublime truths: It is a moſt *fooliſh*, ridiculous *queſtion* to him who enjoys theſe things;

things; for he ſees there are *as great miracles* done now *every day*, as ever was done *ſince the world* ſtood; but the *fault* is in us, *we* ſee them not, *our eyes* are *blinded* that we can ſee *no miracles*; Oh! were they but *open*, we ſhould ſee *ſuch miracles* as would make *all the underſtandings* of Men and Angels *ſtand amazed*, and *a thouſand times greater* then ever any that Chriſt did in the fleſh.

Ver. 2. *And the Angel of the Lord appeared unto him in the midſt of a burning buſh; and behold, the buſh burned, and was not conſumed.* In theſe bare literal words, there is *a mighty miracle*; yet there is hid in them a miracle *far tranſcending* this *outward miracle*; there is *couched* in them an *abſtruſe*, hidden *ſenſe*: One would wonder to what *purpoſe* God ſhould ſhew ſuch a miracle *of this nature*, A burning buſh, and not *conſumed*: What did this concern *the work* God Almighty was about, namely, to bring the *Iſraelites* from under *Pharaohs bondage*, and grievous *ſlavery*? Yet it being *opened* and *unfolded*, you may ſee *how fit* it was every way, upon this occaſion.

Gen. 28. 16. As for inſtance, That of *Jacobs* viſion. *Jacob*, when he was to leave *his Fathers houſe*, and forſake *all his kindred*, and *friends*, never looking to *ſee* them again; & he was to walk a *long tedious* way, and *un-inhabited*, as the world was in *thoſe times*; he having many *ſad* thoughts, and knew not *what he ſhould do*, nor what ſhould befall him, having gone *one dayes journey*; and *meeting with* no lodging *at night*, but weary as he was,

lay

lay down in the *open* field; and having nothing *to lay* his head on, he gathered a *heap* of ſtones, and laid his head on them (a hard *pillow*, as you may well think) yet at laſt (it ſhould ſeem) fell aſleep, and dreamed *ſuch a dream* as never was *dreamed* on a pillow of *Down:* And his dream was, he ſaw *a Ladder reach from Earth to Heaven*, and God himſelf *ſtood at the top of the Ladder*, and the Angels of God *were aſcending and deſcending* on it: But, as I ſaid of this viſion to *Moſes*, *What was all this to* Jacob? this ſeems *not ſuitable* to his *neceſſity* at that time. One would think, that if God had appeared to him, and ſaid, *Jacob, I will be with thee*, I will *provide* for thee; *take no thought*, I will be *thy God*, thou ſhalt *want* for nothing; though thou haſt forſaken *Father*, and *Mother*, and *all*, yet fear not, I will be *all in all* to thee. This, or elſe *ſomewhat* to this purpoſe, had been more fit for *Jacobs* condition. Gen. 28. 12.

Beloved, Whatever it ſeems *to be* in the Hiſtory, *in the Myſtery* it was the *ſuitableſt*, the *fitteſt*, the *ſeaſonableſt* viſion that could *poſſibly* have been *revealed* to him: namely, to let *Jacob ſee*, that while *all the Creatures* in *Heaven* and *Earth*, which are *Gods Angels*, or *Meſſengers*, and do his will, and all go of his *errands*, *He himſelf* holds the *Ladder* at the top; they all *come from him*, and they all *return* to him again: And not only ſo, but he being their *eſſence*, their *being*, their *life*, their *motion*, they are all *moved* and *actuated* by him *Himſelf*; there is *not one* Crea-

Pſal. 103. 21.

Creature, not one of theſe Angels or *Meſſengers*, but doth *his will*; and he is *with them*, in what part of the *Ladder* ſoever they are; if they be in the *middle*, or *bottom*, or *at the top*, yet they are not *abſent* from him, but he *rules* and *guides* them all to do *his work which he appoints them to do*. Now, my Brethren, this being *fixed* in *Jacobs* mind, that *every Creature* was *formed*, *actuated* and *moved* by God himſelf; and that not any one of them could do *any thing* to him, nor he could want nothing, but a ſupply was at hand, becauſe he commanded it, becauſe *he* was ſo *near* it, he was *in it*: This was that which *comforted* Jacob *in all* his journey, That *whatever he met withal*, or *whereſoever he was*, he ſtill had recourſe to what *his viſion taught him*.

And ſo likewiſe in this *viſion* to *Moſes*, it was *the fitteſt* that could have been *ſhewed* him upon *this occaſion*, and *in this buſineſs*, which he was to go upon. Now you may obſerve three kinds of Miracles, to three ſeveral diviſions of perſons.

1. To *Moſes*, and that onely this *One*, the *buſh burned*, and was not *conſumed*: and this was *ſufficient* to work upon *Moſes*, and to encourage him to his work. But,

2. The *Iſraelites*, they will not *beleive* for *one* miracle, but they muſt have *three* miracles. But,

3. The *Egyptians*, *ten miracles* would not work upon them; *ſomething* is included *in this*: For *Moſes* being a man *Near God*, being a *Shepherd* already, he had in part *reſigned up him-*

himſelf to God, and therefore one miracle was enough to make him believe; for as ſoon as ever *he ſaw it*, and God called unto him, and ſaid, *Moſes, Moſes*, he *preſently* anſwers Gods *call, Here am I Lord:* but *Iſrael* being *further off* from God, having been long in *Egypt*, they were ſo well *accuſtomed* there, & alſo to their *ſlavery*, that they had as live *remain* there ſtill as *depart;* therefore before they could be *perſwaded* to obey, and follow *Moſes*, there muſt be three miracles wrought. 1. *Moſes threw down his Rod*, and it became a *Serpent*; then he took it up by the *tail*, and it became a *Rod* again. 2. He put his hand into *his boſome*, and pulling it out, it became *leprous*; and *putting* in his hand again, and *pulling* it out, it *became as his other fleſh.* 3. Says God, *If they will not believe for the firſt, nor for the ſecond miracle, for the third they ſhall believe: Take up of the water of the brook, and pour it on the ground, and it ſhall turn into blood*: Theſe being further removed from God, God did not *live* in them, he was *exalted* in them, as he was in *Moſes*, but was as dead and buried in them, and to them.

Ver.4. Exod.4.3. Ver.7. Ver.9.

But *ten*, and *ten to that*, can never *work upon* the *Egyptians:* Thoſe that will *live* and *die Egyptians*, all the miracles in the world *can never* make them believe: *Moſes*, he ſaid *at once, Lord, here I am*; he was *ready* to obey God; and the *Iſraelites, they anſwered* at three times: But *ſome* there are that are ſo *hardned* in their *own* ways, and *ſo frozen on their dregs*, that let

God *do* what he will *with them*, let him ſtrike them with *ſickneſs, famine, plague, peſtilence*, what he will, yet it doth *no good* upon them, they will *never* let the *Iſraelites* go, *to ſerve the Lord*: but if they do, they will *purſue them*, and never leave them till they themſelves are *drowned* in the *Sea*, and *utterly* deſtroyed.

Exod. 9. *ult.* Ibid. 14. 23.

Now for the *viſion* it ſelf in hand. *And the buſh burned and was not conſumed*; A ſtrange miracle that a *buſh* ſhould be *all over* of a *red, glowing* fire, *all a day*, and not *conſume*: Indeed *trees* that have ſtood *cloſe* together, by the *violence* of wind *ruſhing* them together, have been known to *ſet on fire*; but then *they conſumed*: but who ever ſaw *wood* on *fire*, a whole day *together*, and not *conſume*? *Moſes* it ſeemeth, at firſt, took no *great* notice of it; but ſeeing it *burn* all day, and not *conſume*, *I will turn aſide* (ſaith he) *and ſee* what the reaſon is, *and ſee this great ſight, why the buſh burneth, and is not conſumed.*

Ver. 2.

Ver. 3.

But before I come to the *viſion* it ſelf, here is yet one thing that will *detain us*, and *I fear* for the *whole* time of the theſe *few minutes* allotted us: but God may offer *ere long* another *opportunity* for to ſpeak of the viſion it ſelf. It is ſaid in this ſecond verſe, That *the Angel appeared to Moſes in the midſt of the buſh*; and in the *verſes* following it is ſaid *to be* the Lord God: how could *one* and the *ſame* be an *Angel* and *God* too? *Tell the Children of Iſrael, I AM hath ſent you unto them*; Which *name* can belong to *no Creature*, but is proper onely to God *Almighty*.

Ver. 14.

And

And again, you know in all the *Old* Teſtament, when any *Angel* appeared to *any* man, if they *fell down* and *worſhipped* them, never any man was *blamed*: but St. *John* did but *offer* to fall down *to worſhip* the Angel that had *ſhewed him* all thoſe *viſions*, and he was forbidden; *See thou do it not, for I am thy fellow-ſervant; worſhip God.* Rev.22.9.
What may be the reaſon of this? was there any *difference* between the *Angels* of the *Old* Teſtament, and the *Angels* of the *New*? No certainly. *The truth* is this, and that which will *bear* the touch, and the *trial* againſt *all* oppoſition; That *every Creature* is an *Angel*, a *Meſſenger* of God *Almighties*; not the greateſt nor the *leaſt* nor *meaneſt* that is, but is one of Gods *Angels* or *Meſſengers*; and being ſo, He is the *Eſſence* and *Being* of every *Creature*, The *Subſtance* of all things: Inſomuch that nothing can have a *Being* but onely *Himſelf*. No Creature can ſay I A M. *Obj.* *Anſw.*

If he *were not ſo*, how could God ſay, *I am*, if any *Creature* could ſay *ſo*, *Truly* of it ſelf? And God is *ſo* the *Eſſence* and *Being* of all *things*, not onely as moſt men affirm and believe, an *Eſſence* giving *Being* to all things: ſo as *every thing* hath no *Being* in it ſelf, but *from* him, and *of* him: but he is the *Eſſence* of the *Eſſence*; He is the *Being* of the *Being*; for he it is onely, that is *Alpha* and *Omega*, the *firſt* and the *laſt*; Rev. 1. 8.
He onely *is He that was, and that is, and that is to come*; if any *Creatures* were *ſharers* in this *title*, he were not God *Almighty*: This is *ſuch a*

truth as all the *world* ſhall *never* be able to *overthrow*; ye may *bottom* upon it; for, *The gates of hell ſhall never prevail againſt it.*

Mat. 16. 18.

God being *the Subſtance* and *Form of all things*, the *Form of Forms*, he is as *Really*, and as *Glorioufly*, and as *Omnipotently* preſent in the *Meaneſt* and *leaſt Creature* you can *ſhew* me, as he is in *the greateſt*: Let *fleſh* and *blood*, and *Satan*, and *Hell*, and all *the powers of darkneſs* ſet againſt it, *with all the might* they have, they ſhall *never prevail* againſt it: I ſay, he is as *Infinitely*, as *Magnificently*, as *Glorioufly*, as *Incomprehenſibly* preſent in the *baſeſt* Creature, in the leaſt *mote*, in *ſticks* and *ſtones*, name what ye will, as he is in *Heaven* it ſelf, and in all the world beſides; for, He cannot be *more fully* preſent in *One* place then *another*, but in *all places*, *all preſent* at once; he is as *Fully*, as *all-ſufficiently*, as *Graciouſly*, as *Unbound'ably* preſent in the *barreneſt* Mountain, as in he *fruitfulleſt* Valley: But where is he, *that c. n* ſee him *ſo*? who can ſee this *glory* and this *power* of God *in every Creature*? Moſt certainly, *undeniably* the thing *is ſo*; but *we want* eyes to ſee him *ſo*: *Do not I fill Heaven and Earth, ſaith God?* If any thing *fill* Heaven or Earth *beſides him*, in the leaſt *jot* or *period*, that ſaying were not *true.*

Jer. 23. 24.

He is not preſent *in the glorious Heavens* in his Majeſty, more, then He is *in the Earth*; He is not preſent (as moſt men teach, and too many believe them) in *one* place, in regard of his *Eſſence*; and in *Another*, in regard of his *Power*; and

and in *another* in regard of his *Judgment*; and in *another*, in regard of his *Mercy*; and in *another*, by his *Patience*, &c. Theſe be *fond* foppe-ries; hearken *to none* of them, let *them* be who they *will* be; know this is truth, He is in all a-like *Eſſentially*, but *we ſee him not ſo*, and there-fore we *think him* not ſo. That we ſee him *not ſo*, the fault is not in *God*; for he is *the ſame* in all *places*, and through all *ages*: but the fault is *in our ſelves*, we are ſo *weak-ſighted* we *cannot* ſee him.

As ſuppoſe I ſpeak to theſe three ſeveral *Creatures*, to a *man*, to a *dog*, and to a *ſtone*; the *man* he hears my *voyce*, and *underſtands* me what I mean; the *dog* hears, but he *underſtands* not; but the *ſtone*, it doth neither: And if you ſhould ask the *Stone* what I ſaid (ſuppoſing there were a *poſſibility* of anſwering therein) it would ſay, I *ſpake* not at all; if you ask the *dog*, he would ſay, I heard *a voice*, *a noiſe*, but he ſaid *nothing*: but ask the *man*, and he would tell you *That I ſpake*, and *What* I *ſpake*: Was it therefore *true*, that which the *dog* and the *ſtone* affirmed? Be-cauſe they either *underſtood* not, or *heard* not; or Was the fault *in me* they *heard* not, or under-ſtood not? No, the fault is in themſelves; for I did *ſpeak*, and ſpoke ſenſe, but they had not a *capability* of *hearing* and *apprehending*. So, God ſhines *Glorioufly*, and *Majeſtically*, and *Super-exaltedly* in all *his Creatures*: but, if we ſee him not ſo, blame not God, and ſay, He is *not ſo*, nor *He is not there* becauſe you ſee him not, nor

cannot *apprehend* him there: but blame your own *ignorance*, your own *blindneſs*; for, God is as much *in one* as *in another*; he cannot be *Glorious* in one, and not in *another*, but *the ſame* in all.

And God being *there*, he cannot be without *All His* Accoutrements, of *Majeſty* and *Glory*; Al His *Glorious Attributes* attend him whereever he is, And he cannot be Sequeſtred from them, nor they from him: And if God hath *opened* your eyes *ſo far*, as to ſee him Thus, *in all Creatures*, Do not offer to take from him *His Glory*, *or Greatneſs*, as if God, *where-ever* he is, could want His *Glory* and *All-ſufficiency*, *&c.* As, my *whole ſoul* is in my whole body, and the *whole* is in every *part* and *member* of my *body*; yet my ſoul *ſees not* in my ears, but there it *hears*, yet the *ſame* ſoul doth *ſee* in my eyes: And though my ſoul *taſts not* in my noſe, but *ſmels*, yet *the ſame ſoul* doth the ſame *action* in another *member*; and ſo of all the reſt: For there is not one *ſoul* in my *ears*, another in my *eyes*, but all *one* & the ſame; but it works *diverſly* in divers *members*: So *Almighty* God hath not *one property* in himſelf in one Creature, and another in *another*, but he is *One* and the *Same* in all, as he is in himſelf: If he be *glorioufly* preſent in the *Sun*, *Moon*, and *Stars*, he is as glorioufly preſent in the leaſt *pill* of graſs, in the leaſt *particle* of duſt; but he works *diverſly* in divers *Creatures*, yet he in himſelf is *One* and the *Same*. And becauſe *we cannot* ſee him ſo, let us not ſay *he is not* ſo,

but

but blame *our ſelves* we ſee him *not* ſo.

For were a mans eyes but *opened*, as *Eliſha* his ſervants were, when he aroſe in the *morning*, and lookt out at the *window*, he ſaw themſelves in a *great* ſtrait, compaſſed about, and *beſieged* with *Armies*: but his eyes being *opened*, his *Maſter* bid him look again, and then he ſaw the *Mountains full of fiery Chariots and Horſmen* for their *defence*: Now they were *there* before, as well as *then*, but *his eyes were not opened*; It is not ſaid that *Eliſha prayed* to ſend them, but he prayed God *to open* his ſervants *eyes*, that *he might See*; The *alteration* was not in the *place*, but in *Gehazies eyes*: And ſo of *Balaam*, becauſe he did not ſee the *Angel* a great while, it was not becauſe the *Angel* was not *there*, for the Angel was there before, but *Balaams eyes* were not *open* to ſee him *there*. So were our eyes but *opened*, we ſhould ſee God in every Creature *Alike*; for he is there *already*; our eyes *want* but opening, and then we ſhould give him the *praiſe* of his *Goodneſs*, of his *Greatneſs*, of his *Infinity*, becauſe we ſee him *as well* in every Creature as in *any*.

2 King. 6. 16.

Ver. 17.

Num. 22.

The Apoſtles when they were in *Priſon*, and ſung *Pſalms* at midnight, when their eyes were *open*, they ſaw a *light* to lead them *out*; but the ſame light was there as much before, but their eyes were ſo *cloſed* they could not ſee the *light*. Oh Beloved! could we but ſee The *Eternity*, The *Everlaſtingneſs*, the *Incircumſcriptibleneſs* that fils the leaſt *ſhrub*, we might then ſee God *Almighty*.

Act. 16. 25

As for example; would we ſee God in an *Oke?* ye muſt *ſtrip* it of all manner of *Accidents*, of all *greatneſs* and *littleneſs*, for thoſe cannot be The *Oke*; for a little *Oke* is an *Oke* as well as a *great* Oke: ſo take away all manner of *colour*, *ſhape* and *form*; for *Okes* are of divers colours, & of all manner of ſhapes; for the *ſhape* is not the *Oke*, but that which is the Form of the Form, that is the *truth* of the *Oke*; and that is God bleſſed for ever; Jeſus Chriſt is the *beginning* and *foundation* of all Creatures. And when you conceive *God to dwell* in light, &c. Oh *ſtrip your ſelves* of all manner of *thought*, or of any ſuch *thing* as you can imagine: for he is *nothing* you can *imagine*: He is not *High* or *Low*, but He is He that *Bears up* high and low; He is not *Great* or *Little*, but he Bears up *Great* and *Little*; he is neither *Young* nor *Old*, but he bears up *Youth* and *Age*; He is not any manner of *colour* or *ſhape*, but he bears up all *ſhape* and *colours*, for *we* cannot ſee any *thing* but *viſible* corporeal *things*: Now God can be *no ſuch thing*; but when you are gone *as high as poſſibly* you can, that you are come to the *very* light it ſelf, the higheſt of accidents, which is next unto God, then fall down, and ſay, O my God! thou art ſtill infinitely farre above all this.

Col. 1. 17. Heb. 1. 3. 1 Cor. 8. 6.

Beloved, God is *now* in this room; do you *wonder* you do not ſee him? wonder not; for *accidents* hide him *from our ſight*; for *you cannot* ſo much as *ſee* a man behind the *hangings*: God is infinitely *more vailed* from our eyes; he is

vail'd

vail'd in every place; *Accidents* cloath him; he is *cloathed* in all Creatures, and *all Creatures* are his *garments*; and he is *the ſubſtance* of all Creatures: If ye will *ſee him*, yea muſt *uncloath* him of whar ever *belongs* to a Creature; of all *highneſs* and *lowneſs*, *weight* and *lightneſs*, *youth* and *age*, *greatneſs* and *littleneſs*, of all manner of *ſhape*; for God is *behind*, and beyond all theſe, and all that you can *name*, *think* or *imagine*.

And knowing God thus to be the *Eſſence* and *Being* of all Creatures, The *life* and *motion* of them all, beholding him as *One Eternal, Omipotent* God, in all Creatures, you may *upon any occaſion*, ſeeing and beholding him in it, *fall down* in the Apprehenſion thereof before any Creature, ſo you worſhip not the *contracted* Creature, but the *Incontractible*, *Incomprehenſible* God. And this was the reaſon the *Fathers* and *Patriarchs* were not *blamed*, and did not ſin in *falling down* to Angels, becauſe they worſhipped not them, but the infinite God at that inſtant, diſcovered to be in that creature; for *Abraham* and the reſt intimate ſo much, *Let not the Lord be angry; ſhall not the judge of all the earth do right?* They knew that God was *inviſible*; *onely* they took occaſion upon the ſight *of the viſible Angel*, to worſhip the *inviſible* God: for had *Abraham* had *A Thought* of worſhiping *the Angel* or any thing below God, he had committed Idolatry; have patience (I pray you) I ſhall clear out this truth alſo.

For hence is the *Error* of the Papiſts, becauſe

cauſe they think the infinite God can be included or *repreſented* by any manner of *figure* or *form*: and this was the fault of St. *John*, who would have *worſhipped* that Angel that had ſhewed him *thoſe* viſions: but (I ſay) The *ſoul* that can ſee God *Almighty*, not *finite* and *bounded* in any creature, or *in any form* whatſoever (but *infinite* and *unbounded* above all *manner* of *forms*, The *Form* of *Forms*, *filling every thing*, and yet not *comprehended* by any thing) may in *a holy* and *reverent* manner fall down aud *worſhip* this *Infinite God*: And therefore (I ſay) the *Patriarchs* doing ſo, were not *blamed*; and *John* was forbidden; and if he had *done it*, he had committed *Idolatry*: The *one* worſhips God in his *Infinite*, *Immenſe*, *Glorious* Being, as abſtracted from all *creatures*: the other worſhips him *as finite* and *bounded*, or repreſented in that *Form*.

So in this ſenſe, *Moſes* here *in* this place, when he calls God by the Name of *An Angel*, he hath relation to the *burning* Buſh: not that God is that *burning Buſh*, but infinitely *above* and *beyond* it: for when he *ſpeaks* of God *in himſelf*, he hath *no relation* at all to any burning *Buſh*, or any figure, but as *Abſtracted* and above all creatures: and ſo he is the *God of Abraham*, *the God of Iſaac*, *and the God of Iacob*: but take him *Concretely*, as *included* or repreſented in any creature, *ſo* it is *Idolatry*: But if in the former ſenſe, then ye *worſhip* him after the example of the Patriarchs. Beloved, I *beat upon* theſe things *the more*, and the *larger*, becauſe I would

Mat. 22. 32.

would fain have you underſtand me: and it may be this may *ſeem* to you an *Error*, or a *Novelty* at leaſt, till you have eaten it, and *chewed the cud*, and *debated it* in your own *ſouls*: but to have a thought of worſhipping God as included in any creature, or repreſenting him in regard of his Eſſence; to juſtifie worſhipping of Images, I abhor, and curſe all ſuch thoughts to the pit of hell: and ſurely you cannot have ſuch a thought of me; for this is the very thing, I ſo much endeavour to perſwade you from.

But for inſtance, *There is* the Sun that ſhines in at this window, yet (you know) that is not the Sun, but *a beam* from the *Sun*, though *I lye not* in ſaying *the Sun* is there: for that could not be *there* without the *Sun*, yet it is not the real Sun: and in ſeeing that, I do not *ſee* the Sun: yet if I deſire *to ſee* the Sun in this room, and were loth to go out of doors, *let me* but lay my *eye* in that *beam*, to ſee whence it comes, and I ſhould ſee *the Sun* it ſelf; for *that beam*, it goes *directly* to the *Sun*: for if I were in *a dungeon*, though *thirty miles* deep in the ground, if the Sun could but *ſhine in* at any *cleft* or *pin-hole*, though the *Dungeon* were never ſo dark, yet if I lay my eye *in that beam*, I ſhould behold the *face of the Sun*: Even ſo it is with Almighty God; there is in every Creature a *beam* that comes from him, which is the *Being* and *Eſſence* of the Creature; Now if we ſhall fall down and worſhip that *Beam*, as ſimply conſidered, as contracted and *included* in the Creature, this were

were *ſin*: but if I lay my eye in that *beam*, I ſhall ſee it leads me to the *Eternal, One, Immutable, Incircumſcriptible, Inconceivable Eſſence* of the *Divine* BEING; And that Angel beholds the *very face* of God Almighty. Hence you may learn to interpret that place where our Saviour commands, *Take heed ye deſpiſe not, nor offend one of theſe little ones; for their Angels always behold the face of your Father which is in Heaven:* Not that it is lawful to worſhip that *beam* or Angel, but He alone from whence that *Beam* comes, who is farre above every Angel, and all manner of *Creature*: and *Creation.*

Matth. 18. 10.

As (to take the former inſtance) ſuppoſe there were a *Religion* that it were lawful *to worſhip the Sun*, if one ſhould fall down and worſhip that *Beam* that comes from the *Sun*, did not he ſin? for that is not the *Sun*, but comes from the Sun; and therefore for any one (according to that Religion) to worſhip that *Beam*, were *Idolatry*; for he worſhipped not that he was commanded, but was taken up in a thing *Infinitely below* his God: So in the ſame ſenſe, Every *Creature* is a *beam* of the Divinity, which is the *Subſtance* thereof: and though *you* ſee not the *face* of your Father in *Heaven*, yet that *beam* doth; yet, He that ſhall ſee that *beam*, and fall down to that, *worſhips* that he ought not; *ſomething* elſe inſtead of God.

I pray God ye *underſtand* me; for I fear the *ſimile* I before named and inſtanced in, is *too true* among men. Some there are that do *hear* me

me, and *underſtand* me, to whom God hath revealed theſe things; and ſome, though they *hear* me, yet they are like the *dog*, they underſtand not what I ſay, *I ſpeak riddles to them*: but others there are which underſtand not, neither will they hear, but are like a *ſtone*; therefore I ſay it again, God is really preſent in *himſelf* in every Creature; but if he worſhip God as *included* in, or repreſented in that Creature, he *ſins* and *commits* Idolatry, becauſe he worſhips that *beam* inſtead of God, and falls down to a *Creature* inſtead of God: But if I take *occaſion* upon the *ſight* of any Creature, To behold God himſelf *above* and *beyond* all Creatures, and ſo worſhip him; he that will deny this, and ſay *This is ſin*, let him alſo deny God himſelf. So farre as any thing can be called *an Angel*, ſo farre we are *forbidden* to worſhip it: but if that *Angel* occaſion us *to look beyond it* to him that ſends that *Angel*, to him that is the Eſſence and Subſtance of that *Angel*, *Here* we are *commanded* to worſhip, becauſe *then Our Angel always Beholds the Face of Our Father which is in Heaven*, being *One*, *Eternal*, *Almighty*, *Immenſe*, *Incircumſcriptible*, *Glorious* BEING, *even God bleſſed for ever and ever*. Mat. 18. 10

Uſe. We will onely make *one* ſhort *Uſe* and *Application* of this *point* to our ſelves, and ſo *conclude*. Is it not then *more then apparent*, that God is every where, in *all Creatures*, and in every *place*? he is *near* us, yea *nearer us* then *our ſelves* are to our *ſelves*; he is the *Ideal form and* *Uſe*

firſt

firſt beginning of us, and all Creatures, and *whatever* is in us: But if we would ſee him, we muſt firſt *ſtrip your ſelves* of all manner of *viſibility*, and whatever can come under any thought of an Angel, *Beam*, or any *conception*; for God is *unknowable, unconceivable*: And as long as you *know* or *conceive* any thing, you are *ſhort of* what *God is*; elſe we make him *comprehenſible* and *knowable*, who is altogether *unknowable* and *incomprehenſible*: And therefore whenſoever I meet with *any thing* whatſoever that will ſhew me *how to know* the incomprehenſible God, I muſt *caſt it* away, becauſe I know it *ſeduceth* and *miſleadeth* me; for God is unknowable; yet God is *nearer* to me then any thing I can call (I) or my ſelf; he is nearer then my *touching, taſting, ſmelling, ſeeing, hearing*; ſo near, that he is the *form* of our *forms*, the *ſoul* of our *ſouls*.

Iſa. 65. 24. And therefore Beloved, if we would ſend our deſires to him, he is ſo *near*, that we can no ſooner *think* any thing, but he knows it; as the Prophet *Eſay* ſaith, *Before they call I will hear, and before they pray I will anſwer*: God knows all our thoughts and deſires before-hand, for he is *the deſire of the deſire*. And therefore do I *want* any thing, any *benefit*, any *good thing*, any *counſel* in any *difficult* caſe? Yet (miſtake me not) I do not mean about *lands* and *livings*, or *riches* and *pleaſure*, *honour* and *praiſe*, or good name; when I ſpeak of theſe things, I mean not, nor intend concerning matters of *right* and *wrong* ſo much, or *thoſe things* wherein *fleſh* and *blood* pleaſe

pleaſe themſelves, which come to nothing and *periſh with the uſing*, As the Apoſtle ſaith; But, do I want direction *to guide my ſoul*? to bring me *nearer* to *God*? to live the *life* of *Chriſt*? do I want *counſell* and *ſupport* to make me *bid defiance* to the world, and the things below, that we would *fain* walk *evenly* in all change of conditions? doſt thou want ſpirituall riches, and thoſe things which *God* accounts *Good things*, things which he gives *only* to his own people, And not thoſe he gives *promiſcuouſly*, and moſt *plentifully* to thoſe he hates, & are given to deſtroy and to undoe them? Then I ſay unto thee, thou needſt not ſay, *Who ſhall aſcend into Heaven? or who ſhall deſcend to bring Chriſt from the grave? behold, he is nigh thee, Even within thee.* What needeſt thou go *out of thy ſelf* for help or counſel? there is that *Great Counſeller* dewls within thee: What need haſt thou to *go out* to any Creature? What need haſt thou to rely upon *man*, or the *Arm of fleſh*? Thou haſt ſuch a *Counſeller* and *Comforter* within thee, that is able to *darken* and *obſcure* all the counſels and comforts of all *Men*, and all *Creatures*: But thou muſt firſt ſtrip thy ſelf of all manner of *thoughts* and *fantaſies*, and all *imaginations*, and then thou ſhalt find ſuch an *infinite, bottomleſs God whoſe name is called wonderfull, Counſeller, the Mighty God, the everlaſting Father, & the Prince of Peace*; That thou mayſt ſay of all *Creatures*, as *Job* of his friends, *Miſerable Comforters are ye al.*

Rom. 10. 7

Iſa. 9. 6.

For

For, There may be ſuch an *occaſion*, and a man may be in ſuch a *condition*, wherein all the world cannot help a man, nor comfort him: But there can be *no caſe* wherein this *great Counſeller*, this *mighty Helper*, cannot uphold and comfort a man: Though *all the world* were ſet againſt a man, to *undo* and *overthrow* him, yet he is ſo ſafe with *God*, that he needs not regard it: If *God* will keep a man under his *wings*, what need he fear? Though thou art *oppreſſed* and *wronged*, I do not mean onely *outwardly*; do not take me too much in that ſenſe; but *inwardly*, by *Satan*, and by thy *wicked luſts*: ſo that thou
Pſ.56.2. cryeſt out with *David*, *Mine enemies fight againſt me daily, and I am oppreſſed on every ſide*: and
Ier.20.8. with *Jeremiah*, *Lord, help me, I ſuffer violence and ſpoyl*: Have thy eye and thy heart moſt upon *theſe inward* violences; ſo that thou ſeeſt a
Eſa.9.5. mighty battel fought within thee, *Eſa.9.5. For every battel of the warriour is with confuſed noiſe, and garments rolled in blood: but this ſhall be with burning, and fuel of fire.* Is this thy caſe? There is one *nigh thee* whom thou mayſt cry to, as *Jeremiah* doth, *Lord, help me, I ſuffer violence*: There is one *within thee* that can make thee not *to fear*, but can make thee *laugh* at all theſe things. As *Job* ſaith the *Horſe* doth in the Battel *at the ſhaking of the ſpears*. As here, *Moſes* went about a *deſperate* and a *mighty* attempt, *viz.* that he, *A poor Shepherd*, ſhould offer to go to *ſo great a King*, and to cauſe him to let half his *Kingdom* depart from him: but there was

was ſuch a *Supporter* within *Moſes*, that made the work ſeem *poſſible* to him, though impoſſible to men. Beloved, your *heavenly Father* is ſo near you, that he knows what ye need before ye ask; he is ſo much *you*, that he is more near to you then your ſelves: He is not *ſo preſent*, as the King is preſent in all his Kingdom, becauſe his *power* is over all and reaches to all: In that ſenſe every *Juſtice of Peace*, every *Conſtable*, and every *Officer* is a *finger of the King*: and therefore it is a *vain*, fooliſh thing to ſay, 'Tis true, *Gods* power is *here*, and he is preſent in regard of his *Attributes*; for will ye ſeparate *God* and his *power*? Will ye make *God* and his *Attributes* two things? that cannot be; for *Gods power* is his *eſſence*, And what ever is in God, is God; and where he is preſent by his *power*, there he is preſent by his *Eſſence*: if you do not ſee it ſo, blame your ſelves, lay not the fault on *God*, and deny him therefore *to be there*, but blame your own *eyes* which are not *opened*, and your own *ears* becauſe they are not *bored*.

And ſo I ſay, conceiving *God* to be thus take *any*, yea all occaſions of *magnifying*, *worſhipping* and *praiſing* him; and with the Prophet *David* when ye behold any of the *Creatures*, Say, *Praiſe the Lord in the heights*, *Praiſe him in the Sun and Moon*, *Praiſe him in the Stars*, *Praiſe him in the Firmament of his power*, *and Praiſe Him according to his moſt Excellent Greatneſs*. Pſa. 158. 1, 2.

So much for this time.

THE MYSTERIE, OR THE LIFE and MARROVV OF THE SCRIPTURES.

An Expoſition on *Exodus* 3. the Six firſt Verſes.

EXOD. 3. 1,2,3,4,5,6.

Now Moſes kept the flock of Jethro his father in Law, the Prieſt of Midian, and he led the flock to the back-ſide of the deſart, and came to the mountain of God, even to Horeb.

And the Angel of the Lord appeared unto him in a flame of fire out of the midſt of a buſh, and he looked, and behold the buſh burned with fire, and the buſh was not conſumed.

And Moſes ſaid, I will now turn aſide, and ſee this great ſight, why the buſh is not burnt, &c.

Delivered at a Private Meeting at *Kenſington*,

OUt of which *words*, we have obſerved three things:

1. *Moſes* his *Preparation* or *diſpoſition* to this *Viſion*: and that is in the firſt Verſe, *And Moſes kept the flock of Jethro his father*

father in Law, Prieſt of Midian: and he led the flock to the back ſide of the deſart, and came to the mountain of God, even to Horeb.

2. The *Viſion* it ſelf, that is in the 2, 3, 4, 5. Verſes, *The Angel of the Lord appeared to Moſes in a flame of fire in the midſt of a burning buſh, and the buſh burned, and was not conſumed, &c.*

Laſtly, the *conſequence*, and what followed thereupon.

In the *preparation* of *Moſes* his *diſpoſition* to this great *ſight*, we obſerved *ſomething* in that it is ſaid here that *Moſes was a Shepherd*, and ſhewed you the reaſon why the *Holy Spirit* takes ſuch *ſpecial* notice of Shepherds, and ſtill prefers *them before Husbandmen*: as the firſt of men that were begotten, *Cain* and *Abel*, the Shepherds *offering* was accepted, and the Husbandmans *rejected*: and then we produced and traced all the *Patriarchs*, *Abraham*, *Iſaac* and *Jacob*, and *Jacobs* twelve ſons, *all Shepherds*; and ſo *David*, *The firſt of Kings* that was accepted, he was taken *from following the ſheep*, to ſit upon the *Throne* to feed *Gods* people: and ſtill *all the ſtock* of the Meſſiah, of whom Chriſt came, were generally Shepherds: This is the *Letter* of the word: but what may be the meaning that *Shepherds* are more eſteemed then *Husbandmen*? what is the myſtery? what is the *living ſenſe* of theſe words?

Gen. 4.

Pſ. 78. 71.

As I take it, the meaning is this, that the life of a true *Shepherd* was to depend *more* upon God and his providence, then Husbandmen, becauſe

they more reſign up their wills to God, and liye *altogether* upon *his bleſſing*, And do not ſo labour and Toil: they cannot reſt *in themſelves*, and in their *own care and induſtry*, as *the Husbandman* doth; for they think nothing can be done, but they muſt put in a hand; they muſt *riſe early*, and go to bed *late*, and eat *the bread of carefulneſs*; they muſt *plow*, *ſow*, *harrow*, *weed*, *reap*, and take a great deal of toil & induſtry, or elſe they think there can be *no good done*: yet they may in words ſay, *The bleſſing of God is all*; but *their practiſe* ſays, and *their hearts* ſay, their *carking*, and their *caring*, and their *diligence*, and their *diſcretion* doth all.

Pſa. 127. 1

Miſtake not, I do not ſay that theſe things are *evil*; *To ſow*, *plough*, *reap*, *riſe early*, to uſe wiſdom and diſcretion in their *affairs*; but in that they *aſcribe* this *to themſelves*, and think that they have *the maineſt* ſtroke of getting their own *living* and *maintenance*: when as our Saviour ſaith plainly, *Not one of them can adde* by all *their labour* and *care*, *plowing* and *ſowing*, and *ſpinning*, *They cannot adde one cubit to their ſtature*; that is, not *the leaſt mite* is added to them by all *the care*, *diſcretion and toil* they can uſe. *Solomon*, tis true, commends *diligence*, and ſaith, *the diligent hand maketh rich*: that is, having their *chief* dependance on God; but *in this ſenſe* it doth *nothing*: tis certain, *ſuch things muſt be done*, and *ought to be done*: for a *Political* State cannot ſtand without them; but this is *that better part* which *Mary* choſe. He that is a true

Mat. 6. 27

Pro. 10. 4.

Luk. 10. 42.

true *Shepherd*, that hath given up *his life* and *being*, and *all* to God *Almighty*, he dares *assume* nothing to himself, but *confesses* really, to the *glory* of God, that he is *nothing*, nor can *do nothing*; and that he is *no more* in doing all these things, then the *Accomplisher* of, (not his *own* will) but Gods; and that (as the truth is) he is *but an instrument* in the hand of *the great master*; that he is but *a staff* in the hand of him that *carries it*; that though *he act*, yet it is *not he*, but God; though he live, yet *not he*, but God in him: this is the life of a *true* Shepherd, of a true *resigned* man; But to the Egyptians A *Shepherds life is an abomination to them* saith the text. *Gen.*46.34. they cannot *indure* to have *all* their actions, their *wisdom*, *policy*, *discretion*, *industry* to be made nothing, by which *they think* they bring about *all things* they do. Gal. 2.20. Gen. 46. Ult.

Such a one was *Martha*, she was *busie* in making *all things* ready to entertain Christ (although Christ *condemned* her not, for doing *those things*) because (as I said) they are necessary to *a Political* life, and *such men* in that regard are *needful*; yet it was *Mary* whom Christ *commends* for chooſing *the better part*, who had *resigned up* all those things, and sate *Attentively* at Christs feet, to receive those *dropping hony-sweet words* that came from him, being better to her *then thousands of gold or silver*, and *sweeter then the honey*, *and the honey-comb*, as they were to *David*; To have all *our eyes* up to him; as *Jehoshaphat* said, *We know not what to do*, Luke 10.42. Ps. 19.10. 2 Chro. 19.12.

but our eyes are toward thee: we have *no wiſdom*, no *diſcretion*, no *ability* to bring any thing *to paſs*; but we ſee, we do all, by thy *wiſdom*, by thy *counſel*, by thy *direction*, tis thou that *guideſt* us, and *directeſt* us in all our actions. Now Beloved, *in this ſenſe labour*, and be as *diligent* as you can, ſo you aſcribe all to God; but if we ſay, or do *as Husbandmen*, or thinking thus, Except I *plow*, except *I harrow*, except *I weed*, except I *reap*, except I obſerve *times* and *ſeaſons*, in this ſenſe, *men are not juſtifiable*: but in that ſenſe *all their actions*, all their *wiſdom*, *ſtrength*, *gifts*, *labour*, *all is evil*. But *in doing* theſe things, that we *always* have, as *David* ſaith, *an ear* to him, *I will hear what God the Lord will ſay*; but I would hear you ſay thus, Alas, I dare not ſay, that I have any *diſpoſition* to be wiſe, any *inclination* to labour, that I have any *wiſdom*. that I bring about any *buſineſs*, or that I have any diſpoſition as of my ſelf, to labour or not labour, that I have any diſpoſition to *health* or *ſickneſs*; that I have any diſpoſition to *fair weather* or *foul*; that I have any diſpoſition *to liberty* or *impriſonment*: but that in theſe conditions, *and all other*, I have *no will* of my own, but I have given it wholly up to him, ſo that whether he ſend me *wiſdom* or *folly*, *buſineſs* or *no buſineſs*, *fair weather* or *foul*, *health* or *ſickneſs*, *riches* or *want*, *liberty* or *impriſonment*, *His bleſſed will be accompliſhed in all*: for I deſire to have no *will* but his, no *thoughts* but his, no *actions* but his: Theſe, theſe are *thoſe men* that God *accepts*.

Pſa. 85. 8.

cepts, Theſe are the men that pleaſe him: The other, *they dig* to their own ſenſe and reaſon, and *they ſacrifice to their own nets*: ſay they, is it not I that labour? and is it not I that *plow*, *ſow* and *reap*, &c. Is it not *my diligence* that brings theſe *things* to paſs? if I did them not, they would be undone; and thus *fleſh* and *blood* reaſons, Is it not apparent to my ſenſes? to my *taſting*, *feeling*, *ſeeing*, *ſmelling*, *hearing*, *that tis* I do theſe things, and not another for me, nor *by me* (as you affirm)? Hab.1.16

And one while *rain* pleaſes them not, and another while *fair weather* pleaſes them not; if *barrenneſs* come, they *murmure* why God did not give *fruitfulneſs*, &c. and if they have *one* thing, Oh, I would have *another*; I would have *ſuch a thing*, and *ſuch a thing*: ſo that theſe men are never pleaſed: but the other are never diſpleaſed with whatever God doth; This *man* He knows not what *he would have*, nor what *to ask*, but what *Gods* will is: if *Gods* will be done, he hath what he *would* have.

Theſe are the men, theſe are the *Shepherds* God Almighty regards *ſo much*; the other *are not well-pleaſing* to him, and he hath *no regard* to them, nor to their ſacrifices; pray *as much* as they will, and *faſt* as much as they will, they pray not at all; for they pray but *for themſelves*, and to ſatisfie *their own deſires*, and to have what *they think* is beſt. They ſeek to Him *for Corn and wine and oyl, and theſe outward things and not for love to Him.* But *to eat for themſelves*, Mich.2. 11. & Zac.7.5.

and to drink for themſelves, as the Prophet *Zach.* ſpeaks: Oh, of a certain, theſe men are not *well-pleaſing* to God *Almighty*.

The next remarkable thing we named in this *preparation* to the viſion was, *Moſes* was not onely a *Sheep-keeper*, but *he led them to the back-ſide of the deſart, to the Mountain of God, even to Horeb*: Had not *Moſes* left the *Cities* and *Towns*, and gotten into *the deſart*, he had never ſeen God; for before this, *Moſes* was but a *ſtranger* to God, and God *to him*, in compariſon of what he was *afterward*: for after this, *Moſes* and *God talked familiarly face to face, As a man talketh with his friend*: And Iſrael, ſo long as they were among *the fleſh-pots* in *Egypt*, they were never *acquainted* with *Quailes* nor *Manna*: till a man hath *forſaken all*, and gotten into the *deſart*, God may call long enough, and knock *at the door* of our hearts, but *we will not hear* nor *open* to him.

Deu. 5. 4.

Obj. But it may be you will ſay unto me, What ſhall we do then, who live far off any deſart how ſhall we finde *God*?

Anſ. *Going into the deſart*, is meant *forſaking all things in our affections*, that we have no *propenſion* to one thing more then to another; that we *uſe theſe things* as if we *uſed them not*: and that we are *as willing* to leave them in action, if God call for *them* from us, or us *from them*, as to *enjoy* them, if it be his will: then are we gotten into *the deſart* with *Moſes*, and then *God* will appear to us, then *God* will Reveal himſelf, and ſhew

ſhew us *not onely* his backparts, but *ſhew us his face* alſo, if we are able to ſee it.

This is alſo, going into *the high hilly Countrey* with *Mary*, after the *Angel* had been with her, whoſe ſalutation was at firſt ſo ſtrange to her: ſo when we have forſaken *all* that ever the eye can *ſee*, or the *ears* hear, or the *heart* conceive: till we have forſaken *houſes, lands, wives, children, friends, and all*: nay, as long as our affections *mingle* with theſe, we cannot love *God* aright: if he cannot *have all*, but with him *we muſt* love theſe, he will have *none* at all: and if he muſt have *all*, where is any *to ſpare* to any thing in the world? Therefore I tell you, *If ye love God*, ye may not love *your health*, ye may not *love your wealth*, your *houſes, your lands*: you may not love *your wife*, your *childe*, your *good name*: nay, you may not *love your lives*, nay not your *own ſouls*: nay, more then this, *He that hates not father, and mother, and wife, and children, and his own life, and his own ſoul too, cannot be my diſciple*: how, what not love my *father, mother, wife, children*? what, not love theſe *good bleſſings* of God? what, not love *my body*? nay, what not love *my ſoul*, nay *hate my ſoul*? O theſe are ſore ſayings! no; for the love of God cannot be mingled with theſe: if you love your wife, *as your wife*: and your goods, *as your goods*: and your life, as *your life*; and your ſoul, as *your ſoul*; then your love is divided *between God and them*: then you have played the harlot, and the adulterer with them: but you muſt love them for *God*,

Luk. 1. 39.

Exo. 33.

John 12. 26.

Luke 16. 13.

God, and in *God*, and as *coming from him*, and to be uſed *for* him, and if you *do ſo*, Then I ſay unto you, Love them as dear as you will: you cannot love them *too much*: But then I muſt tel you, this will follow: if ſo, they inſtead of *ſeparating* you from God, *They draw you nearer* to him: but if ye love them for themſelves, then they will *draw you* from *God*, they will make *God* and you at enmity; they will make a *diviſion* and *ſeparation* between you: but if your *love be ſet on God*, it will be alſo *on them* for his ſake: and this is to love *not them*, but *God* in them; Then this will alſo follow, This man can let *God* do *what he will* with them; either give them *to him*, or take them *from him*, and yet God and he fall not *out*; for whatever God doth to him or *with them*, ſtill *he loves God*: but if ye love them in the other ſenſe, then he will ſay with *Lot*, *Is it not a little one, & my ſoul ſhall live?* could not God have ſpared me this one thing, tis but a little one? what, may I not love *One creature?* no, ſaith this ſoul, I will *let all go*, ſo I may *enjoy* thee; I enjoyed *thee* in them, and *thee* I ſhall enjoy *without them*.

Gen. 19.20.

And thoſe that *thus joy* in them, may joy that they *did joy* in them: I ſay, they may joy and rejoyce that ever they did joy and rejoyce in them; but *the other joy*, was *ſuch a joy*, that they muſt *ſorrow and repent* that they did *joy*; for they joyed *in the Shadow*, and that *vaniſhed* away: but the other *joyed* in the *ſubſtance*, in the *body*, and that *remained*, that ſhall never decay; for God is

is *the ſubſtance of all things*, but all things *that are viſible*, are but ſhadows, but appearances, bubbles, *ſoon up*, and *ſoon down*, like bubbles in the water.

And *the reaſon* why we are ſo diſquieted in the loſs of them is, becauſe we take the *ſhadow* to be the *ſubſtance*; and if that vaniſh, we muſt needs be diſquieted, and we are all out of order; Then let God give us what *He will*, nothing ſhall pleaſe us: why? becauſe *our Abſalom* is dead, 2 *Sam.*18. ult. but he that loves them *for God*, and *in God*, he is a *quiet man* however they *change*; he is the ſame; let God give them to him, or *take them* away from him: he is ſtill *contented.* Beloved, This is the *man* that loves them *aright*, and he loves them *infinitely* more, *and more dearer*, then all the world can love his own, or that it moſt prizeth; for that *love* and *joy* brings them but grief and ſorrow: but theſe may joy that ever they had *ſuch a joy*; and he loves God, as giving him that love. 2 Sam. 18. Ult.

Until we have *forſaken all*, God will never appear to us; as he did not *here* to *Moſes*, till he had forſaken *All the world*, and come *into the Deſart*, having forſaken flock and all, till then God *appeared not to him:* Not forſaken all (as ſome expound it) that is, ſay they, when the love of *God*, and theſe outward things comes into competition, or when we can enjoy them no longer: but I ſay, forſake them all *in affection*, even *while we enjoy them:* for he that will love

love them till that *time*, may love them ſo *long*, that he cannot forſake them: that is, not quietly, but he is, as it were, Rent in pieces to forſake them: though in act he may be made to forſake them, yet his *affections* do not: but as ſoon as ever we have *forſaken* all, and have caſt *all the creatures* behind our back, ſo that we ſtand indifferently affected to all; Then GOD will appear to us, Then GOD will ſhew Us miracles as well as *Moſes*, then God will ſpeak *Familiarly* to us, *face to face*, as well as to *Moſes*: for there are as *great miracles* done *every day*, as was then: but our eyes are *blinded*, we ſee them not: The reaſon why *our old men do not dream dreams, and our young men ſee viſions, is*, becauſe we go not *into the deſart*: The reaſon why *God* appears not *To Us*, is, becauſe we do not with *Elijah*, *faſt* fourty days *in the deſart*, but we are *buried* in fleſh and blood, and in the world, we are *ſwallowed* up in Senſe and Reaſon.

Exod. 33.11. Act.2.17. 1 King. 19.4.

We wonder, it may be, that ſuch *mighty miracles* ſhould be done daily, and we not ſee them: Truly, the *fault* is in our ſelves, not that Miracles are ceaſed: but our *eyes* are *blinded*, and we cannot ſee them: and therefore it is we ſay, *There is no miracles now adays*, Miracles are ceaſed; you are *deceived*; for there wants not either power or willingneſs *in God* to ſhew thee *as great miracles* as he ſhewed them: and he is *as willing* to ſhew *his face* to thee, as to *Moſes* and the Patriarchs: but thou wanteſt *that meaſure of faith* that they had *to ſee him*: thou

thou art ſo *deep ſet in the earth*, and ſo buried in unbelief, that he can do *no mighty works* in thee; as it is ſaid concerning our Saviours working miracles in his own Countrey, *Matth.* 13.58. Matth. 13.38.

The next thing is *the Viſion* it ſelf, *And the Angel of the Lord appeared to Moſes in a burning buſh, and the buſh burned, and was not conſumed: and Moſes ſaid, I will turn aſide, and ſee this great ſight, why the buſh is not burnt: and when he turned aſide to ſee, God called unto him, and ſaid, Moſes, Moſes; and he ſaid, Here am I: and he ſaid, Draw not nigh hither, but put off thy ſhoes from off thy feet, for the place where thou ſtandeſt is holy ground, &c.* Ver. 2, 3, 4

Here is now a large field before us, Here is a vaſt Sea before us: and like the river and holy waters in *Ezekiel*, at the entrance into the Sanctuary, which though at firſt it took a man but to the ancles, and then to the knees, yet at length it became a vaſt Sea to ſwallow up all; thoſe whoſe *veſſels* are large enough, may now *lanch* out *into* the deep: But firſt, *Put off your ſhoes from off your feet*, before ever you *adventure* into this *holy ground*; that is, put off all *ſelf-conceit* of your own *underſtanding*; all conceit of your own knowledge, or of your own abilities to diſcover *thoſe depths* that are *hid* in theſe words: The ground you are now *going to ſet your feet on*, is marvellous *holy ground*: it is not for every *unclean* beaſt to touch *this mountain*: it is onely a *Moſes* may, or can *aſcend* this mountain: Ezek. 47. 1, &c.

tain: if you bring with you *the judgment of fleſh and blood*, or your own *abilities*, to ſearch *theſe myſteries*, and to judge of *theſe things*, I muſt tell you, *Other men* ſhall ſee *miracles*, but you ſhall *ſee none: Paul* ſhall ſee *the viſion*, when they that are with him *ſhall not* ſee it. Act. 9. 7.

Strip your ſelves therefore *of all manner* of conceits, and confeſs *you know* nothing, and give up your *ſelves to be taught of God:* neither regarding *me* that ſpeak to you, nor your own *abilities* to judge of theſe things; caſt away all things of that nature; for you have to do with *God*, not man: & if you ſee no Miracles, I believe you may blame your ſelves, and your *too great* wiſdom; for now adays men are *too wiſe* to learn any thing. And I, for my labour, *look for* no other recompence from ſuch *wiſe men*, but that they ſhall *turn again, and all to rent me.* Mat. 7. 6.

But in the entrance into this 2. Verſe, here is *one thing* (which I before touched at) and that is, why it is ſaid, *the Angel of the Lord appeared to Moſes:* and in the verſes following, it is ſaid to be the Lord God that called to *Moſes*: how can it be *God*, and yet an *Angel?* I finde not one *Interpreter* unfold this Myſtery, but either *ſlides* or *ſlubbers* over this thing, wherein indeed there is *ſuch a depth* of truth included, as is able *to make the man of God perfect and wiſe unto ſalvation*, and *to build him up in all good works.* 2 Tim. 3. 17.

And to that end, know, That every Creature is an Angel of *God*, being conſidered *as Angel* or

or *Meſſenger* (for ſo the word *imports*) it is a name *not of nature*, but *of office*: and every creature is ſent of an *Errand*, they all come out *from him*: and when they have done *their errand*, they return *to him* again: And, the *ſole buſineſs every creature* comes *about*, and is ſent *for* into the world, is, to *glorifie* and *magnifie God*: I ſay, the whole *work*, the *buſineſs* all creatures have to do, *is onely* to *magnifie* and *praiſe* our great *God*: after it hath done *its errand*, and ſung *an Hymn* to *God Almighty*, then it *departs* and returns *to him* again.

For, All creatures do ſing his praiſe in whatever they do; if not the praiſe of his goodneſs, yet as much to his praiſe, the glory of his juſtice: the moſt *ſenſeleſs creature* that is, is a *Meſſenger* from *God*, An Angel of his ſending: *the winds*, *the ſea*, *the flames of fire*, *the earth*, *the air*, *the lions*, and all *beaſts*, and what creature you can name, they are all his Angels *and do his pleaſure*. *Balaams Aſs* was made *an Angel* to him, when his eyes were opened: But, Becauſe I ſay *theſe are Angels*, I would not have you *preſently* conceive, that there are no other *Angels* above us: not ſo, but *what they are* we know not, they are *ſuch* as *God* Almighty hath appointed *them to be*: and becauſe we cannot know *what they are*, let us not ſay there are none; for they being in a ſphear above us, we are *ignorant* of them, ignorant of their *Nature* and cannot Comprehend it. As, *bruit beaſts*, they are in a *ſphear* below us; and although they have not Rea-

Num. 2. 2. Pſ. 103. 21

Reaſon in that degree that man hath, yet they have ſome reaſon; yet *man* is called *the Reaſonable creature*, though even beaſts have *ſomething* like man: yet becauſe he is ſo many degrees above theſe *creatures*, he is denominated, The reaſonable *creature*, as if nothing had any reaſon but him; but it is otherwiſe: Now *theſe creatures* are not able to underſtand (though they have ſome *reaſon*) the *life* and *happineſs* of a man becauſe they are ſo much *below* man: So neither can man, created in a *ſphear* ſo far *below Angels*, know *the life*, *happineſs*, *being* and *nature* of Angels (though ſomething they may know) yet far ſhort of what they are: But every creature hath *his happineſs* in his own ſphear, *a fool*, he is called *a fool*, not becauſe he hath *no reaſon* in him, but becauſe he is ſo far ſhort *of that underſtanding* that is in other men.

There is *reaſon* in a kinde, in all the *creatures*, in *beaſts* and *trees*, &c. their *life* doth *expreſs reaſon*, though themſelves underſtand not *their own reaſon*: for they grow and increaſe, and therein they *expreſs reaſon*: for *God* doth not *in any creature* work *unreaſonably*, but [Man] being made (as it were) *The Maſter of Reaſon*, he is led *altogether* by reaſon (as he is a man) and what is above *that*, he is not able to *judge* of, becauſe he never knew no *life* above it, no *happineſs* above it.

And therefore *man*, if he go about to *define* thoſe Angels that are nearer to God then *himſelf*, he muſt make uſe of that which is within

within the *compaſs* of his own *ſphere*; therefore he would *fain* define them by *reaſon*; but herein *man* ſhews himſelf a *fool*: for thoſe *Creatures* above us are *ſuper-rational*, but man thinks there is *nothing* above *Reaſon*, becauſe he never knew any thing *greater*. 'Tis as if a *toad* or a *horſe* ſhould undertake to *define* the nature of a *man*, he could not but he muſt of neceſſity make himſelf the *meaſure* of his *judgement*; what he had not in *himſelf*, he could not judge *excellent*: So, if men define Angels, they would meaſure and define them according to the excellencies of a man.

But all thoſe inviſible Bleſſed *Creatures* that are next unto the *Burning Throne* of Almighty God, what are they? Alas, if we ſhould go about to *define* their *nature* (as ſome have done) we ſhould prove our ſelves *ignorant*, yea *fools*: yet thus much we may *ſafely* ſay of them, That the nearer to God, the nearer to the *ſpiritual nature* of God, becauſe they are further off from *matter*: though they have *matter*, & are *bodies*, yet they have but ſo much *matter* as to diſtinguiſh them, and ſeparate them one from another.

God he is a *pure ſpirit*, onely *form*, without any manner of *matter*; and all the Creatures, the *further off from him*, the more *matter*; and the nearer, the *leſs*. For example, If ye have obſerved it, Angels are *pictured* with *compleat* bodies; yet to ſhew that they are further off from *matter* then *man*, therefore they have always *wings*; and *Archangels*, they being

nearer God then *Angels*, are pictured with bodies cut off by the *middle*, with *wings*: but *Cherubims*, having leſs matter, and nearer God himſelf then *either*, are pictured ouely with *heads* and *wings*: but *Seraphims*, being furtheſt of all from man, and neareſt of all to God, they have no *bodies* at all, but onely repreſented by a certain *yellowiſh* or *fiery* colour; All this, is to ſhew the very ſame thing that I am now *unfolding* to you; it is a thing *remarkable*, though it may be you have took no *notice* of it.

For the preſent let this be enough to *limit* our ranging *thoughts* in theſe *myſteries*. In man, *matter* prevails above the *form*, becauſe the *form* is limited and bounded by the *matter*; that though the *form* be quick, and full of *agility*, yet the *matter* hinders it, it cannot do what it would: but in theſe Angels, *form* is predominant over the *matter*; that whereſoever the *form* would be, the *matter* is obedient.

Then let us lay this for a ground, for a maxime undeniable, That *all Creatures*, from the *higheſt* to the *loweſt*, are to God, As *a ſweet-tuned Inſtrument*; They all *harmoniouſly* and with a joynt conſent Sound forth his *praiſe*; all the Creatures *praiſe* him; from the higheſt and ſweeteſt *Treble*, to the loweſt BASE of the immovable *Earth*, they all expreſs and ſing aloud aloud and Harmoniouſly, His *praiſe*: It is the main buſineſs all *Creatures* do, and ſhall do for ever, to *ſing praiſe* and *Hallelujah* to God on High: this is the *buſineſs*, the Commiſſion that all

all theſe Embaſſadours are ſent about; Even the very deſtruction of evil *Angels*, and wicked *men*, do aloud ſound forth his *praiſe* and *glory* for ever and ever.

Thus this name of *Angels* hath all this while *detained us* from anſwering our *queſtion*; Why God is here called an *Angel*? and likewiſe in many other places, as *Judges* 6. It is ſaid, an *Angel* appeared to *Gideon*; and afterwards, *ver.* 15. it was the Lord. *Obj.* Judges 6.11,15.

The reaſon is this, and included in that I have now ſaid. If we look upon any one *Creature*, ſo far forth as it is a *Creature*, it is infinitely *ſhort* of God, for God is nothing that we can ſee or *imagine*; and therefore as long as you *ſee* or *imagine* any thing, you are *ſhort* of God; for as *the peace of God paſſeth all underſtanding*, ſo doth God himſelf; and there is not *one Creature* but God is the *peace* thereof: For whatſoever it be, be it never ſo *glorious* and *ſplendent* a Creature, that falls within the *compaſs*, I will not ſay of a *mans* underſtanding, though the *ſoul* be a *ſpiritual* and a *divine* thing; but, let it be within, in the *underſtanding* and *mind* of an Angel above us; that ſame is *not*, nor *cannot* be but an *Angel*; for *God paſſeth all underſtanding*, both of *Men* and *Angels*; none know what *He is*, but his own *Bleſſed Self*. *Anſ.* Phil. 4.7.

Whatever comes within the *conception* of any created *Being*, that is but a *finite* thing, and falls *infinitely* ſhort of the *infinite* God. If an Angel ſhould appear to me, and tell me that

he was God, in that I can but either *ſee him*, or *hear him*; I know, foraſmuch as I *hear* him, or *ſee* him, or can *imagine* him under any *form*, or *name*, or *expreſſion*, that He was but a *Creature*, be it never ſo high an *Angel*; and if I ſhould *fall down* and *worſhip Him*, I were well *worthy* of blame (with S. *John*, who would have fallen *down* and worſhipt *that* Angel that had ſhewed *him* all thoſe things) for it is *But our fellow-ſervant*, though it appear in *never ſo much* glory; for all the imaginations of Men and Angels (*poor drops* as they are) fall *infinitely* ſhort of God Almighty.

Rev. 22. 9.

But if in any *Creature*, you ſtrip it of all manner of *form* and *imagination*, and behold God the *Eſſence* and *Subſtance* thereof, as *One*, *Infinite*, *Eternal Eſſence*, as *abſtracted* from all manner of *Creatures*: then I may with fear and reverence *fall down* before, or take occaſion by any Creature, to *adore* God: If we can behold God *thus*, then the whole *Scripture* commands us to *praiſe* and *magnifie* him: Then praiſe him in the *Sun*, and praiſe him in the *Moon*, Then praiſe him in all the *works* of his *hands*: not praiſe the *Sun*, nor the *Moon*, nor the *works* of his *hands*, nor any *Creature*, but praiſe *Him*.

Pſa. 148.

As ſuppoſe there were a Religion that it were lawful to worſhip the *Sun*, (as I inſtanced laſt day) if the *worſhippers* ſhould fall down to a *beam* of the *Sun* inſtead of the *Sun*, ſhould not he be an *Idolater*? So he that ſhall fall down to a *beam* of the *Divinity*, as included or repreſented

ted in any *Creature*, doth not he *ſin*? But if through that *Creature* we have recourſe onely to him that is in the *midſt of the buſh*, in the midſt of the *Creature*: Seeing God to be the *exiſtence* and *being* thereof, and fall down *before him*, herein I do *no more* but that which is *commanded*. If I look through the *body* of that *Creature*, which *body* veils *God* from me, then I will praiſe *The High and Holy One in his Holy place*; then will I praiſe him in the *firmament of his power*, and in all the work of his *hands*: Then *A Gods name* praiſe him in a *tree*, praiſe him in the *wind*, and in all Creatures; for the *life* of every Creature, of every *tree*, is Chriſt Jeſus, the Son of *God*, and his firſt begotten of all his Creatures; The *power* of the *wind* is Chriſt Jeſus, the *life* of a *man* is Chriſt Jeſus, &c. But now if I fall down to a *Man* or an *Angel* to worſhip *him*, I ſin; or if I fall down to Jeſus Chriſt as *included* in that man, or in any Creature, I ſin likewiſe: But if in *men*, and *beaſts*, and *trees*, and in *all*, I behold God *One*, *Immutable*, *Incomprehenſible*, *Incircumſcriptible Eſſence*, ſo I may praiſe God, and take any occaſion to fall *down* before him, and ſay, O thou God, *That Filleſt Heaven and Earth!* O thou God, that *Filleſt* and *moveſt* every thing, and thou thy ſelf art not *moved* nor *changed*; in all things I ſee thee, who art *One*, and for ever the *ſame*.

Pſ. 149. 6. Pſ. 150. 1.

If you ſhall now ask me, how you may behold God thus? *Queſt.*

Anſ. I will tell you; In every *Creature* is a *beam* of the *Divinity*, which is an *Angel*; and that *Angel*, be it never ſo ſmall, beholds *The face of God Almighty*; that *beam* that lives in me or thee, that *beam*, I ſay, *ſees* the very *face* of God: And therefore ſaith our Saviour Chriſt, *Take heed ye deſpiſe not one of theſe little ones, for their Angel always beholds the face of your Father which is in Heaven.* Although you ſee not the *Sun* when you behold a *beam* that comes in at the *window*, yet if you do but lay your *eye* in that *beam*, you ſhall ſee the *Sun* it ſelf: So though you cannot ſee God Almighty in any *Creature*, yet if you do not *deſpiſe* any of theſe *little ones*, They behold God; and if you lay your *eye* in that *beam*, you ſhall come to behold God *himſelf*: and then, in the *name* of God, praiſe God, even with all your *might*, and with all your *ſtrength*; then you can never praiſe him enough in all his *Creatures*.

Mat.18.10

Mat.22.37

Only take this along with you, That ſo long as you are capable to *ſee*, *touch*, or *underſtand* what you ſee, ſo long you ſee not *God*, it is but a *Creature*: but if you let that *little ſpark* guide you, That Angel within you, it will *bring* you to the very *face* of God: For God is *in the Midſt of the buſh*, in the midſt of the *Creature*, yet he is not The *burning buſh*; though he be in the *Creature*, yet he is not the *Creature*: So long as he appeared to *Moſes* under any *form*, he was but an *Angel*; *The Angel of the Lord appeared unto* Moſes *in the midſt of a burning buſh*: And if

Moſes

Moſes had worſhipt that *burning buſh*, he had been *blamed* as well as S. *John*. But God is *Hid*, he is *Vailed* from our ſight by *Accidents*; He is not in the *Out-parts*, but he is *Within*.

Beloved, if God would be pleaſed to *unfold* theſe things to you and me, and make us *underſtand* them aright, I know, that Then, *neither heights nor depths, nor Angels, nor Principalities*, nor any thing, ſhould ever be able to *ſeparate* between us and theſe bleſſed *truths*; nay nothing could hinder us from *union* with this Our ever Bleſſed God; for theſe are ſuch *infallible* Truths, ſuch *glorious* Truths, *Againſt which the gates of hell ſhall never prevail.* Rom. 8. 39

When *Jacob* was to go three or four hundred miles from his Fathers houſe, He ſaw a *viſion* in his firſt nights *ſleep*; and it was a *Ladder* that reached *from heaven to earth*, and the Angels of God *went up and down aſcending* and *deſcending on it*, and at the *top* of the *Ladder* ſtood God himſelf: What do you think was the meaning of that *Ladder?* We deny not the *truth* of the *Story*; for let that *heart* that hath ſuch a *thought*, conſume for ever in endleſs *flames*: but let us labour to find out the *mind* and *meaning* of God in all his *words*: God ſtood *at the top of Ladder*; what God is in *himſelf*, we meddle not with, we have nothing to do with that. O bleſſed God! be thou what *thou* art; thou haſt ſaid, I AM that I AM; and we ſay ſo too, THOU ART that THOU ART, Holy and Bleſſed be Thou in what thou Art, for ever and ever. And Gen. 28. 10

as Thou art in Thy *Self*, we neither *know thy Name*; nor *thy Sons Name*, But the *Word* became *fleſh*, and dwelt *amongſt us*; Chriſt Jeſus is the *Subſtance* and *Being* of all things, Hee is Hee in whom all *Types* and *viſions* ended. This *Book* of God is a *great Book*, and many words are in it, and many large *Volumes* have been drawn out of it: but Chriſt Jeſus Hee is the *Body* of it, Hee is the *mark* all theſe words *ſhoot* at, Hee is the *Truth* and *Subſtance* of all thoſe *Types*, *Shadows*, *Metaphors*, *Allegories*, *Parables* and *Paradoxes*, Hee is The MARROW in that *Bone*, and the *Kernel* in that SHEL.

There cannot one *Creature* come into the *world*, nor go out of the *world*; not one Angel *aſcends* or *deſcends* upon that Ladder, but it comes from God and by Jeſus Chriſt, He is the *Subſtance* and *Being* thereof; and there is not One *Creature* but doth the *Errand* God ſends him *on*: And therefore *David* aſcribes the *very worſt of actions* to him; when *Doeg* curſt him, he ſaid, *Let him alone, for God hath bid him*: He knew no *Creature* could move towards him, to do him either *good* or *hurt*, but what God bid it do: And therefore (ſaith he) in whatever befel him, *I held my tongue and ſpake nothing, becauſe thou didſt it.*

2 Sam. 16.10.

Pſ. 39.9.

Beloved, know this, the interpretation of *viſions* is from the Lord, as *Joſeph* ſaid to *Pharaoh*, *It is not in me to interpret dreams or viſions, but God ſhall give Pharaoh an Anſwer of peace*; And ſo ſay I of this, A viſion it is, and

we

we ſhall find it no where *expounded*; but God hath *ſet it down*; It is thrown amongſt us, and writ for every one to read; ſome take it *one way*, and ſome *another*; As *Pilate* ſaid, *What I have written, I have written*: he that can find the *interpretation*, let him.

Beloved, we ſpent much time the laſt Sabbath, but we could not *get* from under the *cloud*, nor eſpy the bright pillar of light and comfort to diſcover the meaning of the VISION: but you know I was *forced* to leave my diſcourſe (as to the *Viſion* it ſelf) *Muffled up* in thoſe *Sacred* and *Holy* diſcontents, which yet are like phyſick; though a little diſtaſtful, yet exceeding wholſom. *My beloved is a garden walled about, and as a fountain ſealed up.* And (ſaith *Daniel* to *Nebuchadnezzar*) *the interpretation of dreams and viſions is from the Lord. There is a God in heaven that revealeth ſecrets.* And he that *Ploughs not with his heifer, ſhall not find out his riddle.* He which ſent that *viſion* to *Jacob*, taught him alſo how to *interpret* it: For in the *bare* relation of the *viſion*, what is in it, to comfort *Jacob* in the *condition* he was in? And ſo here, to what purpoſe was this *viſion* ſhewed to *Moſes*? what concerned this the buſineſs in hand? (as you may conceive) Beloved, He that can find out Gods meaning in theſe *viſions*, ſhall find *Hidden Manna* to nouriſh him: But he that thinks by his *wit*, and by his *policy*, and by his *own ſtrength* to find it out, be ſure he ſhall find nothing but a *bone* to choke him.

Cant. 4.12

Dan. 2.28. Judg. 14.18.

Jacob

Gen. 28.

Jacob, as it ſeemeth, *being gone from his Fathers houſe*, and travelling *all alone*, had many *ſad* thoughts; he knew not what to do, nor what *entertainment* he ſhould have where he went; and it was *a long journey*; and *Jacob* was to go from his *Fathers houſe*, where he had been *brought up in the knowledge of God*, and was to go among Heathen Idolaters: Theſe *thoughts* much perplexing *Jacob*, at night in the *open field*, laying his head upon a *heap of ſtones*, he fell *aſleep*, & dreamed This *Dream*; which, whatever it ſeems to be in the *Hiſtory*, In the *mind* and *meaning* of God, it was the fitteſt that could have been *revealed* to him: *Behold* (ſaith the Lord) v. 15. *I am with thee, and will keep thee in all places whither thou goeſt, I will not leave thee.* And *Jacob* being *taught* by God, and not by his *own* wiſdom, preſently makes *the right uſe* of it; Thought he, I had thought that I had left God *behind* me, *In my Fathers houſe onely*; but I ſee God goes along with me, *God is in this place, and I was not aware:* Had I been *aware* God had been *with me* all this while, and that where ever I *go*, he is ſtill *with* me, I would not have been *afraid:*

Gen. 28. 16.

Now, What ſhall I *fear*, Seeing God is with me in all my *Journey*, and where ever I am? What need I be careful?

To ſee God *Thus Really preſent* with a man, what will he, nay what can he be afraid of? though there were a *thouſand* deaths before him: God being *ſo near* a man, And to ſee and believe this really, it would make him *not afraid*,

fraid, though he were to *enter* into a Sea of *molten lead*; who would be afraid, if God were *thus preſent* with him, to *back* him, to *defend*, to *preſerve*, to *protect* and to *encourage* him, as here he was with *Jacob*? Its no marvel, *Paul* went thorow al *ſo bravely*, having ſuch a one to back him.

Now *Jacob*, whatever he thought when he *left his Father*, and knew not what ſhould *become* of him, nor whether he ſhould *go*, nor where he ſhould *ſtay*: Now all theſe thoughts are vaniſhed; for now, He ſees *God* is with him *where ever* he is; & withal the *Creatures* he meets with. And, that they can neither do me *good or Hurt* Except He Order it. Then alſo (thought he) He being ſo near *me*, I am ſure *all my prayers* ſhall *reach* him, and he knows all my *wants*: (And what hath *Jacob* loſt now? He hath forſaken *father* and *mother*, and *houſe* and *home*; he hath bidden them all *Farewel*, and now he hath [*God*] *inſtead of All*) who I am ſure will ſuffer me to *want* nothing, and he is *able* and *willing* to relieve me: He was with me *yeſterday*, and *I ſaw him not*, and he is with me to *day*, and will be to *morrow*, and for *ever*.

And ſo I ſay of this *viſion* of *Moſes*: this *viſion* that he had here of Chriſt (for it is no other) Whatever it ſeems to be; To *him*, at this time it was the *ſuitableſt* and the *fitteſt* that could be *revealed* to him: For *Moſes* was to be ſent to *Pharaoh*, a *great* King; and *He* was but a *Shepherd*, ſuch a one *as was An abomination to the Egyptians*, *Gen.* 46. 34. And beſides, He was

Gen. 46. 34.

was an *Exile*, a *baniſhed* man out of *Egypt*: for he was fain to fly thence for *killing* a man; and being come thither again, he might be *queſtioned* for his *life*: for *Pharaoh ſought to ſlay Him* for that very thing. And beſides all this, he went to *intreat* for almoſt half the people of his *land* to depart from him; and they muſt carry all their *goods* and all their *ſubſtance* with them, all their *cattel*, and all their *jewels*; they would not leave a *Hoof* behind. And beſides, all the *Kingdom* depended upon their making of *bricks*; therefore no wonder though *Moſes* made ſo many *objections* as he did; no *marvel* he asks, *Who am I that I ſhould do this thing?* Who would have thought it *poſſible* for Him, To have brought it to paſs? The thing was of ſuch admiration, and attended with ſo many difficulties.

Exo. 2. 15.

Exo. 10. 26.

Ib. 3. 11.

And the *viſion* was; The *Wonder* which made *Moſes* turn aſide to ſee it; *Not* that the *Buſh Burned*: for oftentimes *Trees*, in a violent *wind*, ſtanding cloſe together, have been known by *rubbing* and *ruſhing* together to fall on fire, and by many other occaſions: but in that it *Burned*, and was not *Burnt*, *Therein was the Miracle*. Who ever ſaw *Trees* on fire, and not *conſume*? who ever ſaw a *forreſt* on fire a whole day, and the *wood* not burnt? Now, I ſay, This repreſented Chriſt ſo *fitly*, ſo *oppertunely* on this occaſion, as could *poſſibly* be.

Obj. It may be you may ſay unto me, This was a *great miracle*, but I ſee no *great* mat-

matter in it for this *occaſion.*

But though you ſee *nothing*, yet *Moſes* ſaw *enough* in it to bear up his *mind* againſt all thoſe *weighty* objections I before named. *Anſ.*

You will ſay, it may be; 'Tis true, in the ſequel of the ſtory *God* fitted *Moſes* with *miracles* for to bring about this *great* work. *Obj.*

'Tis true, the *Egyptians* had *ten* miracles, and the *Iſraelites Three*, and here *Moſes* but *One*: but This *One Miracle* had ſuch *ſtrength* in it, that it perſwaded *Moſes*, The work was poſſible. But wherein was the *ſtrength* of this argument unto *Moſes?* Suppoſe I could not tell you, Suppoſe *God* had not *Revealed* it unto me: what would you do? But, Be not careful, *God* will *Expound* and *Reveal* it to us; He that taught *Moſes* the *Text*, Taught him the *Comment* and the *meaning*; Nay, He that was the *Text*, was the *Comment*, to him: The *Text* is common to *all*, it is a *well* that ſtands open for all to draw water at, and men *expound*, every one as they *underſtand*: but the *True Comment* is a *ſpring* ſhut up, a *fountain* ſealed; And truly, He that wrote the *text*, muſt give the *interpretation*, or we ſhall *never* find it. But, be not *careful*, *God* will be *merciful* to us, not onely to ſhew us the *viſion*, in the *letter*, but the *meaning* thereof; and it may be here is ſome *one* poor word that will give us *light* to find it. *Anſ.* Exod. 4. *Queſt.* *Anſ.* Cant. 4. 12

It is here ſaid, God appeared to him *Out* of the midſt of the *Buſh*; from this word [Out,] we have a *hint* of the meaning: he appeared to him

him *outwardly* by a *burning buſh*, but inwardly he taught him the meaning *Out* of it: *All* viſions are Typical, and repreſent and intend ſomething *equivalent* to the outward repreſentation, Having a Reach beyond the *External* Signe; leanding us to *the Thing* ſignified.

It is certain Chriſt Jeſus *is He* that all *Viſions* tend *to*, HE is *the ſubſtance* of all the *Types*, *Shadows*, *Sacrifices*; HE is *the buſineſs* that the whole world was ever, and onely is *About*, or ever ſhall be; He hath been, is and ſhall be *the buſineſs of all ages*, in one kinde or other: they have been ſtill *buſied* in ſetting forth HIM to us, by all *Means* and by all *Helps*: *All Propheſies* tend *to him*, and all *actions* end *in him*.

Queſt. *But in what ſenſe is he here ſet out*, In this Viſion? *Tis true, All actions are from him, and all tend to him, and end in him: but all repreſentations are not fit, proper, nor uſeful for all occaſions; in what ſenſe therefore is this action or repreſentation revealed in this place to Moſes?*

Anſ. I Anſwer, In effect this *Viſion* was the ſame that *Jacobs* was; the end of it was to encourage *Moſes* in the work in hand: Chriſt Jeſus is often in Scripture compared to *fire*, *The light of Iſrael ſhall be for a fire and his Holy One for a flame. It ſhall burn and devour his Briers and his Thorns in one day.* He was, and is that *Burning fire*, that burns and *conſumes* every thing, but not it ſelf, as you know fire doth; Though it *conſumes every* thing elſe, yet it cannot *conſume* it ſelf: nay, indeed I may ſay, Fire, it burns every *thing*.

Eſa. 10. 17.

thing, and consumes *Nothing*; for *fire* doth but *separate* every thing to its *own Element*; *Air* to *Air*, *Fire* to *Fire* *Earth* to *Earth*, and *Water* to *Water*: Fire makes *a change*, but there is nothing lost: Such *a Fire*, is Christ Jesus in this place, who *changes* and alters things according as he pleaseth: He it is that causes creatures to rise out of the Elements, and creates them *of the Elements*, and brings them *All* (at his pleasure) back again: He Creates them, and saith when he pleases, not only, *Return again ye sons of Men*: but to all Creatures, *Return*, *Return*. Psa. 90. 3.

And so *thousands* of *thousands* of *millions* of ceatures have been, and are daily *Made* of the *same Elements*, and having *continued* their Creators *pleasure*, they must *dissolve* & return *whence they* came, And out of *That same matter*, successively, *creatures have been* and are daily made; Trees grow out of the earth, and having fulfilled their work and *their time*, they fall to the earth *from whence* they again arose; All things are in a continual change, Operation and Distillation; Even as you see, Water put into a glass, & put on the fire *to still*, Being close stopt, the vapors and the spirits ascend *by heat*, To the very Top, and the *heat* being *allayed*, they fall and descend again: Now observe, There is a change made, but there is nothing lost; for being close stopt, nothing could go *out* of the glass: Even so, *Things* are *Altered* & *Changed* by Christ Jesus; He makes *Creatures* of the *Elements*, they *Ascend* and *Descend*, but he consumes

ſumes *nothing*; for, Whether ſhould they go? They cannot go out of the world; And nothing *They cannot* be made, but by God himſelf; for, All *the creatures* cannot bring the leaſt *Gnat* to nothing; *This is an undeniable Maxime*, There is required the ſame power *to Annihilate* it, as there was *to Create it*, All the Kings in the earth cannot bring *One creature* to nothing: if they ſhould *burn* this body of mine *to aſhes*, and ſcatter the *aſhes* in the air, or caſt them into the River; Yet, there *is nothing loſt* of me, but onely every Element hath its part, *to which it Returns.*

Now I ſay, Chriſt Jeſus is this FIRE, It is
Job 38.14 He that burns *the Buſh*, but *conſumes it not*: It is He (as *Job* ſaith) that *Turns them as wax to the ſeal*: You know *wax* is *Altered* and *changed* to any *form*; and change it *as often* as ye will, The *Seal*, the *Form* you laſt gave it, *that ſtands*, till you *deſtroy* it, and give it another: So doth Jeſus Chriſt, of one and the ſame *Elements*, doth he *make* and *unmake* and *remake* daily, *new forms*, and *new impreſſions*: and that *impreſſion* it laſt had, That ſtands, Till he cauſe it *to Return*, till he unmake it, and new make it again: And I dare be bold to Affirm, That if our great and glorious God ſhould weigh the heavens and the earth now, as he did at the making thereof, For the Scripture ſaith, *He meaſured the waters in the Hollow of his Hand, and comprehended The duſt of the Earth in a meaſure, and weighed The Mountains in Scales and The Hills in*

in a Ballance. I ſay, it would be found That *Nothing were loſt*; For all he hath Created and Raiſed, Made and Unmade, Altered and changed All the whole world, as he doth continually, having raiſed thereout, ſuch infinite *millions* of *thouſands* of *men*, *beaſts*, *trees*, *&c. and is ſtill in changing* and making them *New*, and Unmaking them again; yet, I ſay, If He *Weigh* the whole *matter* of Heaven and Earth, *of which* they are made, they would not weigh *One Grain*, leſs or more, then at the firſt *Creation*. I ſay,

It is He *that weighs the mountains in ſcales, and the hills in a ballance:* It is He *that meaſures the waters in the hollow of his hand:* It is He *that Spans the heavens, and Meaſures the earth:* he it is that *alters* all things, And *metes out* his workmanſhip out of the four Elements, and yet *preſerveth* the ſubſtance thereof, ſo that nothing is loſt: *Behold, I make all things new*, Rev. 21. yet *he conſumes* nothing; *They all ſhall wax old as doth a garment; and as a veſture ſhalt thou change them, and they ſhall be changed:* And who is it That doth all this, but onely Jeſus Chriſt *the Son of the Father*? who works *all things*, according to the minde of his father: who is always *Changing*, always *Renewing*: There is not one Creature, be it *never ſo glorious*, be it *never* ſo ſolid, but it is ſtill *In changing:* no creature is *One and the ſame*, not one minute; onely God is *One*, God is the Same; there is no *houſe*, no *wall*, no *ſtone*, no *man*, no *Angel*, no *Arch-angel*,

Iſa. 40. 12.

Rev. 21. 5.

Heb. 1. 11, 12.

no *Cherubim*, no *Seraphim*, but is ſtill *in motion*, it is ſtill *changing*: Onely Thou, O Lord God, *Bleſſed for ever, Thou altereſt not, nor changeſt not, Thy years are the ſame, They ſhall periſh, but thou ſhalt indure, They all ſhall wax old and change as a garment, and they ſhall be changed, but thou art the ſame, and thy years ſhall have no end.* Though ſome be ſo durable that they move not, nor change not, in our apprehenſion, yet they do: As you know *the Dial* is in continual *motion*, though you perceive it not: ſo, Though *to your weakneſs* they are *inſenſibly* moved, yet there cannot be, *Any thing at Reſt* and Unchangable but onely God Almighty.

Pſa.102. 26.27.

Now then *Moſes* (unto whom God ſpake in this *Sacramental* Viſion) he ſaw what was the *Meaning*, the *Subſtance* thereof: tis as if the Lord ſhould ſay, *Moſes* as thou ſeeſt me *Externally* Burn *This Buſh*, and conſume it not; the *ſame* am I in *thee*, and in *All things* elſe: And if I be *So Preſent*, In every thing, and *with* every thing, what needeſt thou to fear? what needeſt thou *to fear thine own inability*? what needeſt *thou to fear Pharaohs hard-heartedneſs*? what needeſt thou to *fear*, the Peoples *believing* and *obeying* thee? If I be *with thee*, and *with them*, what needeſt thou *doubt of any thing*? though thou ſeeſt things *croſs* and *thwart*, and *contradict* one another, and that *the confuſion* of things confounds thine *underſtanding*, yet be ſure I am *with them*, and in *them*, and I order all; and to me, *all things* work *harmoniouſly*: though to thee

thee *croſs* and *contradictory*, yet all *effect* and bring about *my Ends*: they *can do nothing*, but what is agreeable to my will; for they *are all* led *by one ſpirit*: they all *to me* do keep *the unity of the Spirit in the bond of peace*; with me, Even all *Contradictories*, *Coincide*. And ſo far forth as thou canſt *ſee* and *believe* this, they all ſhall do the Same *to thee*. Eph. 4 3.

Beloved, you know, theſe my *two hands* are moved by the ſame ſpirit in me, and *the ſame ſoul* moves all the *members* of my *body*; and think you will one member *hurt* another? No: will my hand *ſmite* or *pierce* any member *to hurt it*? No ſurely: and if it do, yet it is *to better its condition*; though for the preſent it may *hurt*, and *wound*, and make it *ſmart*, yet it is not *to Hurt it*, but for its *greater* good: So ſay I, In the world, what can *happen*, or fall out to hurt us, or *diſpleaſe* us? Truly nothing at all, If we were but come to this that we could but *keep the unity of the Spirit, in the bond of peace*: If we did But Behold ONE Spirit *moving* and *ruling* through the whole earth: And if we did but ſee that *He is the cauſe* of all *Wars* and *Tumults*; and that He ſtirs up their *ſpirits* (for what End, is *beſt known* to himſelf) and thought we ſee ſuch varieties and changes in the world, yet *in him*, and *to him* all things *Coincide*, Even thoſe things that are *contradictories* to us; even all *changes*, and *oppoſitions*, and *contentions*, and *claſhings* in the world, *all* in him *Coincide*; That is, all things *to him* are in *agreement*, in an *Harmony* Eph. 4. 3.

and work to his *Almighty* praiſe, to the *Higheſt* to the *utmoſt* that can be. Yet, in regard of men, he may be *diſhonoured*; but in himſelf, and by himſelf He Works out *His own praiſe* in all contrarieties; Becauſe *Really* and in *truth* Nothing contradicts his will; but if it do, *His revealed* will, yet, He *makes* every act in the creature, *be it good or evil*, to contribute to his praiſe.

And he *whom* God hath been *pleaſed* to ſhew *this viſion* to, which he here *ſhewed* to *Moſes*, and the *interpretation* thereof, he ſees it ſo; and his *will* and Gods *claſh* not, but *Harmonize* and coincide; Gods actings, and their wills agree; theſe *Bleſſed* Souls, They cannot finde *fault* with
Mar.7.37. any thing, but *ſubſcribe* that *He hath done all things well*: How then can this man *diſtruſt* or *murmure* againſt God, in *whatever* falls out? be-
Pſ.62.11. cauſe he ſees God *doing* all, he ſees one Spirit *moves* all, acts all; but, ſo far forth as men are *Drowned* in the *Letter* of this *Viſion*, they ſee none of all this; They onely look upon it, As a *wonderful thing*, that God did *thouſands of years* ſince, and ſo take it as an Hiſtory; or according to their *utmoſt* interpretation, *viz.* That God in the midſt of the *Afflictions* of the *Church*, yet he preſerved them, even as in the *very fire*; though *Pharaoh* oppreſſed them, and *Egypt* was as *a furnace* to the Iſraelites, *in which* God kept them, and brought them out of it: which interpretation I condemn not: but I think there is *more* held forth: for God bid *Moſes* tell the *Iſraelites*,

Iſraelites, I AM *had ſent him*; He that was the *Subſtance* and *Being* of all things; the *worker* and *orderer* of all things in heaven and earth: But ſo far as men *ſee* not this, When they hear of *wars, and rumours of wars*, and *Nation riſing againſt Nation*, they tremble, and they fear, and are at their wits end, not knowing they are all led by the ſame ſpirit himſelf is; when as thoſe who ſee the Almighty thus working, ordering and filling all creatures; yea, *Burning* and *Changing*, Melting and reducing the Elements from one form and ſhape to another; ſo that they ſee one generation come, and another go; Theſe men, they go on, in an holy *Serenity* and *Tranquillity* of minde, *knowing there ſhall not an hair of their head periſh without their Fathers pleaſure and ordering*, Beholding his *wiſdom*, and *power*, and *goodneſs* in all things, in all *turnings* and *tumblings*, and overturnings, Having *Caſt all their care upon him*: for they know *He takes care of them*, and infinitely *beyond* what they could do for themſelves: Therefore, they *Repoſe themſelves* ſweetly upon his *will* and *diſpoſing*: which *condition* they prize above all *earthly* enjoyments, yea more then a *thouſand* natural lives, if they had ſo many: for, They have forſaken *Houſes*, *Lands*, *Wives*, *Children*, *&c.* and all for Him; and in him they *enjoy* and *poſſeſs* a hundred-fold inſtead thereof, even *in this* life: If they have them, they enjoy *God in them*, and through them: and though they *want* all, yet they have God inſtead of all,

Exo.3.14.

Mat.24.6.

Luk.21.18

1 Pet.5.7.

Mar.10.30

who is *to them* more worth then all.

But others not being able to Hear or *Bear* theſe things, being not yet come to be, either *Fathers* or *Yong-men* in Chriſt, living ſtill *in the Letter*, and in *Shadows*: whom indeed theſe *fathers* in Chriſt *pity* and *pray* for, and their *Bowels* yern for them, and ſuch is their *ſtrength* that they are fain to become *weak to the weak*, and *all to all*: not that they ſhall *gain* all, but that they may gain *ſome*: for ſome are like the Egyptians here ſpoken of, that not *all the precepts* or *examples*, nor all the *Plagues* in the world will *convince* them; They will not take knowledge, That they are *Acted* and *Guided* by an *unſeen* hand and power; They ſee not, that the whole *Univerſe* is guided by *One* Spirit; But they think that there is one *Spirit* in the *Engliſh*, and another in the *French*, another in the *Spaniard*, and another in the *Dutch*, another in the *Turks*; one in *Europe*, another in *Aſia*, another in *Affrica*, and another in *America*: but be aſſured, As to the carrying on of the *affairs* and *deſigns* of God in the world, *One and the ſame Spirit* rules in all: And though there are *divers* and *contrary* operations, yet all is *by the ſame Spirit*, it is God that worketh *all in all*: and though they be *never ſo far* aſunder, yet all act by the *ſame* Spirit.

1 Cor. 9. 22

1 Cor. 12. 6

Eph. 1. 11.

As in my body, whats *further* aſunder then my *head* and my foot? yet the ſame ſoul in both: and know, that this One ſoul within me, hath as great a care of the *loweſt member* as of the high-

higheſt: And ſo in the world, though Almighty God hath ſet ſome in *a high* condition, and ſome in a *low*; yet know He *Guides* all; He takes *care* (whatever thou thinkeſt) that the *Higher Members*, and more *Exalted* and *Impowred*, ſhall not *oppreſs* the lower (no further then he in his *wiſdom* thinks meet) He it is, that lets one man *finde favour* in this mans *eyes*, and another not: This, (as other actions) all along, are aſcribed to him: *He gave them favour, and he hardened the heart of Pharaoh*; and He bid *Shimei* curſe *David*, and the like. Be aſſured (whatever *claſhing and daſhing* thou obſerveſt in the world, So, (as to thy thinking) all will come to Nought and Miſcarry, yet be aſſured He it is that *keeps* all, *Guides* all, from *daſhing* one againſt another (but ſo far as *his wiſdom* will have it ſo) and it muſt be ſo, for the accompliſhment of his moſt holy ends. 2 Sam. 16.10.

O therefore, let *Vain* man (and his ignorance, Nay his *wiſdom*, and his will) ſtoop, yea ſtoop *to the very duſt* before him, and leave all to him, and be afraid To *Cenſure* His doings; or to ſay, concerning the Almighty, Such an *action* was not well done: Such a man, O it were well, if he were *Removed*: Oh! he doth a *great deal of hurt*: Oh! let him be *cut off*: Oh! Beloved, know, God Almighty is a God of *Infinite wiſdom*; and art thou *wiſer* then he? muſt it needs be *as thou* conceiveſt? no, no, you are deceived; ſubmit *your judgements* to him; *Expand* and *give up* your ſelves, and all you *are* and

have, to his Wiſdom and Soveraignity, and do not once dare to oppoſe that *Infinite*, *Infinite* Wiſdom of *God*, in compariſon of whoſe *wiſdom*, all the wiſdom of all *men* and *Angels* put together is but *folly* before him. *He chargeth his Angels* with folly, *and the Heavens are unclean in his ſight*: what art thou then, *Poor Crawling worm*, to lift up thy ſelf in his preſence?

Job 4.18. Ch.15.15.

Heb 11. 24. But, thus to ſee God *Doing all*, This is that *Moſes* ſaw by the *eye of faith* in this *Burning Buſh*: It is He, that *Overturns* the world; It is He that *burns* every Creature; *New-forms* and *New-ſhapes* The whole Univerſe; He is that Great *Potter*, that *makes*, *deſtroys* and *Re-makes* at his pleaſure, what *veſſels* he pleaſeth: He maketh *veſſels* of *honour* and *diſhonour*; He *alters* and *changes* every Creature, *New-moulds* and *New-makes* all, and yet he deſtroys nothing. And know this, and *ſet to thy ſeal*, that whatever *He doth*, He cannot but do *all things* well, *ſuperlatively* well; ſo well, as it cannot be better. And hereby, the Lord will alſo, ſet His *ſeal* to this *ſoul*, ſo that He and It, are ſo joyned together and made *One*, that they will never part.

Rom.9.21

Mar.7.37.

But he that looks upon the bare *viſion*, in the bare *letter*, he cannot *ſee* theſe things: What is it to him, that *Moſes* ſaw the *viſion*? That is *gone* and *paſt*: But, doſt thou ſee what *Moſes* ſaw? Doſt thou ſee all *acted*, *altered* and *changed by* him? Doſt thou ſee *Him alone doing all*? That it is He that *Un-makes* and *New-makes*? That it is He that makes men *yong*, and

and makes men *Old?* That it is He, that *bringeth to the grave, and turneth man to deſtruction*, and ſaith, at his pleaſure, *return again ye ſons of men?* That it is He that *maketh* and *formeth* man, and all Creatures, and bringeth them *back again* to their firſt *principles*; and thereof *Creates, Raiſeth* and *re-makes* new Creatures? Doſt thou Thus *ſee*, That the whole *Univerſe* is but a Body, *acted* and *guided* by one *ſoul*, by one *ſpirit?* And that it is nothing elſe but a *Carcaſe* moved and *led up and down* by one *ſpirit?* And that He is the ſubſtance of all and of every Creature; the *meaneſt*, the *ſmalleſt*, the *vileſt*, as well as of the *moſt glorious?* Doſt thou ſee HIM in the midſt of all this *changing* and *tumbling* up and down? That it is He, that *deſtroys* and *preſerves* all things; *Unmakes* & *Re-makes* as the *Potter* doth, and yet, the *clay* is the ſame, but that it is *he* which is ſtill producing *new forms?* Doſt thou ſee that it is He that doth all theſe things? that it is *He* that *preſerves* all, and *weighs* all? ſo that nothing is loſt. Pſ. 90. 3.

For did not he *Preſerve* all entire in themſelves, every element in its *Property* and *Nature*, and keep them within their own *bounds*, (which is His Excelling *glory*) they would preſently *devour* and *Overcome* one another. *Fire*, if it did *predominate*, & were not *bounded*, it would turn all things into *Fire*, it would make all things like it ſelf. And ſo of *Water*, it would turn all to *Water*, and ſo of the reſt. But he hath *ſet them their bounds, which they cannot* paſs; hitherto

thetto *ſhalt thou come, and no further*; and *here*
Job 38.11 *ſhall thy proud waves be ſtayed.* So that he keeps
all things *Entire*, in their own *Element*, and e-
very thing in its *Proper* place. And in all this
change or *alteration* and *tumbling* of the *elements*
together, Herein is His power ſeen, That there
is *nothing* loſt, nor diminiſhed. Doſt thou ſee
Pſal.93.1. all this? and that it is *He* that *ruleth* the Nati-
ons, and that it is *He alone* that *reigneth*; and
that HE *commandeth* and *ordereth* the affairs of
Princes & all Nations, and that all the *Kings* of
Pſa.31.15 the *earth* are in his hands? *My times are onely*
in thine hand, ſaith *David:* And know, though
thou thinkeſt, That Kings and Rulers, and others
walk according to their *Own* wills, and contrary
to *thine*, and thou art therefore offended: yet
know, They all *walk* according to my *will* and
pleaſure, ſaith God; and though thou and they
think otherwiſe, and though they *have no ſuch*
purpoſe, to obey my will, but to pleaſe them-
ſelves, and fulfil *their own wills*, and not *mine*;
yet I have them ſo *in my hand*, that they ſhall
all in the *end* ſerve to my praiſe & glory; yea,
even *in that* they think they *ſerve* themſelves,
and their *own* ends: Poor Ignorant ſouls! A-
las, when as they *glory* and *pride themſelves* in
their *great* pomp, *attendance* and *command*; and
think that it is *They* that Rule, when as they
Pſal.66.7. ſee not, *Pſal.* 66. 7. that it is *He that ruleth by*
Dan.4.17 *his power for ever and ever.* And *Dan.* 4. 17.
The moſt High ruleth in the Kingdoms of men: He
it is alone, that doth *whatſoever He will*, and
nor

not they wil, He ſendeth the ſword, *& giveth it a Commiſſion*; The Sword never awakes *Till he* ſay, *awake O ſword*: And tis ſaid of our Saviour, *That he came to bring peace unto men*, Luk. 2. 14. *Peace on earth, and good will towards men*: And yet our Saviour ſaith again, Matth. 10. 34. *I come not to ſend peace but a ſword*: and verſ. 35. *I am come to ſet a man againſt his father, and the daughter againſt her mother; and the daughter in Law againſt her mother in Law, &c.* what ſtrange contradictions are here? What fleſh and blood can reconcile theſe Scriptures? yet both very true.

Jer.24.12 Zac.3.7. Luk.2.14. Mat.10. 34,35.

Again, doſt thou ſee, That it is he that ſhall *change theſe our vile bodies, and make them like the glorious body of Jeſus Chriſt?* Phil. 3.21. Jeſus Chriſt will *purifie* thoſe that *cleave* to him, and purifie them *like unto himſelf*. Fire, I told you, never *reſts* working and purifying, till it hath brought *All things* to be as pure as it ſelf: So, That *Divine* Fire Jeſus Chriſt, will never leave *purifying* and *cleanſing* His people, till he bring them to be *Purer* and *Purer*, *Finer* and *Finer*, till they be all made pure, *As himſelf* is pure: He who is called often [Fire] in Scripture, as *Mar.* 9.49. He will purifie *the impure* from the *pure*, the *droſs* from the *gold*; *The light of Iſrael ſhall be for a fire, and his holy one for a flame, and he ſhall burn and devour his bryers and thorns in one day*; All *wickedneſs* ſhall be before *him* like the *Thorns of a forreſt* before the *fire*, and ſhall not be able to *ſtand before Him*; It ſhall *All*, be

Phil.3.21. 1 Joh. 3.3. Iſa.10.17. & 9.18. Mar.9.49.

be burnt up, and *nothing* remain thereof: as it came *of nothing*, ſo it ſhall return *to nothing*: And this Chriſt will do, *not at once*, but by *degrees*; as Fire makes not *a thing* at firſt, as hot as it ſelf, but by *degrees*: but it will not *reſt* nor *ceaſe* till it hath; *Heb.* 12.29. *Our God is a conſuming fire*: Wickedneſs, nor any *impurity*, ſhall not be able to ſtand before this *conſuming fire*; no more then *thorns* and *ſtubble* before *devouring fire*: but by *degrees* he will *purifie us throughout*, in *bodies*, *ſouls* and *ſpirits*: All the works of man (as of man) ſhall be *burnt up*, *and he ſhall ſuffer loſs*, *but himſelf ſhall be ſaved*, *yet ſo as by fire*: as the Apoſtle ſaith, 1 *Cor.* 3.15. *For the fire ſhall try every mans work*, *of what ſort it is*: Therefore, I ſay take heed of *Standing* Up before this *fire*; If thou are not bro[illegible] down *beforehand*, this Fire will burn thee down to aſhes. *Do not quench the motions of the Spirit* in you, do not *ſtrangle them in the birth*, as *Pharaoh* commanded the Hebrew Midwives; To ſtrangle the Male-children of the Iſraelites in the birth, *Exod.* 1. 18. But, let this *Fire* have its *Perfect work*; as the Apoſtle *James* ſaith of *Patience*; Expand and *give up* your ſelves *to Him*: Let him work *his will* in you, give him leave *to burn up your droſs*, That you may be brought *nearer* and *nearer* to him, and be made *more like* unto him, that ye may *more fully* enjoy him; That ſo at length ye may be *Swallowed up* and *Emptied* into him; Even into *that Ocean* whence ye came, as all the ſmall *rivolets* which come from the *Sea*, never

Heb. 12. 29.

1 Cor. 3. 15.

1 Theſſ. 5. 19.

Exo. 1. 18.

Jam. 1. 4.

Eccl. 1. 7.

never *reſt* till they return into the Sea: And let us *continually* Magnifie the *infinite* goodneſs of Almighty God, who of his *Meer* mercy will ſo far Humble himſelf, to *ſit as a refiner* over his work, and never ceaſeth, but is always *Purifying*, *Clarifying* and *Refining*, from one degree of *purity* to another, till we come to be *like unto* his own *Dear Son* Jeſus Chriſt; and all our droſs ſo *ſeparated*, till we be made all pure ſilver; and pure gold: and that all our *chaff* may be removed, till we become *pure* wheat, and fit to be *gathered* into our Lords *Garner*: Even till we be *Clarified*, *Rarified* and *Glorified*: even like unto the *Precious* and *Glorious* body of Jeſus Chriſt himſelf, *who is bleſſed for ever and ever. Amen.*

Mal. 3. 3.

Mat. 3. 12.

TRUE

TRUE and DIVINE EXORCISM, OR THE DEVIL CON-JURED BY JESUS CHRIST.

MARK I. 25, 26.

And Jesus rebuked him, saying, hold thy peace, and come out of him.

And when the unclean spirit had torn him, and cryed with a loud voyce, he came out of him.

The Substance of several Sermons preached at *Kensington* Publique meeting-place.

1 Thes. 5. 23. AS the holy Apostle *Paul* divides a man into *body*, *soul*, and *spirit*, so do I this present *Text*; the *body* is the *history* according to the *letter*; the *soul* is such *moral observations* as arise and are deduced from the *letter* and *history*; the SPIRIT is such hea-

heavenly inſtructions, and divine *documents*, as rightly applyed, may be fitly termed, The *Marrow* and *Quinteſſcence* of the *Word* of *God*.

The Hiſtory, *according to the letter*, is ſo plain, *that he that runs may read* and underſtand it, and ſo needs no *explanation*; and therefore I intend to collect the moral obſervations: And, Hab. 2. 2.

1. From the *place* where this ἄνθρωπος, This *man* with an *unclean* ſpirit was, in the *Synogogue* at *Capernaum*: We from hence are *taught*, That *no place can ſecure from an unclean ſpirit*; 'tis not a *Church*, *Chancel*, *Communion-Table*, or *Pulpit*; no Biſhop, or *rigid* Chancellor, or *ſtout* Archdeacon, nor yet any *Politick* Official, can with all their *wit*, *wealth* or *power*, excommunicate him, or drive him out, when he hath *once* entred in: He appeared *among the Sons of God*, Job 1. 6. He ſtood at *Ioſhuah* the High Prieſts *right hand*, Zech. 3. 1. nay into *Heaven* it ſelf, and *Paradiſe* he *intruded*: therefore we ſhould, as our Saviour ſaith, *Beware even of Men*, Such men as are of His ſpirit, Unclean; *they will deliver yon up to their counſels*, Mat. 10. 17. And the Apoſtle hath it, Phil. 3. 2. *Beware of dogs*, That is, beware of men of *proud*, *cruel*, *fierce* and *dogged ſpirits*. And then, Job 1. 6. Zech. 3. 1. Mat. 10. 17. Phil. 3. 2.

2. As no *place* can ſecure us from Others, Evil Men or Devils without us; So, nor can none of us aſſure our ſelves that we are what *we ſhould be*; If *Templum Domini*, If the Jews crying out, *The Temple of the Lord*, would have ſerv'd the turn, *Ier.* 7. 4. but that did not; though they Ier. 7. 4.

they reſted *ſecure*, and bleſt themſelves in it: So alſo do we now in the *Outward* Baptiſm; ſo in the Outward receiving of the *Ordinance* of the Lords Supper, and alſo in the outward *profeſſion* of Chriſtianity, &c. *Sed iſta omnia folia ſunt*, but all theſe are but *leaves*, but 'tis the *fruit God* looks after: For though no *tree* that bears *fruit*, but hath *leaves*, yet Wo to thoſe *Trees* which bear nothing but *leaves*. Then,

Rom. 10. 10. 3. From the Devil his confeſſing Chriſt, we learn, That though, as *Paul* ſaith, *Ore fit confeſſio, with the mouth confeſſion is made*, Rom. 10. 10. yet that is *nothing* without the other, except the heart *believes unto ſalvation*; for that confeſſion is *vain*, which is *void* of faith, ſaith *Fulgentius*.

Luk. 8. 28. 4. Obſerve, For all the *uncleaneneſs* & ſtrong *poſſeſſion* of this *unclean* ſpirit, as ſoon as our Saviour *ſpeaks* (for he ſpoke *as one Having Authority, and not as the Scribes*) 'twas a *deſtruction* to him, for he cryes out, ἦλθες ἀπολέσαι, *Art thou come to deſtroy, or to torment us?* Luk. 8. 28. the *Scribes* and *Phariſees* might have preach'd long enough ere this Devil would have *Roared*: For as ſome go *not out, but by faſting and prayer*, Mat. 17. 21. ſo ſome *unclean* ſpirits wil not ſtir out of men, but by *powerful* preaching, which is Chriſt coming *Himſelf* with power, and caſting them out: And,

Mat. 17. 21. 5. From this *Renting* the *poor* man, we learn how *furious* and *raging* his *malice* is to man; *Tearing* and *renting* Them whom he *may* not, can-

cannot longer poſſeſs: The *Dragon* never watch'd the Woman ſo *narrowly*, as when neareſt her *time of deliverance*, Rev. 12. 4. So *Pharaoh* purſued the *Iſralites* moſt *eagerly*, when *departing* his land. And the Prophet *Iſaiah* ſaith, *For unto us a Child is born, and a Son given*, Iſa. 9. 6. but immediately before he ſaith, That *every battle of the warriour is with noyſe, and garments tumbling in blood; and this ſhall be with burning & devouring fire.* And 'tis *true* what our Saviour ſpoke, *I came to ſend fire on the earth*; and, *I came not to ſend peace, but a ſword, &c.* And,

Rev. 12. 4.

Iſa. 9. 6.

Mat. 10. 34

6. In that our Saviour *would* not, *did* not hear the *Prayers* of the *unclean* ſpirit, though *implicitly* here, as *explicitly* Chap. 5. 6. 'tis ſaid, *he worſhipt him*; & v. 17. *adjured him*, & v. 10. *much beſought him.* You will ſay to me, '*Tis no wonder*; 'I was a *Devil* that prayed; and ſo I ſay too, 'tis *no wonder* we are not heard when we *pray*; for (if we be *Evil* and *unregenerate* men) 'tis the Devil *in us* that prays. *Proclus* tells us in his *Tract* called [Χρισμαδία] of the *Athenians*, that they had a *ſtrange way* in pleaſing themſelves by *Antiphraſtical* expreſſions, as by calling *things* and *perſons* by their *contraries*; as to call their common *Hangman*, the *Lover* or *Friend* of the people; the *Grave*, an *Houſe*; a *Priſon*, or *Dungeon*, a *Palace*; *Vinegar*, *Sweetneſs*; *Dirt*, *Chryſtall*; *Gall*, *Honey*.

Mar. 5. 6, 7.

So men may *ſpice* this Cake, and *ſauce* this Diſh, and pleaſe themſelves as they will with their own *prayers* and *dutyes*; they may as 'tis

Iſa.5.20. *Iſa.* 5. 20. *call ſweet, ſowr; good evil; darkneſs, light, &c. But wo be to them* (ſaith the Prophet there) *for that which is highly eſteemed among men, is in Gods ſight an abomination.* And for certain, if we will take Chriſts *Word* in this particular, *Luk.*11.23. *He that is not with me, is againſt me; and he that gathereth not with me, ſcattereth abroad:* The Application is eaſy; Onely a *Queſtion* is to be reſolved.

Luk.11. 23.

Queſt. Joh.9.31. Pſ.66.18. Seeing, as *Joh.*9.31. *God heareth not ſinners*; and the Prophet *David* ſaith, *If I incline my heart to wickedneſs, the Lord will not hear my prayers:* then how ſhall that man do, that is yet in his *ſins?* pray he cannot, may not; if he ſhould, no *hopes* hath he to be *heard*; nay as *Solomon* hath it, *The prayer of the wicked is an abomination to the Lord*, Prov. 15.8.

Pro.15.8.

Anſw. *Auguſtine* on *John* 9. ſaith, If God *ſhould* not, *would* not hear *ſinners*, in vain had the Publican ſaid, *Lord be merciful to me a ſinner:* And *Chryſoſtom* upon that place, *Mat.*7.7,8. *To him that asketh ſhall be given, &c.* Every one, ſaith he, whether *juſt* or *unjuſt*, ſhall receive, if he, or when he *ſhall pray* or ask really by Chriſt and in Chriſt: And therefore there are *two* things to be conſidered in the *ſinner*:

Mat.7.7,8

1. The *ſin* it ſelf.
2. The *purpoſe* and *intention* of him that commits it.

Now for certain 'tis, That God is ſo *propenſe* to

to mercy and forgiveneſs, and he ſees not as man ſees; that according to his Word, *ſmoking flax he will not quench*, if there be a *ſmoke*; if but *true deſires* wrought by Jeſus Chriſt: but if it *ſmoke not*, 'tis dangerous; and then, I ſay, nothing is *abſolutely* & *undequaq*; evil, but *ſin*; nor *any thing perfectly* good, but *God*. It's good therefore *men* ſhould *try* their prayers, whether of the *fleſh* or *ſpirit*. Too many (though they *pray*, yet there is no *ſmoke*, no *fire* from heaven to kindle their *ſacrifices*,) they ſeek *themſelves*, not the *things* of Chriſt, *Phil.*2.21. Our prayers ſhould be for our ſelvs & outward things, as the *morning dew*, wch doth aſcend and vaniſh: Dwel not upon thoſe *Petitions*, inſiſt not long on *them* but *cut them off* ſhort, and ſay, *Father, if thou wilt; yet not my wil but thine be done*, Luk.22.42. And as *Grego.* ſaith, What God hath not *predetermined* to grant, cannot by *prayer* be obtained; & therefore be *very tender* of urging God *much* in that caſe: Nay *though* many times God doth defer to give *preſently*, what yet he may intend to give; as the Apoſtle confeſſeth, 2 *Cor.*12. *I beſought the Lord thrice*, and obtained his requeſt then: Yet as *Auguſtine* on *Pſal.*53.v.4. Let not the ſick depart from the Phyſician, but wait his time and opportunity; nor let him *counſel his Phyſician*, nor direct or preſcribe him: but let him wait on him, and wait in patience, both for what, and when he will grant. To proceed:

Mat.12.20

Phil.2.21.

Luk.22.42.

2 Cor.12.

Pſal.53.4.

7. In that Chriſt, ἐπετίμησε, *rebuked him*, it ſhews to us, That *Chriſt is ſtronger then the Devil.*

Queſt. Although ſome places of *Scripture* ſeem to contradict this; As in the *fall* of *Adam* all dyed, The Devil prevailed over the *ſeed* of the Woman: And by the *confeſſion* of Chriſt, *This is the hour and the power of darkneſs*, Luk. 22. 53. and though *Satan* be called *the Prince of the Air* That rules, &c. And laſtly, from that place, *Luk.* 13. 23, 24. *Few there are that ſhall be ſaved.* The Devil in all this ſeems to have more *power* then Chriſt.

Luk. 22. 53.

Luk. 13. 23, 24.

Anſw. But 'tis ſaid again, *Joh.* 19. 11. *Thou couldſt have no power over me, except 'twas* given *thee*: And for thoſe *ſeeming* contrarieties in the forenamed places; Firſt; though it is ſaid, *As in Adam all dye*, yet it's ſaid, *in Chriſt ſhall all be made alive*; Now he is of more *might* that *revives* a man, then he who onely *kils* him. For the ſecond, *This is the Hour*; but that's but a *ſhort time* to rule in: what's an hour to a year, or to eternity? And *thirdly*, though Satan be called *the Prince of the Air*, yet there's a *limitation*; and though he *rules*, Onely he *now* rules; 'tis but for a ſhort time; and not *abſolutely* neither, but onely *permiſſively*. And for the laſt; *Few there are that ſhall be ſaved*: that is not ſaid *poſitively*, but by way of *Interrogation* onely: for *Peter* asked our Saviour, *Are there few that ſhall be ſaved?* by way of *queſtion* onely: And for the further *manifeſting* of this truth; though Satan be *fortis armatus*, Luk. 11. 21. *The ſtrong man armed*: yet our Saviour is *fortior ſuperveniens*, *A ſtronger then He coming upon him*, ver. 22.

Joh. 19. 11

1 Cor. 15. 22.

Epheſ. 2. 2

Luk. 11. 21.

22. And though *Iob* ſpeaks of a *Behemoth* and *Leviathan*; yet he alſo mentions *a hook for his noſtrils*: though *Peter* in his *Epiſtle* ſpeaks, that the Devil *goes about as a Roaring Lion, ſeeking whom he may devour*: yet we know, that *Vicit Leo de Tribu Juda*, the *Lion* of the *Tribe* of *Judah* hath conquered: And though *John* in his *Revelation*, ſtyles him *the Old Dragon*; yet the Prophet *David* ſaith plainly, *That thou ſhalt go upon the Lion, and tread upon the Dragon*, Pſal. 91. 13. 1 Pet. 5. 8. Pſ. 91. 13.

And that Our *great God, and Our Saviour* may have their due, know for certain, and believe it, that all *Power*, all *Might*, all *Strength*, all *Dominion* and *Omnipotency*, are all His, *Abſolutely* and *ſolely*, ſo that no creature *ſhares* with him in the *leaſt*: and therefore thoſe *diſtinctions* of the *will* of God,

1. *Antecedent.* Of the *Sign*,
2. *Conſequent.* and Of his *Beneplacit.*

As alſo of his *Revealed* and *Secret*, *Permiſſive* and *Operative*, *Wills.*

Are no other but *Subterfuges* of ignorance, and ſo *confeſſed* by the *Authors* and *Inventors* themſelves: and yet withal, I do *profeſs my deteſtation* with *Auguſtine*, to ſay that God is *the Author* of evil: for it is *impoſſible*, that *Entity*

should be *Non-Entity*, for such is all evil.

And yet I say, that *Coincidence* of Contraries, nay of *Contradictories*, which in any created *nature* are impossible, *may be*, and *are* in God: as wisdom *in him* is said to be,

Wisd. 7. 22.

1. *Stable.* } { *One*; *yet*
2. *Moveable.* } { *Manifold.*

Psal. 139. 12.

Yet, in *Psal.* 139. 12. *The light and the darkness to him are both alike*: and *All Actions* are ascribed to him, though not the *Evil*, or *Obliquity* of the action: He it is *Alone*, That *created the Destroyer to slay*, Isa. 54. 16. So of *Cain* against *Abel*; and *Giants* of the *old world* against *Noah*, *Philistims* against *Isaac*; *Esau* against *Iacob*: *Pharaoh* against the *Israelites*; *Magicians* against *Moses*; the *Tempter* against *Christ*; *Simon Magus* against *Simon Peter*; *Gentiles* against *Believers*; *Antichrist* and *Christ*: Thus throughout *the whole Creation*, *Good is* set against *Evil Life* against *death*; and so are *the sinners* against the *godly*: So *look upon all the works of the most High, and there are two and two*, One against Another, *Ecclus.* 33. 16. And therefore, Further know this, we must not measure *Eternity* by temporary *Moments*: I confess, I have been a *man* almost fifty *years* longer then when I was *born*: and never a *one* that now *hears* me, but is a week elder then he was *this day* seventhnight; but God hath not been God *One Hour* longer,

Isa. 54. 16.

Eccluſ. 33 16.

then

then when the *world* was firſt made, Almoſt *ſix thouſand years* yet ago. I grant, that here *in the Kingdom of Matter* (as I may call it,) During the *Hour* and *Power* of *darkneſs*, Luk. 22. 53. There may be *ſome conteſt*, ſome *Prevalence*. *Moſes* hands *may flag*, and the *Amalekites* prevail, *Exod.* 17. 11. but what is that to God? Neither hath *Place* any proportion to the *Immenſity* of our God; nor *Time* to his *infinity*: And further, to the *clearing* this queſtion, *Uter fortior*, whether is the ſtronger? I ſay, as St. *Paul*, 2 Cor. 13. 3. if ye *ſeek an experiment*, take this for a *ſcantling*: never did our Saviour Chriſt *Command* any Unclean ſpirit, but *He Obeyed*, when commanded, but *he trembled* before commanded, knowing *the power* of Chriſt to be above himſelf: Look into, and *ſearch the Scriptures*, and it will plainly appear ſo.

Luk. 22. 53. Exod. 17. 11. 2 Cor. 13. 3.

But if any ſhal further object, & ſay, *Si ſcirent etiam rabidi ſculpſiſſe Leones*; If *Lions* ſhould turn *Limners*, the Devil then would draw *a large ſtory*, and ſhew manifold *Examples* of his *power* and *ſtrength*: He knows how many times Chriſt hath *ſtood at the door and knocked*: And we would not let him *enter*; How many times, He hath *Cryed* aloud, when the *unclean ſpirit* was in men, and he hath been like a deaf Devil, and would not let them *Hear*: How often God himſelf hath called to the *Creatures* for their *Teſtimony* when he ſuffered diſhonour, when he like a *dumb* Devil in them, would not let them *ſpeak*: What *Miracles* of bleſſings and judge-

Object.

ments; And what ſtupendious acts of his power and providence Chriſt hath *wrought in the earth*; When yet The *Unclean* ſpirit, as a *blind* Devil, would not let men *ſee* or *perceive* them; And did not the Devil by his *Policy* and *Power*, Sweep down *The third part of the Stars of Heaven?* Whats that? but the Third part of ſuch who have been as STARS in the Profeſſion of Chriſt, yet are *fallen from Their own Stedfaſtneſs*, And what can be ſaid to all this?

Rev. 12. 4

Queſt. 'Tis true, *All this*, and a *thouſand times more* miſchiefs hath he *wrought*: All this *power* hath He had, *hath ſtill*, and will *have* over his own *Vaſſals*, the children of *Unbelief*: But, *All theſe*, *Help* as ſo many *demonſtrative arguments*, to exemplifie the *Infinite*, *Incomprehenſible* power of God: for *All the power* the Devil hath, is from God: for as the Apoſtle *Paul* hath it, *There is no power but of God; the powers that are, are ordained of God*, Rom. 13. 1.

Rom. 13. 1.

Beloved, let not this *paſs*, without our *circumſpect* and *diligent* conſideration: Can there be (think you) any power *ſtronger* or *greater* then Gods power? ſeeing all *power* is *Eſſentially*, *Originally* and *Really* in God, and *flows from* God: nor *no power* but of God; nay *Every* power is Under His; And what powers are, He *conſtitutes*, *appoints*, *ordains*, *ordereth* and *limiteth*, as he pleaſeth, to his *own* will and pleaſure, for *judgements* or *mercies*.

It was, and is *undeniably* true, what Chriſt ſaid to *Pilate*, *boaſting* of, and *abuſing* his power,

Know-

Knowest thou not that I have power to crucifie thee: & have power to release thee? said *Pilate:* but Christ replyed, *Thou couldst have no power, Except it was given thee from above*: which implies, as if Christ should say, That Even, *Thou Pilate*, who *Accountest* and *judgest* thy self so *great* and *powerful*; why thou *thy self* art under *Cæsar*; *Thy Power* is subject to His; and His, how great soever it be, *is from* God: nay further, though thou shouldst *desire* and *Hunt* after, or *purchase*, by bribes or *favour*, to be *instated* with judicial *strength* and *power*; yet it is for certain, *Thou*, even Thou, *couldest* not obtain nor enjoy it: and I know for *truth*, what power thou *now* art *intrusted* with it is not *thine own*; 'Tis given thee, and may be *taken again* from thee: so that its *plain*, that the very power that *Pilate* had *over our Saviour*, was given to him even by our Saviour *himself*. Joh. 19. 10.

And now, who can doubt whether is the *stronger?* When that the *strength* & *power* the Devil hath, is *from* God; and we know that *God* (though in himself *infinite*) yet is but *finitely* received *in* or *by* the Creature: And what *proportion* or *measure* the creature hath of *power*, God himself (who knows *the capacity* of his creatures) *orders* and *distributes* to them as much as he pleaseth: who can doubt whose ARSENAL & *Magazine* is better furnished: When all the *Fiery Darts* and *Arrows* of the Devil are from Gods *Store-house*? His *quiver* indeed *may* Rattle, and he may *shoot* out *sharpe* and *bloody* arrows, Nah. 3. 2.

rows, which wound and kill; yet 'tis Gods *Hand* that fills *His Quiver*, and 'tis Gods *Power* that ſends and *directs* his arrows to the *right* mark, and he orders *every dart*, How deep it ſhall pierce.

Iſa. 26. 12. In brief, as *Iſaiah* ſaith, *Iſa.* 26. 12. *Thou, O Lord, haſt wrought our works in us:* ſo the Devil muſt *confeſs*, Even *the worſt*, the *blackeſt*, *ſaddeſt Devils* muſt *ſay*, *and acknowledge*, that God is *their life*, without whom *they could not live*: God is their *ſtrength*, without whom they *could not* move: God is *their* BEING, without whom *they were nothing*, and could *not be* at all. Beloved, theſe are *truths*; But are ye able to bear them? take away [God] from the *creature*, & the creature *is not*: and therefore 'tis *worthy* our obſervation, that there are very *few* or none, Evil *Actions* (as they are *Actions*) that are in *Scripture* attributed to Satan, that are not likewiſe *aſcribed* to God, either for things *External*, or *Internal*. Truly friends, I may not *keep back* any part of *Gods counſel*, for fear of the *Jews*, Although they be *Angry* at the preaching of theſe things. Firſt, For *External* Actions; If we look upon *Iob*, Did the *Sabeans come*, and take away his *Oxen*, and *ſlew his ſervants*? and was that done *by Satan*, upon that Commiſſion given to him? *Job* 1. 12. *All he hath is in thine hands*: why, yet we know it was God gave him *that very* Commiſſion, who is *the Lord* of all *Hoſts*; yet acted by *Bands* of *Sabeans* and *Armies* of men. Did the *Chaldeans* ſet upon *his Camels*;

Job 1. 12.

mels, drove them away, and *ſlew* his ſervants? know, as *David* ſaith, *The Lord teacheth my fingers to fight:* And the *mouth of the ſword* of the *Chaldeans, could not bite*, till God bad it: Did the *fire* burn up his *ſheep* and his *ſervants*? yet we know, that it is the Lord God, Who *raineth ſnares, fire and Brimſtone*, Pſal 11. 6. and in that very Hiſtory, it is called *Ignis Dei, The fire of God*, Job 1.16. Did *a great wind come from the wilderneſs*, and *blew down* the houſe and *killed Iob*, children? yet 'tis certain, *He that is the Lord, Bringeth the windes out of his treaſure*, Pſal. 135.7. & *Iob* ſaith, *The Lord hath taken away, &c.* Job 1. 21. But to come *nearer* yet; Did the Devils *enter into the Girgaſites ſwine, So that they ran headlong into the ſea and were drowned?* but yet they *did not*, could not enter into them, till Chriſt *bade* them go: no, no, He that *ſends*, is greater then *he* that is *ſent*, *the Lord is above the ſervant*; though the Devil may *deſire* to do miſchief, yet he cannot *accompliſh* it, till he be *authorized* and *impowred* by God himſelf.

Pſ. 18.34.

Pſ. 11.6.
Job 1.16.

Pſ. 135.7.

Job 1.21.

Mar.5.13.

Now to come to ſpiritual *Actions*, and ſuch as may ſeem to have a *Near*, and almoſt *inſeparable* affinity with the *worſt ſort* of evil[Sin] for the other were but *Medicines*, *Nocumenta Documenta*, Nocuments are Documents: Did the Devil *Harden Pharaohs heart*? yet the Text ſaith plainly of God, I *will harden Pharaohs heart*? Exod. 7. 3. *Obduration* and *hardneſs* of heart is a grievous ſin, and a *Heavy* puniſhment, yet God ſaith I *will harden*: Did the Devil

Exod.7.3.

2 Sam. 12. 11. vil tempt *Absalom* to take his fathers *Concubines*? yet 2 *Sam.* 12. 11. (saith God,) *I will raise up evil against thee out of thine own house:* Yet again, *Thou didst it secretly, but I will do this thing before all Israel:* Did a *Lying* spirit, that is, (the Devil) *Seduce Ahab*, that he might *go up*, and *fall* at *Ramoth-Gilead*? yet it is recorded in the same place, *Behold, the Lord hath put a lying spirit in the mouth of all these thy Prophets*, saith *Micaiah*, 1 *King.* 22. 23.

1 King. 22 23.

Joh. 12. 40 Isa. 6. 10. I will *sum* up all in HIM who is the sum of all, Christ Jesus: *Ioh.* 12. 40. who citing that of the Prophet *Isaiah*, Isa. 6. 10. where God commands to *make the heart of this people fat, and shut their eyes, &c.* Christ saith plainly, *Joh.* 12. 40. HE *hath blinded their eyes, and hardened their heart, that they should not see, nor be converted:* And (saith he) *These things spake Isaias, when he had seen the glory of God, And then spake of him.* So likewise did the Devil *enter* into *Judas* his heart, to *betray* his Lord, Luk. 22. 3. It was true, yet I will say, as *Austin* upon *Psal.* 61. towards the end of it, *Malignus Iudas Traditor Christi: Maligni persecutores, &c. Iudas* was *wicked*, who betrayed Christ; the Jews were *wicked*, who persecuted him with malice *to death*; all of them were *impious*, and *miserable* wretches to *crucifie* the Lord of life: And yet, *Paul* saith to the *Romans*, Rom. 8. 32. *The* FATHER *spared not his own Son, but delivered him up for us all*, παρέδωκεν *tradidit*, BETRAYED HIM: yet it was HIS FATHER; And *Ephes.* 5. 2.

Rom. 8. 32.

Eph. 5. 2.

tradidit

tradidit ſeipſum, And *He gave up Himſelf*, and yet *Judas He betrayed him*

What ſhall we ſay herein? *Diſpone ſi potes, diſtingue ſi potes*; diſpoſe and diſtinguiſh if thou canſt: To that end, Let us then take the counſel of our Saviour, *Let us give unto God the things that are Gods*, and unto man, what is mans: let us (μετὰ παῤῥησίας) with *boldneſs*, give unto God; as the SOLE, SUPREME *Agent*, The *Glory* of all *Actions*, of what nature or kind ſoever (as actions.)

As to the *ſoul*, The power and act of ſeeing, but of ſeeing doubly or dimly to the organ it uſeth: ſo God gives to the *ſoul*, the *Act* and power of *Hearing*, *ſmelling*, *taſting*, *ſpeaking*, *thinking*, *Going*, *and Doing*, and the like: but for the *Evil* and *viciouſneſs* of any, or *all theſe*, to the *organ* they uſe and imploy: In brief, Take this as the ſum of all; let God have *all the glory*, *honour* and *praiſe* of all *actions*; they belong to him *alone*: but to our ſelves let us take *ſhame* and *confuſion*, *Baldneſs to every head*, *and ſhame upon all faces*, Ezek.7.18. *Gods righteouſneſs*, in all theſe, *is like the great mountains*, and *his judgements are a great depth*, Pſal.36.6. like the mountains indeed, *Eternal*, and *Eternally* mountains, though we *climb* never ſo long, *never ſo high*, They are ſtill *paſt finding out*: and are like the *great* DEPTH, *Depth* ſtill, though we *ſink* never ſo *low*; and therefore *Cuſanus* ſpeaks learnedly to this point, *Omnia creat Deus, etiam alterabilia, mutabilia, corruptibilia & contraria, &c.* that is, God

Ezek.7. 18.

Pſal.36.6.

God *creates* all things, *alterable*, *changeable*, *corruptible*, *contrary*; yet he created not *Alteration*, *Changeableneſs*, *Corruption* nor *Contrariety*: for ſeeing that *he* is HIMSELF *Entity* Life and *Subſtance*, *Eſſence*, and *Being*, He doth not, cannot create Non-Entity *Deſtruction*, *Death* or *Ruine*, but Hee is *Alone* BEING, LIFE and SUBSTANCE.

1 Cor. 14.33. And yet ſo it muſts *needs* be; for *God is the God of Order:* and order implyes *plurality* and *diverſity*.

And then ſecondly, what *harmony* or *muſick* is made upon *one* ſtring? or if it be a *Monochorde*, yet there muſt be divers *frets*, and *ſtops*, and *cliffs:* In this caſe you know, The *ſweeteſt Harmony* is made where there is *the greateſt diſcord*, and *Variety*.

To go a *ſtep or two* further: In that *famous* and *memorable* ſtory of *Joſeph*; his Brethren, tis ſaid, *ſold him* to the Midianitiſh Merchants in their malice, and they *into Egypt*, where he was *tempted* by his Miſtris, *An act* worſe then the other: yet when he makes *himſelf* afterwards *known* to his brethren, *Gen.*45.5. *Joſeph* ſaith plainly, *Miſit me Deus, &c.* God ſent me hither *before you* into *Egypt*; *They* did it, and God *did it*; they *indirectly*, *God directly:* yet *Joſeph* ſaith, it was *not* you, but God *ſent me* before. So alſo in that *act* of *Shimei*, he was *ſet on* by the Devil *to curſe David*, yet *David* ſaith, *Let him alone, let him curſe*; *the Lord hath*

Gen.45.5

ſent

ſent Shimei, and bid him, To curſe David, 2 Sam. 16. 11.

2 Sam. 16.11.

In all theſe actions, *ſin* cleaves *ſo near* and faſt to the *Action*, that *Chryſoſtome* in *Tom.* 1. upon the 45. Chapter of *Geneſis*, cryes out, *Vidiſti Joſeph? tolle malitiam fratrum ejus, tolle invidiam fratricidii, commentum, &c. ſimul abſtuleris omnia illa quibus Ægypti ſtetit incolumitas:* haſt thou ſeen *Joſeph*? take away the *malice* of his brethren, their *envy*, and their *lye*, you will then *take away* all thoſe things whereon *Egypts* ſafety *ſtood*, and the *interpretation of Pharaohs dreams*, revealed by God himſelf to *Joſeph*. And *Drexel. Heliotrop. lib.* 5. *cap.* 8. ſaies further and clearly, *Tolle Judæ avaritiam, Judæorum invidiam, ſimul abſtuleris gentis humanæ lytrum, Chriſti ſanguinem & mortem:* Take away *Judas Covetouſneſs*, and the Jews *Envy* and *Malice*, and you will take away the *vertue* and *efficacy* of the blood of Chriſt Jeſus. Again, *Tolle Diabolos, certamina, victoriæ, præmia magna ex parte ceſſabunt:* Do but take away *Devils*, and then ſpiritual conflicts and trials, victories and conqueſts over temptations, nay, *rewards for them*, will alſo ceaſe and end: theſe quotations out of the *Primitive* Fathers, I rather uſe for *your* help and good, then any way *to ſtrengthen* truth, which needs not any *humane* aſſiſtance: but the weakneſs and childiſhneſs of men need *all* helps, that they may receive and digeſt ſuch meat as is fit for *ſtrong men.*

Be-

Beloved friends, were it not for *Tyrants*, where ſhould we finde glorious Martyrs? The furious fire *tries and diſtinguiſhes* the gold from droſs: From *Contraries*, every action *ſeems* neceſſary: tis God himſelf, by his Prophet *Iſaiah*, that ſaith, *I make peace, and create war*, Iſa. 44. 7.

Iſa. 44. 7.

Object. Some may ſay, *This is hard*, and ſeems *impoſſible* to diſtinguiſh betwixt *Actio* and *Culpa Actionis*, the Action and the faultineſs or ſinfulneſs of the Action.

Anſw. True, it is *ſo* to us, *impoſſible*; *but the word of God*, Heb. 4. 12. *is ſharper then a two-edged ſword, and divides betwixt the ſoul and the ſpirit, and is a diſcerner of the thoughts and ſecrets of the heart*: ſo alſo, WE cannot *divide the fire*: *yet the voyce and the word of the Lord divideth the flames of fire*, Pſal. 29. 7. his word and voyce divideth between the fire and the heat, which to man is impoſſible: for as *Baſil* ſpeaks, *Fire, Tis heat for the wicked, tis light for the juſt*; *ſo alſo it purifies gold, it conſumes ſtubble; it ſoftens wax, it hardens dirt.*

Heb. 4. 12.

Pſal. 29. 7.

Baſil Hexam. Hom. 6.

From what hath been ſaid, we may *learn* three things: Firſt, HUMILITY towards God: *Wo to him that ſtriveth with his Maker*, Iſaiah 45. 7. *He hath ſhewed thee, O man, what is good; and what doth the Lord require of thee? to walk humbly with thy God*, Mic. 6. 8. You know, God did *regard* the humbleneſs of the *Virgin Mary*: as for *the proud, He ſends them empty away, beholds them afar off*: if

Iſa. 45. 7.

Mic. 6. 8.

Luk. 1. 48.

We

we be *proud* and *haughty*, and lifted up in our selves, he hath power *enough*; (for all *power* is in his hands) to *bring us down*: This is more for our benefit, then we are aware of, to be *Emptied* and laid *Low* in our selves, To be *Children* in our own esteem, *Little in our own eyes*, as God *Commands* and highly *Commends*. This fits us for His Heavenly Kingdom; And all that God requires of us, Is out of meer Love to us, and out of tender care for the Good of Man. There is not One of His *Commandments* but they are made more for mans good and Salvation then out of respect to Himself, as *Eliphaz* and *Elihu* confessed, Job 22.23. A wise man may be Profitable to *Himself* but not to *God*? *Is it any Pleasure to the Almighty that thou Art Righteous? Is it Gain to Him that thou makest thy ways Perfect?* and again, *Job* 35.6,7. *If thou sinnest, what canst thou do against Him? or if thy Transgressions be multiplied, what doest thou unto Him?* Or, *If thou be righteous what givest thou unto Him? Or what receiveth he of thine hand? Thy wickedness may Hurt a man, as thou Art, and thy righteousness may profit Him*; But, what canst thou take away from God, or adde unto Him? certainly nothing; He remaineth *Perfect*, *Eternal*, *Unchangable*, *Impassible*, to Him nothing can be given or added, detracted or subtracted. If a man throw up a Heavy stone into the air it will return down again upon his own Head; we can make God neither *Richer*

Job 22.23

Job 35. 6,7.

nor *Poorer*, *Greater* or *Leſſer*, but He hath a care of *Us* and *Our* Good, He hath a hand always open, Ready to give if we could but receive, He is *Rich* and *free* to all *that call upon Him*, And He requireth nothing at our Hands but onely this; That we quietly receive of Him, what He is willing to give.

Secondly, we may learn hence, *confidence* and *truſt* in God; for he is *ſtronger* then all our enemies; *though the hills ſhould be moved*, and thoſe hills *carried into the midſt of the Sea*; and though *the ſeas roar*, and the *heathen* rage: yet God is *mightier*, and can curb and command the waves, and make *A great calm:* when the *Nations* are in a *Hurly-burly*, and they are like a *tempeſtuous* ſea, & as *contrary* winds *ruſhing* and *fighting* one againſt another: if Jeſus Chriſt do but ſay to theſe troubles, *Peace and be Still*; they muſt obey, and become ſtill and calm: and therefore we ſhould with *David*, check and correct our weakneſs and diffidence, *Why art thou ſo caſt down, O my ſoul? and why art thou ſo diſquieted within me? ſtill truſt in God.* Pſal. 41. and 42. And indeed, as *David* ſaith, why ſhould not we *truſt in him at all times? Our fathers truſted in thee, They hoped in thee, and thou didſt deliver them*, Pſal. 22. we ſhould do and ſay as *Paul*, *I know in whom I have truſted:* and with *Job*, *though he kill me, yet will I truſt in him:* And therefore *David* exhorts, *O truſt in him at all times, all ye people; for he hath wrought deliverances for Jacob, and is terrible to the Kings of the earth.*

Pſ. 46. 2, 3.

Mar. 4. 39

Pſ. 41. 42.

Ib. 22. 4.

Third-

Thirdly, hence we may learn *Content*, *in all eſtates* and *conditions* whatſoever: for nothing *comes* to us but by him, and *from* him; as *Job* confeſſeth, when he *rebuked* his wife, *Shall we receive good at the hands of God and not evil?* Job 2. 10. why ſhould we at any time *murmure* againſt him, in *whatſoever* he doth to us, when as, *The judge of all the earth* cannot but do *right?* Gen. 18. 25. *And I have learned*, ſaith the Apoſtle *Paul*, *in what eſtate ſoever I am in, therewithal to be content*: and the Prophet *David*, when he was *afflicted* and *viſited* by Gods hand, Reſted *contented*; *I held my tongue* (ſaith he) *and ſaid nothing*; *for I knew it was thy doing*, Pſa. 39. 9. *Job* looked not *ſo much* in his affliction, upon the *Sabeans* or *Chaldeans*; Nor reviles, frets againſt the *fire* or the *winds*, but quiets Himſelf, *relies* and *truſts* in the wiſdom and love of his father: and looks upon *all* his ſufferings as *ordered and ſent from God*: *The Lord hath given, and the Lord hath taken away, bleſſed be the name of the Lord*, Job 1. 21.

Job 2. 10. Gen. 18. 25. Phil. 4. 11 Pſa. 39. 9. Job 1. 21.

To come now to *another*, and that is the *laſt* Obſervation from the *ſoul* of the Text, Why Chriſt rebuked him for ſpeaking truth?

Queſt.

Mendacium erat; *dicebat ſe ſcire quod neſciebat*; it was a lye: He ſaid *he knew*, what indeed *He did not*: Now here *ariſeth* another Queſtion:

Anſw.

Whether Chriſts *Incarnation* was known to the Devils or no?

Queſt.

'Tis certain, that they are full of know-

Anſw.

ledge; for his very name is derived from knowing, δαίμων, from δαίω, diſco, quaſi δαήμων, doctus: ſo tis read, *Acts* 16. 16. πνεῦμα πύθωνος, a ſpirit of Divination or Knowledge: In brief, *Nolebat hoc teſtimonium ab illis.* Chriſt would not have any *teſtimony* from the Devil: He wanted no ſuch Teſtimony, *Helper* or *Upholder*; therefore tis ſaid *Acts* 16. 18. διαπονηθεὶς ὁ Παῦλος, *Paul rebuked the ſpirit of Divination* in the like kind: ſo ſaith *Auſtine*, God would let the Devil know no more then what *He* pleaſed; that pleaſed God, which was *fitting* for the Devil, in *lib.* 9. *c.* 21. *de civit. Dei.* And further, Chriſt *knew* well, that the Devil ſpoke *this* to tempt him: for the Devil in all *his actions* hath an *ill* and *indirect* end. And laſtly, the *Doctrine* of Chriſts *Incarnation*, was no ways *agreeable* for the Devils *knowledge*; it did not *reflect* any ways upon him, he was not to have any *benefit* by it; and therefore there was *no neceſſity* of his knowledge of it: It was *Balm* for mankind, but of no vertue to the fallen Angels.

Act. 16. 16

Act. 16. 18

These *ſeveral* Obſervations now *gathered* and *confirmed*, which I termed the *Soul* of the Text; I proceed on now to the *Summity*, the *Height* or *Spirit* of the *Text*: I would not have you *wonder* at the *Definition*, for the Scripture is frequent in this definition. To cauſe us to look further then the Letter.

Exod. 14.

And we may often find it ſo; *Exod.* 14. we read

read of the *Cloud*, and the *Red Sea*; yet 1 *Cor.* 10. the Apoſtle calls them *Baptiſm*: So *Exod.* 17. the Rock in *Horeb*; yet 1 Cor. 10. 4. *That Rock was Chriſt*: And *Exod.* 34. 33. we read of *Moſes Vail*; yet 2 *Cor.* 3. we find the Apoſtle applying it to the Vailing of the heart: *Abraham* had two *ſons*, one by a *bond-woman*, another by a *free-woman*; yet *Gal.* 4. 24. we read, *that theſe things were an Allegory*: So in reading the *Hiſtory* of our Saviour, to raiſe *moral* Inſtructions; as of his *love* to mankind, *readineſs* to help; of his *power*, *mildneſs*, *obedience*, *patience* and *long-ſuffering*, *&c.* this is to do as *Moſes* did, *Exod.* 15. to ſing ſongs unto the Lord, and to render him *praiſe*. But this is not all; But, to mind the Spirit and life *couched* under the *Vail* and *Curtain* of the Letter, *Viz.*

Exod. 17. 1 Cor. 10. 4. Exod. 34. 33. 2 Cor. 3. Gal. 4. 24.

The living bread which cometh down from Heaven, which will make us *live for ever*. To eat of Chriſts *fleſh* and drink his *blood* is *meat* indeed and *drink* indeed. *Moſes* brought not the *Children of Iſrael* into *Canaan*; therefore, as 1 *Cor.* 10. 11. *All things happened to them in figures*, in types and ſhadows (As his *face*, ſo his *words* were) *Vail'd*: So to us now, Till Chriſt be pleaſed to *Reveal* the Myſtery of the *Word*, the *Truth* is hid and kept *ſecret*: For as 'tis ſaid of our Saviour, *Without a parable ſpoke he not unto them*; but to *his own Diſciples He declared and opened every parable*, Mark 4. 34. And as he *ſpake* nothing *without a parable*, So He *did*

1 Cor. 10. 11. Joh. 6. Mar. 4. 34.

nothing *without a parable*; and therefore without controverſie, μέγα μυſήριον, *Great is the myſtery*, 1 Tim. 3. 16. And for this cauſe *the Son of God was manifeſted*, that he might *Deſtroy the works of the Devil*, 1 *John* 3. 8. And can we think there are *no more* Devils to be deſtroyed yet? yes ſure; *Quot Crimina, tot Dæmonia*, Yea, as many *Devils*, as ſins.

1 Tim. 3.16.
1 Joh. 3.8.

'Tis true, that when our Saviour, *John* 19. 30. cryed, *Conſummatum eſt*; It is finiſhed, There was *no more to do*; That is, No more for the fulfilling of the *Scriptures*, verſ. 28. No more for that *individual fleſh* aſſumed of the Virgin *Mary* to ſuffer.

Joh. 19. 30
Joh. 19. 28

But yet there are ὑσερήματα τῶν θλίψεων, *Remnants of Afflictions*, for *Paul to fill up in his fleſh*, Col. 1. 24. So we alſo and the Reſt of the members muſt bear, στίγματα κυρίου, *the marks of the Lord Jeſus in our bodies*, Gal. 6. 16. And for certain, 'Tis better to feel *compunction* of ſpirit, and the crucifying the *Old man* in us, then to know onely thoſe *quaint*, *finical* and *neat* definitions of it which men, by their wit and parts have drawn from the Letter, to pleaſe the ears and fancies of men; Making ſo many *diviſions* and *ſub-diviſions*, to ſet forth the *Wits of men*, and not the *Truth*, ſo much uſed by many men. Know, a minutes feeling *ſpiritually*, is worth *ſeven years* ſpeaking: To feel theſe things *ſpiritually*, Is to be a *Door-keeper in the Houſe of God*; to talk of them, or onely *to know them*, Are but *The Tabernacles of Meſeck* and the

Col. 1. 24.
Gal. 6. 16.

the tents of Kedar. And therefore Jeſus Chriſt, *yeſterday, and to day, and the ſame for ever*, Heb. 13. 8. As to inſtance in ſome *particulars*, whereby you may *enlarge* upon any other. Heb. 13. 8

1. Was Chriſt formed in the *Virgins* womb? 'tis true: ſo ought we to be as *little Children*, that Chriſt may be formed in us, *Gal.* 4. 35. That we may become *Nothing* in our own eyes that ſo, He may be to us *All*, and *in All*. Gal. 4 35

2. Was that done by the *Holy Ghoſt coming upon her, and by the power of the Moſt High over-ſhadowing her?* ſo muſt our *ſpiritual* birth be; the Holy Ghoſt muſt overſhadow and ſanctifie us, and the *power* of the *Moſt High* convert us, and turns us from *ſin* to *newneſs of life*.

3. Was Chriſt *circumciſed?* ſo muſt we be circumciſed in heart: For this is true *Circumciſion*, according to Gods own interpretation, *Deut.* 10. 16. *Circumciſe therefore the fore-skins of your hearts*. *Stephen* complained of the Jews for want of this, *O uncircumciſed in hearts and ears!* *Acts* 7. 51. And *Paul*; ſaith, Rom. 2. 29. *Circumciſion is that of the heart, in the ſpirit not in the Letter*. Deu. 10. 16. Act. 7. 51.

4. Did he *grow in wiſdom, and in ſtature, and in favour?* Luk. 2. 52. ſo ought we *to increaſe with all the increaſe of God*, and to grow *from grace to grace*, Col. 2. 19. Luk. 2. 52. Col. 2. 19.

5. Did he *diſpute* with the Doctors, and *captivate* their *judgements*, Convict their *thoughts*, and overthrow their *reaſonings*, in the Temple? ſo muſt he do in us, *bring every thought*, though never ſo high, *to the obedience of Chriſt*, 2 Cor. 10. 5.

2 Cor. 10. 5.

6. Did he *heal* the *ſick* and *diſeaſed*, give *light* to the *blind*, open the *ears* of the *deaf*, untie the *tongues* of the *dumb*, feed the *hungry*, *preach*, *teach to pray*, *ſigh*, and *groan*, and *weep*, reprove with *Authority*? Was he *hungry* and *thirſty*, and went up and down *doing good*? Was He *Arraigned* and *condemned* under *Pontius Pilate*? did he *dye*, *riſe again*, *aſcend into Heaven*, *and ſit at the right hand of his Father*? All theſe are true.

So let us in all theſe mind that theſe mighty works be done in our ſouls, that they be *cured* from the *putrified ſores* of ſin and luſts, *Iſa.* 1. 6. and from our ſpiritual leproſie; and cry, *Open thou, O Lord, mine eyes, that I ſleep not the ſleep of death*, Pſal. 13. 3. We ſhould labour and pray that our *underſtandings* may be *enlightned*; that *we may have The ſeeing eye, and Hearing ear*, to confeſs and *praiſe* him with our tongues, that they may ſpeak the *language* of *Canaan*; and ſay, *Open thou my lips, and my mouth ſhall ſhew forth thy praiſe*: And that we ſhould *hunger after righteouſneſs*, and be *watchful* in *prayer*; *ſigh*, and *groan*, and *weep* for ſins committed a-

Iſa. 1. 6.

Pſ. 13. 3.

Pſ. 51. 15.

gainſt

gainſt God; *Mine eyes guſh out with tears*, Pſa. 119. *O that my head was a fountain of tears, that I might weep day and night, &c.* Jer. 9. 1. Reprove, and rebuke, and loath our ſelves, as *Job, I do abhor my ſelf*, Job 42. 6. Do good, *eſpecially to thoſe of the houſhold of faith*: Condemn, and accuſe, and judge our ſelves; *I called mine own ways to account*, ſaith *David*: *I dye daily*, ſaith the Apoſtle, 1 *Cor.* 15. Chriſt roſe again; *Ariſe and ſtand up from the dead, and Chriſt ſhall give thee light*, Eph. 4. And ſo we ſhould *riſe again to newneſs of life*: *If ye be riſen with Chriſt, ſeek the things that are above*, Col. 3. 1. He aſcended, *and ſo do we, when our converſation is in Heaven*: *He ſits at the right hand of his Father*; *All power is given unto me*, Mat. 28. 18. *Now I live* (ſaith the Apoſtle) *yet not I, but Chriſt in me.* And Jeſus Chriſt *caſt out Devils too*: and ſo muſt we, caſt out *ſpiritual wickedneſs in high places.* All theſe are the works of Chriſt in us, and happy are we if we can truly ſay, *This day are theſe Scriptures fulfilled* in us.

Pſa. 119.
Jer. 9. 1.
Job 42. 6.
1 Cor. 15.
Eph. 4.
Col. 3. 1.
Mat. 28. 18.
Gal. 2. 20.

But muſt our Saviour caſt out *Devils* in us? what in me? If an *Angel* ſhould tell me ſo, I cannot believe it; and I would ask with the Virgin *Mary*, πῶς ἔσται τοῦτο; *How can this thing be?* *Luk.* 1. 34. If our Saviour himſelf ſhould tell me, 'tis and muſt be ſo; and except I caſt the Devils out of thee, thou canſt not be *ſaved*; I ſhould ask him, as *Nicodemus* did, πῶς δύναται; *How can it be*, *Joh.* 3. 4? For where is there any *Devils* in me, to be caſt out?

Object.
Luk. 1. 34.
Joh. 3. 4.

Juſt

Joh. 13. 8. *Anſw.* Juſt ſo *Peter* ſaid to our Saviour, *Joh.* 13.8. *Thou ſhalt never waſh my feet:* but certainly, as our *Saviour* then told *Peter*, *Except I waſh thee thou haſt no part in me:* So in this caſe; except he caſt out the *Devils*, they are *in us* ſtill; for *Beelzebub* will not caſt out *Beelzebub.*

But it may be, Here you wil ſay to me, as the Joh. 7.21. Jews ſaid to Chriſt, *John* 7.21. δαιμόνιον ἔχεις, Certainly *thou haſt a Devil*, To tell us ſuch ſtrange things, To make us believe that we are *Poſſeſt.*

For this purpoſe it will be neceſſary to ſee what the *Devil* is; for that which is here called πνεῦμα ἀκάθαρτον, *An unclean ſpirit* in *Luk.* 4.33. Luk. 4.33. is called πνεῦμα δαιμονίε ἀκαθάρτε, that is, *The Spirit of an unclean Devil.*

Devils for *ſubſtance* are *Angels*; for *quality Evil ones*, or *Angels of darkneſs.* A man is in *ſubſtance* [a man] though *Evil*; and his *Evilneſs* of quality, doth not make him *lame* or *blind*, or *deformed.* There are, ſecondly, many *good* Angels, as our *Saviour* teſtifies, *More then twelve Legions of Angels*, Mat. 26. 33. And there are many *bad* Angels, *My Name is Legion, for we are many.* *Mark* 5. 9. Whereas 'tis ſaid of *both* of them, that they are *ſpirits*; 'tis true, if taken *comparatively*, not *poſitively* or *ſimply*; for this word, *ſpirit*, hath divers Acceptions in Scripture: As,

Matt. 26.33. Mar. 5.9.

1. *Spirit* is taken for the *Air*; Ve-ruach: *The Spirit of the Lord reſted upon the waters*, Gen. 1. 2. Gen. 1. 2.

2. 'Tis

2. 'Tis taken for the *Wind*; Ve-ruach: *The Eaſt wind brought in the Locuſts*, Exod. 10. 13. Exod. 10.13.

3. 'Tis taken for the *ſpirit* of life; *All fleſh died in which was* Ruach, *the ſpirit of life*, Gen. 6. 17. Gen.6.17

4. For the *immortal part of man*: Ve-ruach; *The ſpirit of man returns to God that gave it*. Eccl. 12. 7. Eccl.12.7

5. For the *purpoſe and mind of man*: Kol-rucho; *A fool opens and ſpeaks all his mind*, or ſpirit, Prov. 25.11. Prov. 25.11.

6. For the *influences of the ſpirit*; As, I *will take of the ſpirit that is in thee, and put it on them*, Num.11.17. Numb. 11.17.

1. So then, *Devils* are *Angels*, yet different from *good* Angels; Yet not in *ſubſtance, power, ſtrength, agility*, or the like, but in that one accident of *Evil*: Therefore they are called *Evil Angels*, Pſal. 78. 49. And *Angels that ſinned*, 2 Pet. 2. 4. And, The *Devils Angels*, Mat. 25. 41. and *Angels of Darkneſs*. *Good* and *evil* Angels differ not then in ſubſtance, but in quality. Pſ.78.49. 2 Pet.2.4 Mat. 25.41.

2. The Devils are *ſpirits*; *Who maketh his Angels ſpirits*, Heb. 1. 7. And ſo in the words of my Text, *The Unclean Spirit*: But yet they are *ſpirits* comparatively or reſpectively, not ſimply or poſitively; for ſo onely God is a *Spirit*, it is his peculiar Title, *John* 4. 24. And as *God is* a *Spirit*, ſo he is called the Father of ſpirits, *Heb.* 12.9. Heb.1.7. Joh.4.24. Heb.12.9

3. They

1 Cor. 15.40. 3. They are *Bodies*, But not Natural or Terreſtrial, but Spiritual and Celeſtial, 1 *Cor.* 15. 40, 44. *Non ut nos*, yet have not bodies as we have. So ſpeaks the Nycene Synod, *Corpora multo tenuiora quam natura*; But much more *ſubtile* bodies have they then we, not ſo groſs and heavy as ours are, but more *Aerial* and *ſublime*; ſo ſpeak the *Greek* and *Latine* Fathers; for *God is Onely Incorporeal.*

Yet know this, That, their *Corporiety* or *Materiality* hinders not the being of many in one place; As, a whole *Legion* in one
Mar. 5.9. perſon, *Mark* 5. 9. and ſeven Devils were caſt out of *Mary Magdalen*; for the *Penetration* of bodies *ſpiritual*, is not, As of bodies *Terreſtrial*: For, As the light of *many* Candles through *One* hole, they are to our ſenſes *confounded*, yet in themſelves *diſtinct*, like
Luke 17.24. the lightning, from Eaſt to Weſt, *Luk.* 17.24. And as all the *Sun-beams* make but one JUBAR, till received by ſeveral ſubjects: ſo is it with *ſpiritual* bodies.

5. That every *Devil* is, As the *Star* of His ORB: as *concentring* of light, to our ſight is, of things near or far off; *Ibi eſt ubi operatur*, There he is, where he works: In his operations, He works upon us, As the *ſpokes* of a wheel upon the *Ring*; and in his poſſeſſion, as upon the *Nave*; As a *Spider* upon his *Web*, If any one thred be Toucht He preſently ſeizes upon the fly; He is not to ſeek, not will miſs his prey

prey, for He is alwayes either watching or working to destroy. Yet for all this, As the earth *rent* with thunder, *blasted* with fire, *drowned* with water, *shaken* with winds, must not, cannot *blame* the Heavens, because the cause of all these *distempers* came forth of the Earth at first: So if we be *Heavily* punished by the Devil, we may blame our selves: For we have taken into our selves of His Nature, whereby he hath gotten power over us. For, could we but say as Christ, *He hath Nought in me*, He could have no power upon us. Let therefore these *spiritual* Enemies keep us up (as whips do Tops) continually, with our *eyes* up unto God; That He may help us, To *leave* and *abhor* all sin, which *procures* and *draws down* such heavy and spiritual torments: And here I must lay down this *Maxim*:

As all *things* aym either at a *good* or *evil* end: so *effectum testatur de causa*: the effect witnesseth of the cause: all things proceed either from a good or Evil cause: *A good tree cannot bring forth evil fruit, nor an evil tree good*, Matth. 7. 28. Now we know WHOSE the good is, οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ θεὸς, *there is none good but one, which is God*, Matth. 19. 17. and we know likewise who is the *Source* and *fountain* of all Evil; who is therefore, in *so many* places of Scripture called ὁ πονηρὸς, and from whom we are *taught* by our Saviour *to pray* for deliver-

Mat. 7. 28

Mat. 19. 17.

verance under that name, *Deliver us from* Evil, Matt.6.13.

Mat.6.13.

All theſe *Actions* of this *ſublunary* world, whether

External, or Internal,	Corporal, or Spiritual,	Viſible or Inviſible.

Are divided between theſe two, whom our Saviour calls *God* and *Mammon*, Matth. 6. 24. S. *John*, *Light* and *Darkneſs*, S. *Paul*, *Chriſt* and *Belial*, 2 Cor.6.15. *Elias*, *God* and *Baal*, 1 Kin. 18. 21.

Mat.16. 24. 2 Cor.6. 15. 1 King. 18.21.

Accordingly, Is that Text of our Saviour, *He that gathereth not together with me, ſcattereth abroad: and he that is not with me, is againſt me*, Matt.12.30. So alſo that Text, *Rom.*14.23. *All that is not of faith, is ſin.*

Mat.12. 30. Rom. 14.23.

Hence the word of God makes it *plain*, That many *Diſeaſes* and *Evils* inflicted upon men, are called *Devils*, becauſe coming from him, and inflicted *by him:* as *Lunacy* is called a *Devil*; my ſon is *Lunatick*, Matth. 17. 15. yet *verſ.* 19. tis ſaid, ἐξῆλθεν τὸ δαιμόνιον, The *Devil* came out of him: ſo *Mark* 9.17. tis ſaid of one that was *dumb*, that he had δαιμόνιον ἄλαλὸν, *a dumb Devil:* ſo alſo of one that was blinde, *A blinde man poſſeſſed with a Devil*, Matth. 12. 22. the like is ſaid of of *Deafneſs*, or of a *Deaf Devil*, Luke 11. 14. So in the ſame manner, of *Crookedneſs*,

Mat.17. 15,19. Mar.9.17

Mat.12. 22. Luke 11.14.

neſs, πνεῦμα ἔχουσα ἀσθενείας, *Having a ſpirit of infirmity*, Luke 13. 11. and yet at verſe 16. ἣν ἔδησεν ὁ Σατανᾶς, whom *Satan*, or *the Devil* hath *bound*; and thereupon, *Luke* 8. 2. we finde that *Infirmities* and *Devils* (νοσήματα καὶ) are *joyned* together, And includes *One* and the *ſame* thing: *All* the plagues of *Egypt*, *Flies*, *Frogs*, *Caterpillars*, *Locuſts*, *Hail*, *Froſts*, *Thunder-bolts*, &c. *Are* all called *Pſal.* 78. 49. *Evil Angels*: and ſo alſo *Jobs blains* and *botches* paſs under the ſame denomination: ſo that as *Hippocrates* ſaid, ἐν παντὶ νόσῳ θεῖόν τι, in every diſeaſe, as there *is ſomething* of God in it, ſo may we ſay δαιμόνιόν τι, *ſomething of the Devil* in it.

Luke 13. 11. Verſ. 16.

Luk. 8. 2.

Pſ. 78. 49.

Now I pray you Reſume, and take up again what I have formerly delivered, *God is a God of Order*: *Order* implyes *plurality* and *diverſity*: Now, as all the *Actions* of Chriſt are *Myſtical*; So, all of the *Devils* are likewiſe: and as *Omnis actio Chriſti eſt noſtra inſtructio*: as every *action* of Chriſt is *our inſtruction*, ſo is *every* one of the Devils *actions* too: and therefore as there is *Myſterium Evangelii*, *The Myſtery of the Goſpel*, Epheſ. 6. 19. And the *Great Myſtery of godlineſs*, 1 *Tim.* 3. 16. as alſo, *The Myſtery of faith*, 1 *Tim.* 3. 9. The *Myſtery of God*, Revel. 10. 7. In like manner there is *Myſterium iniquitatis*, *The Myſtery of iniquity*, 2 *Theſſ.* 2. 7. And as *Paul* cries out, *Rom.* 11. 33. βάθος πλούτου, *Oh the depth of*

Epheſ. 6. 19. 1 Tim. 3. 16. & 3. 9. Rev. 10. 7 2 Theſſ. 2. 7. Rom. 11. 33.

of the Riches, and Wiſdom and Knowledge of God!
Rev.2.24 ſo S. *John* tells us, *Rev.* 2.24. τὰ βάθη τῦ σατανᾶ, *of the Depths of Satan.*

When you *conſider* and *contemplate* The *mercies* and miracles of Chriſt toward mankinde, and his mighty works in the fleſh; Do you *onely* conſider them as His mercies to the *Bodies* of men, Or onely done to them *then?* no, no, *Duc in altum*, as Chriſt ſaid unto
Luk.5.4. *Peter*, Luk. 5.4. *Lanch forth into the deep: And Let down your Nets for a Greater draught*, Reſt not there, *Look into* your ſelves alſo, reflect and ſee what God and Chriſt did, and doth unto the *ſouls* and *ſpirits* of men, even in thy ſelf: for as he *cureth* the one, ſo he cureth and ſaveth the other: He it is that *gives light to them that ſit in darkneſs*, of ſin and ignorance, and makes them to be *Light in the Lord*: and *looſeth the Captives* which are
Luk.4.18 bound in Spiritual Captivity by Satan, and maketh them *free men* in the Lord: He healeth thoſe that are *broken-hearted*, *and ſets at liberty them that are bruiſed*: He *opens the priſon doors to them that are bound*; *And lets the captives go free.* He maketh to grow *ſtrong in faith*, to grow in grace and favor with God and men: *He* it is *hath ſent Redemption unto his peo-*
Pſ.111.9. *ple*, *Pſa.*111.9. But, all this, not onely to their *perſons* in *corporal deliverances*, but chiefly to their ſouls and ſpirits, doing the ſame *actions* o-
Heb13.8 ver again in us. *And* herein, Is *Jeſus Chriſt*, *yeſterday, and to day, and the ſame for ever.*

And

And ſo alſo, when you *conſider* the *malice* of Satan, do you onely look upon *his malice* to the *Eſtates* of men, or to their *bodies:* As His *vexing Iobs perſon* with *diſeaſes* and *botches*? his *blowing down* the houſe upon *Iobs children*; or the *fire* he ſent *to burn up* his ſheep? or do you *onely* look upon the *Sabeans* and *Chaldeans*? or *onely* upon the *loſs* of the *Girgaſites ſwine*: or upon the *Tempeſts* at ſea, and the *ſickneſſes* which he layes on *the bodies* or *eſtates* of men, &c. O Beloved, you will *Catch* little or nothing here, *Though you fiſh All night*: and though you hear all the *Sermons*, or read all the *Books* you can get, you will be little the better: ſtay not your *contemplations* or *experiences* here: but *Duc in altum*, *Launch forth*, mind theſe workings in you, look into your *own ſouls*: and you ſhall better conſider and know his malice, *not onely* to the *bodies*, but to the *ſouls* of men: as tis ſaid (1 *Sam.* 18. 10.) *Saul* was *vexed by an Evil ſpirit*: ſo when you hear of *caſting out* of Devils, Take heed, *leſt your* ſelves fall (εἰς παγίδας διαβόλου) into the ſnares, and nets, and condemnation of the Devil.

Job 1.

Mat. 8. 32.

Further to this point, St *Paul* ſaith, 1 *Cor.* 12. 4. that there are διαιρέσεις χαρισμάτων, *Differences of graces*: yet τὸ αὐτὸ πνεῦμα, but *one ſpirit*: As there are the *graces* of *wiſdom*, of *Knowledge*, of *faith*, All different in their *ſeveral* acts, operations and degrees, yet *flowing all* from the *ſame* ſpirit: ſo I may ſay, there are διαιρέσεις ἁμαρτημάτων, *Differences* of ſins and luſts in the ſoul: ſome being *ſpiritual wickedneſſes*, others *carnal* and *fleſhly*;

1 Cor. 12. 4.

ſome for *ſtature* and *growth* like *the ſons of Anack*, *mighty*, and *great*, and *ſtrong*: others of a *leſs* and *lower ſize*; *Differences* too there be in *ſins length* and *time*; as *Iob* ſaith, *His bones were full of the ſinnes of his youth*: Some do not leave their ſins but increaſe them and carry them *in them* till they dye, and they grow *ſtrong* and *numerous*, even to a *Legion* of Devils: There be ſome alſo that though they *come up in a night*, yet by the *bleſſing* of God, they are *waſted* and gone *in a night*, like *Ionahs* Gourd; they are like a *wafaring* man, of no continuance, they take no *deep* rooting in the ſoul: There are differences too, in reſpect of *obſtinacie*, purpoſe of mind, *malice* and HATRed of God, &c. ſome going *before others*, others *following* after *unto judgement*, as the Apoſtle ſpeaks: It was ſaid to *Ieruſalem*, *Thou haſt juſtified thy ſiſter Sodom in all her abominations*, Ezek. 16. 51. her *ſins* did exceed for *grievouſneſs* thoſe of *Sodom*: and yet all *ſins*, of what *nature* or *quality* ſoever, how *different* ſoever they be, are all ἐκ τῦ πονηρῦ, from that *Evil One* in us, The Devil; and though, as our Saviour ſaith, *Mat.* 15. 19. *Out of the heart proceed evil thoughts, thefts, &c.* yet theſe are ſuggeſted into the heart by Satans *malice* and *policy*: As tis ſaid of *Iudas*, *That the Devil put it into his heart to betray His Maſter.*

Jon. 4. 7.

Ezek. 16. 51.

Mat. 15. 19.

So that it is not onely *Hard*, but *impoſſible* for any man, that hath not been *rapt up* into the *third Heaven*, To know, How God ſends Good *motions* into ſouls, whether by *Angels* or not: Yet I am ſure, (though the Apoſtle ſaith) *That to will*

is

is present with me, Phil. 2. 13. But yet that *will*, is from him. For, πᾶσα δόσις, *Every good and perfect gift is from above, and cometh down from the Father of Lights*, Jam. 1. 17. Nay all natural actions; as, to *think*, and to *do*, or to *move*, &c. are all of him, from him, and by him: For, *In him we live, move and have our* BEING.

Phil. 2. 13.

Jam. 1. 17.

And *As hard* it is to say *directly*, *Though* the *Prince of this world*, Joh. 12. 31. *The God of this world*, 2 Cor. 4. 4. (very lofty titles, you see are given him by the *Holy Ghost*; To shew, what great power he hath) I say, 'tis very hard to know How he *Tempts* and moves us to Evil, whether by His *Angels*, or not: For HE hath Angels called *properly* and *peculiarly* HIS, Mat. 25. 41. *Prepared for the Devil and His Angels*; and termed, *The Angels that sinned*. 2 Pet. 2. 4. And again, 'tis said, *He drew the third part of the Stars from Heaven*, when he fell: And the Devil is called, *The King of the bottomless pit*, Rev. 9. 11. Sure I am, that there are great store of several sorts of Evil spirits; For there is *The spirit of jealousie*, Numb. 5. 6. The *Evil Spirit of lying*, 1 Reg. 22. 22. The spirit of *deep slumber and sleep*, Isa. 29. 10. The spirit of *this world*, 1 Cor. 2. 12. The spirit of *dissention*, Judg. 9. 23. The spirit of *perverseness*, Isa. 19. 14. The spirit of *whoredom*, Hosea 4. 12. & 5. 4. And the spirit of *seducing*, 1 Tim. 4. 1. And *once* for all; As we read of the *Spirit* of Christ, so also do we find the *spirit* of Antichrist, 1 *Joh.* 4. 8. And yet *necessary* it is, that thus it should be; I say, *Necessary*, with

Joh. 12. 31.
2 Cor. 4. 4.

Mat. 25. 41.
2 Pet. 2. 4.
Rev. 9. 11.
Num. 5. 6.
1 Reg. 22. 22.
Isa. 29. 10.
1 Cor. 2. 12.
Judg. 9. 23.
Isa. 19. 14.
Hos. 4. 12. & 5. 4.
1 Tim. 4. 1.
1 Joh. 4. 8.

that *neceſſity* of which our Saviour ſpeaks, *Mat.* 18. 7. ἀνάγκη γάρ ἐστιν ἐλθεῖν τὰ σκάνδαλα *It is neceſſary that offences ſhould come:* For, As in *viſible* things, there is no change without *corruption*: ſo in *civil* things, *Lex non eſt poſita juſto, ſed injuſto; The Law is not made for the righteous, but for the tranſgreſſors*; for the lawleſs and diſobedient, as the Apoſtle ſaith.

Mat. 18. 7.

1 Tim. 1 9.

And ſo, and no otherwiſe is it, in ſpiritual things; Men cannot imagine How *God ſhould have made known the Riches of his goodneſs*, Rom. 2. 4. if no *Evil* had been: nor *The Greatneſs of the Riches of his Glory*, Rom. 9. 22, 23. if there had been *No veſſels* of wrath and diſhonour, Fitted for *deſtruction*: Neither ſhould he have ſhewn the *Depth of his wiſdom and knowledge*, Rom. 11. 33. If there had been no folly and ignorance: Nor yet, *The riches of his grace*. Epheſ. 1. 7. If there had been *None* that ſtood in need of pardon and grace: Beloved, How could the *ſons of men* have known or underſtood, Either the *plenteouſneſs of His* REDEMPTION, If there had been no Captives? Or the exceeding greatneſs of his *love, wherewith he hath loved us in Chriſt*, If there had been *none* that were his *Enemies*, and hated him?

Rom. 2. 4. & 9. 22, 23.

Rom. 11. 33.

So that now, I will ſay of the *Devil* and his *Angels*, as once *Auguſtine* ſaid of *Original ſin*; Whereof, after he had long *diſputed*, whence it ſhould flow and proceed; at length he *concludes*, That it is A more *vain* and *fruitleſs* thing, to ſtand diſputing about its *Riſe*, or *Original*, when as *we feel* the flames of evil *concupiſcence* in our ſelves

ſelves ſtill *Burning*, then it is for a man when he finds his *houſe* on *fire*, to ſtand ſtill, *Demanding* how the *fire* came, but doing nothing to *quench* it: Or whereas he ſhould find his *ſon* fallen into a *well* ready to be drowned, yet ſhould ſtand ſtill, *Asking* How he came to fall in, but not uſing any *help* or *means* to get him out, and ſo ſave his life.

So may I ſay of the *Devil* and his *Angels*: It being ſo, that they *Are*, And that they are ſo *Active* and *Deſtructive* to men; and that they *move* in, *Rule* and *reign* in the *Children of diſobedience*: and have already *climbed our works*, and are gotten in our very hearts, and there wound, kill and ſlay; if we did but ſee it ſo, I ſay, 'Tis but a *fruitleſs* queſtion to enquire, how they entred or came into us, or of *what* they are made? or *what Power* they have to do us *miſchief*? or the like. But ſure I think, it is our beſt *policy*, and greateſt *wiſdom*, to conſider *How* to remove them, how to diſpoſſeſs them, and to caſt theſe *unclean* Devils out of our *ſouls* and *ſpirits*. And if you deſire to know *How* this may be done; For, though it be *Hard* and *difficult*, yet it is not a needleſs thing to undertake, nor a thing impoſſible; nay, 'tis *high time* 'twas done, leſt you be utterly *Undone*, and without any hope: For, *Quanto diutius inhabitat, tanto difficilius ejicitur*; The *longer* he ſtays in us, the *Harder* will he be gotten out: His quiet poſſeſſion will plead *cuſtome* and *Preſcription*; An *Old* diſeaſe is hardly *Curable*; And we cannot but with *Auguſtine* confeſs, *Quot Crimina, tot Dæmonia*; Every *Sin* in

Eph. 2. 2.

our *mortal* bodies, is no other, Then A Devil: And, according to the *Old-man*, and the *Unregenerate* part, the beſt of us (however we may flatter our ſelves) are in *worſe* ſtate then *Mary Magdalen* was, out of whom our Saviour *caſt ſeven Devils*, Luk. 8, 2. So that we may too truly ſay *of our ſelves*, we have more then *Seventy times ſeven* within us: For if Our Saviour ſhould ſpeak *Audibly* to our ears, as he doth *intellectually* in our ſouls, to the Devil *in me*, or *you*, as he did to the *Unclean ſpirit*, who came out from the *Tombs* and *Deſerts*, *What is thy name?* he would reply, *My Name is* LEGION, *For we are many.*

Luk. 8. 2.

Mar. 5. 9.

Beloved, thus to ſee *our ſelves* in the Word, is the right underſtanding of it: And this *Word* and *Glaſs*, when Chriſt ſets it *before us*, and *teacheth us* by it, then we cannot *forſake* it, but view our ſelves in it, though it *repreſents* us to our ſelves never ſo *ugly* and *deformed*. And he that ſees himſelf *Thus*, A Captive to the Devil, Oh! Jeſus Chriſt is A welcome REDEEMER *indeed* To that ſoul; For, the two great and Higheſt ends of Gods Word *To us*, are (in our now fallen condition) to throw the Creature low in its own eſteem, to make it a Beggar, as it is indeed, to bring it to ſee its own *Nothingneſs*, Nay, its *undone* and *miſerable* condition; and to make our Soveraign Lord Chriſt, *High*, *Exalted*, *Rich*, and *All* in *All* things. To preach, to the underſtanding of the Word *thus*, to have ſuch a powerful *influence* in to the ſoul; this can no *man* do, no nor *all* Men and Angels, but onely Jeſus Chriſt *him-*

Eph. 1. 23.

himſelf: His alone All-powerful *Voyce who ſpake* (ſaith the Holy Ghoſt) *As never man ſpake*, Joh. 7.46. Man Could never ſpeak ſo, to have any ſuch operation on the *ſpirit* of man, but onely that *High* and *Mighty* Conquerour through the whole *Earth*, that is ſo powerful that whereever *He will* conquer, he *will* conquer; Of whom, all thoſe Mighty Emperours, Warriours and Conquerours we have *heard* or *read of* in the Scripture, or elſwhere, are but *dark*, *obſcure*, *glimmering ſhadows* and *reſemblances*. O Beloved! what *Heights* and *Depths* of ſin, are in every one of us! *Alexander* himſelf, with all his victorious-Armies, nor all the *Magiſtrates* and *Powers* in the world, cannot weaken them in the ſoul one jot, no, nor *all the Angels* in Heaven, One of which could *kill* and *deſtroy*, A hundred fourſcore and five thouſand valiant men in *one night* in *Sennacheribs* Army; Yet are not able to conquer *Thoſe Legions* of Devils *in our ſouls*, to bring us into *ſubjection* to the Crown and Scepter of our onely and true Liege-Lord, the *Lord Chriſt*: What's thy name? ſaith he to that man *ſo poſſeſſed* in the Goſpel, that he was *ſo fierce*, that no *bands* or fetters would hold him among men, but he *broke* from all, and lived among the *Graves* and *Sepulchers*; yet, he confeſſed (Chriſts power making him, ful ſore againſt his own will) for the Devil *in us* will not let us, either ſee or *confes* him to be there: ſaith he, *my name is* LEGION, becauſe *many* Devils, *Lu.*8.30. This and all other miracles Chriſt did, that we by this *man*, & *them* might See our ſelves, as

Joh. 7. 46.

Eſa. 37. 36.

Luk. 8. 30.

as in a glaſs: And ſo likewiſe by all the *miracles* that ever he did, and by all the *parables* that ever he ſpake, *All were written for us:* All thoſe *Rebellions* in our ſouls, are LEGIONS, Armies of Rebels; they are, as it is expreſt, *Iudg.* 7. 12. In us like the *Midianites*, which were As thick as graſhoppers upon the earth: They are in ſome, as thick as *motes in the Sun*, innumerable, not to be numbred by millions: Who can number the thoughts of a man? They are not onely of a ſpiritual nature, but they are as *quick* and *ſwift* as the lightning. *I ſaw Satan fall down from heaven like lightning.* And you know what the Scripture of them, *The thoughts of mans heart are evil, and onely evil, continually*, Gen. 5. 6.

Judg. 7. 12.

Luk. 10. 18.

Gen. 5. 6.

I have read, ſome are of opinion, the Angels *good* and *bad*, are as thick in the Air as *motes* in the *Sun*: but I am ſure, ſo thick in us are theſe *deſperate, barbarous, inhumane, curſed* (as I may ſay) Iriſh *Rebels*, and Engliſh *Traitors* in our ſouls; And as I ſaid before, As all the *victorious Conquerers* in the world are a *Type* or *Shadow* of Chriſt, in this ſpiritual Soul-war; ſo alſo the *Characters* and *expreſſions* of any evil that ever *was* or ever *ſhall be* in the world, are but *dark ſhadows* of this *Evil One* within us. This is truth, but none can ſee and acknowledge this, but thoſe in whom this *evil one* is in ſome meaſure diſcovered, *fought withal* and *overcome*: How far then are they *deluded*, that dream, they can by a power in themſelves overcome this *mighty, mighty* Giant, this *Goliah of Gath*, that ſtands for the *whole*

1 Sam. 17. 23.

Army

Army of the *Philiſtines*; who is ſo armed and ſo terrible, that were our eyes but open to look upon him Dreſt in all his *Armour* and *Accoutrements*, he would would make all Creatures *Amazed*, *Agaſht* at him: What a hiddeous cry was there (think you) when the earth *gaped* ſo wide open, to ſwallow up *Corah*, *Dathan* and *Abiram*, and their whole *kindred*, and all that *ſided* in that rebellion? it ſwallowed up *them*, their *houſes*, their *tents*, their *wives*, their *children* and all their *ſubſtance*: Such would be, and ſuch is the *aſtoniſhment* of the ſoul, where this Evil One, this *Antichriſt*, (as I may properly call him) is diſcovered; For herein is ſet before us the *true Antichriſt*, real Antichriſt, the *Ugly deformed Perſon* of Antichriſt fO whom *all Outward* Antichriſts are but the Picture: take the Turke, the *Pope*, or *Hereticks*, or who you will in this kind, they are but the *Symboles*, the *Reſemblance*, the *Shadow of HIM*. Num. 16. 32.

Let the Miniſters of Chriſt then, look on their work: they are called *Embaſſadors*; let them look on their meſſage and errand they are ſent on, and to whom they are ſent. *Moſes* was a grown man in grace, a man of *Admirable* parts, skilled in all the Arts of the times he *lived* in, *the meekeſt man on earth*: therefore I conclude thence, a grown man in grace (as I ſhall touch by and by) Yet when he was to grapple with *Pharaoh*, a mighty King, and But the type of this ſpiritual *Pharaoh*; You ſee how diſcouraged he was but to come into his *preſence*, but to *ask* to let the people go *to ſerve the Lord* (and much more to bring the

the thing to paſs he went for:) No marvel if an *Embaſſador* for Chriſt be in this *regard* diſcouraged; for All the *Powers of darkneſs* are before him: Chriſtians look on your enemies; they have Cities *walled up to heaven*; You have the tower of *Babel* to *climb*, the ſoul to be *Reſcued* and brought out of the claws of all the Devils in hell: But this is your comfort, Chriſt doth this for you; but it muſt be done *in you*: *What's thy name*? LEGION. If all the *whole* earth were gathered into one *Body*, into one *Army*, All the *Engines* and Politick *Engineers* for war and all the *Artillery* thereof: this were a *potent*, *mighty*, almoſt *inconceiveable* ſtrength: yet this is *Nothing* to theſe *Legions*; One of which, *One Sin* is able to deſtroy the *ſoul* for ever, which is of more value then all the world; yet all this power cannot deſtroy one ſoul whom Jeſus Chriſt hath purchaſed.

Luk. 12. 21.

Then what ſhall thy ſoul do that hath *Legions* of theſe, as thick in thy *underſtanding*, *will*, *affections*, as Motes in the Sun, as Devils in the air, as thick as words, as actions, nay as thoughts? For where *this ſtrong man keeps the houſe*, Mat. 12.29. all he *doth*, *ſpeaks*, *thinks*, all is ſin; and he lies cloſe and ſafe in his trenches and ſtrong holds; he thinks himſelf *invincible*, *unconquerable*.

Mat. 12. 29.

And indeed ſo long as *Men* do but take up *Arms* againſt him, Or uſe never ſo many ordinances or duties *which they force themſelves unto*, he laughs *at the ſhaking of your ſpears*, Job 41. 29. And the neighing *of your horſes*, and all the ſtrength *you can make* of your ſelves, though you

Iob 41. 29.

call

call in all the parties you have, from all quarters in the *soul*, Yet he is quiet; as tis said *David* was, or as a *Christian* ought to be in his God, *he can lie down and sleep in the midst of his enemies*, because *God is his strong hold*, his *Castle* of defence: So sure and safe is Satan (in his conceit) in the soul, where he hath kept long possession; for he hath all the men in the world, *the whole Arm of Flesh*; he glories in his *Offensive* and *Defensive* weapons: And indeed till the Lord Jesus begins *To rouse up himself*, That *King of Kings and Lord of lords*, that *Mighty Lion of the Tribe of Iudah* Arise *in us*, and dress *himself in his Glittering Armour*, (as *David* speaketh) he fears nothing; for as I said before, he is *so strong* that indeed he thinks himself *too strong* for Christ; for so long as Christ *suffers himself* to be *Overmastered* by our sins, and *strong lusts*, he Seemes *Too weak* for him; And he *insults* over him, as a *Turk* over his *poor* Gally-slave (as I may so say) or as (if you will) some cruel *Marshal* over his prisoners, (though *the Kings best subjects*) he lays them at his pleasure, Neck and Heels, he casteth them into *noisom* dungeons, where is nothing but *Satans* excrements, and the *filthy* spuings of our lusts; and *These* also he sets as *Centinels*, that they stir not; whilst he *himself jets up and down* in pride, & saith, *Ile bring down the proudest of you all*: What know you not me? I have his Majesties *Commission* for what I do: So also, This is that *Spiritual* and true *Nebuchadnezar*, that jets up and down in his own *pride*; *Saying*, *Is not this great Babel that I have built*

Psal. 69. 11.

built for the honour of my majeſty, and for the glory of my Kingdom? Dan. 4. 30. This Devil in us, he looks on himſelf as a *Peacock*, and ſaith, What *a goodly* Chriſtian am I? what a *height* I have gotten what large knowledge have I obtained? I think there is no *point* in Divinity, but Iam able to ſpeak to it: what doth *no body* take notice of me? and ſo *Arrogates* the doing of all *good* to himſelf, and *All Evil*, as none of his.

Dan. 4. 30.

Ah, where is the man that can ſay, I find all theſe things *truly* and *really* in my ſelf? this were a *certain forerunner* of the *Sun Ariſing*: Of the day-*Break*, and of the *day-ſtars* ariſing in Our hearts: Now, will the Lord Chriſt ariſe *triumphantly* in thy ſoul, and make *All theſe beaſts of the forreſt to tremble*: Now, as it is expreſt in *Rev.* 6. 2. *He will ride on conquering, and to conquer*: as *David* ſaith, *Gird on thy ſword upon thy thigh, O thou moſt mighty, with thy glory and thy majeſty, Ride on proſperouſly; thine arrows ſhall pierce deep into the heart* of all Our, and *the Kings enemies*: now though Satan *in us* muſter up *All his forces*, as now moſt certainly he will; Yet he ſhall *fall from heaven like lightning*; that which he hath *Enjoyed* as his heaven had the *command* of our *ſouls*, where he hath *ruled* as Lord and King (but yet as a *Tyrant*) though we ſaw it not, but were *willing* ſervants, as to our *Leige-Lord* and *natural* King, and were at the command of every *ſervant* and *luſt*, more then ever the Iſraelites were under the *External Pharaoh*: Under him we *made bricks* & did all *ſervile* work; & our wages was but *hard*

Rev. 6. 2.

hard fare and *tripes*: Oh! was not this an Egyptian *blindneſs* and *darkeneſs*? a darkneſs *that may be felt*: but Iſrael when they moſt felt their ſlavery, and groaned, were neareſt deliverance from under *Pharaoh*: we are alwayes in darkneſs and ſlavery, but when we begin to feel our ſpiritual darkneſs, when we begin to *feel* the *plagues* of *Egypt* upon us, *Our water* turned into *blood*, and the *frogs* crawl and cover over all the Land: when we are ſenſible of the *murrain*, the *boils* and *blains*, and the *Plague* and *Carbuncles* in our fleſh: the *hail* and the *locuſts*, Even the LOCUSTS of *the bottomleſs pit*, which come all out of the mouth of *the Dragon*, and from Belzebub *Prince* of the Devils: then we ſhall ſee *the death* of our *firſt-born*, our deareſt *right hand* and *right eye* ſins: Mat. 5. 19. 30. then we ſhall *feel* in our ſelves, that this *conquering* King begins *to carry captivity captive*; then ſhall *Pharaoh with all his Hoſt* be overwhelmed *in the midſt of the ſea*: Then the ſoul ſhall ſing the ſong of *Moſes*, Exod. 15. Exod. 15. *The Lord is my ſtrength and ſong, he is become my ſalvation: the Lord is a man of war, the Lord of hoſts is his name: Pharaohs Chariots and his Hoſt are drowned in the ſea, the depths have covered them, they ſank to the bottom as a ſtone as lead in the mighty waters; thy right hand alone is become glorious in power; thy right hand O Lorp hath daſhed in pieces the enemies*: and *David*, throughout his Pſalms, *is full* of theſe expreſſions, all tending to *empty* the creature *of all good*, and all *power*, and to aſcribe *all* to the Lord neither had the Iſraelites any good ſucceſs

Iſa. 26. 17. ceſs any further then the Lord *went with them*, and did their *workes* for them.

Here we ſee what A *Great work* it is, To bring the *ſoul* out of *Egypt ſpiritually*; and which is worſt of all; That we (with the Iſraelites) after the Lord hath thus *gloriouſly* and *triumphantly* brought us forth, that we ſhould have ſo much as *a look* toward *Egypt* again, or any inclination to be under *Pharahs* bondage again: which deſires of ours, will certainly *bring* us nothing but *ſorrow* and *vexation*; we ſhall not get *ſo ſoon* to *Canaan* as otherwiſe we might: but the Lord will *exerciſe* and fit us *forty years* in the *wilderneſs*: Oh! the difficulty of the *New-birth*: Oh! The *Throwes!* Here is *iron* labour women (if ye talk of iron labour) and many times *Throws* to no purpoſe; the child *ſticks* ſomewhere in the *birth*, and there is Iſa. 37. 6. *no ſtrength to bring forth*: Here needs a *skilful Midwife* indeed, a faithful *practical* Phyſician: one that hath the *Practick* part as well as the *Theorick* or elſe the childe may miſcarry: But here is our *comfort*, the *work* is in the hand of the Lord; and *this childe* being *deſigned* for life, *ſhall not miſcarry*, though *the birth* be the worſt of births, *And as croſs as croſs may be.*

Oh WONDER, *wonder!* That ever *this childe* ſhould be ſaved! This *ſimile* the Apoſtle himſelf *uſes* to the *Galatians*, *My beloved of whom I travel in birth, till Chriſt be formed in you*: And Chriſt being *once* born in the ſoul, then he *grows*, and by *degrees comes* to perfection: as it is ſaid of him, *Luke* 2. 52. *And Ieſus increaſed in wiſdom* Luke 2. 52.

and

and ſtature, and favour with God and man: then he begins to *work* all thoſe *miracles* in our ſouls that he did in the *fleſh*, cures the blind, caſts out Devils blind and dumb, ſo that we could not *hear* nor ſee, *nor believe* our ſelves to be in this *miſerable* condition: we cannot See our ſelves in *Egypt*, in *bonds*, in *ſlavery*: or if we *ſee*, yet we are *dumb*, we are not able *to open our mouthes* to expreſs our *miſery*: fain we would expreſs *what we feel*, but cannot utter it: Therefore you ſhall find our Lord in one place mingling *clay* and *ſpittle* to anoint the eyes: *John* 9. 6. in another place *opening the eyes* of a poor *blind man* that cryed after him, ſo that he would take no nay, *Jeſus thou ſon of David have mercy on me*, Mark. 10. 47. in another place *Raiſing the dead*, in another place *Cauſing the poor lame Cripple to walk* and *dance*, and all ſounding out his *praiſe* through all the Regions: before they could not *ſpeak*, and now they cannot *hold their peace*, but muſt *proclaim* what *great things* the Lord *had done for them*: Out of *Mary Magdalen* he caſt *ſeven* Devils, and then ſhe ſate attentively at Chriſts feet, to *hear* his words: O Beloved! Such *words* (from ſuch an *experimental* Teacher, from ſuch a *faithful High-Prieſt*, who knows our condition) as they are *powerful*, ſo to an *experimental* ſoul they are as *ſweet as honey*: and *more deſired then Gold, yea then much fine Gold*, His words were *ſo ſutable*, ſo aptly ſpoken, to what ſhe *experimentally found* in her own ſoul, *No marvel Mary* ſate ſo *contented* and quietly at Chriſts *feet*, while *Martha was troubled about many*

Joh. 9. 6.

Mar. 10. 47.

Pſal. 19.

Luk. 10. 41.

ny things, and minded not ſo much her *inward* condition.

And though I have a little *digreſt*, yet I hope it is for yours and my good: I could not but *follow* my thoughts, and expreſs them to you, which *came in of a ſudden*, and *beyond* my premeditation.

Beloved, ſeeing we are ſo full of theſe *unclean* ſpirits, tis but *neceſſary* they ſhould be *caſt out*; and that will be *effected*, when our Saviour ſhall be *pleaſed* to caſt them out, and to do *to us*, as he did here in the Text, *Rebuke* him in us, and bid him hold his peace, and *Come out of us*; for he hath the *Onely* power and ſtrength to do it: Therefore this Text may be termed a *New*, And *a true*, *Divine* EXORCISM: let not the word *offend you*, for Satan is here *Conjured* by Jeſus Chriſt, and commanded forth: here needs none of the Papiſts *fooleries*, no *holy Water*, no *Copes*, *Veſtments*, *Adjurations*, *Crucifixes*, *Relicks*, *Lights*, *Candles*, nor any *mumbling Maſs-Prieſts*, nor *Chriſtned Bells*: Nay, no uſe of *ordinances*, nor *all your duties* can do it (ſimply) no; tis *Virtus*, the *Power* and *Word* of Chriſt that onely *expels* Sin, and theſe foul ſpirits out of the ſoul: not but that we ſhould uſe *the word* of God, and *pray* often to him, that he would be *pleaſed* to exerciſe his power over theſe great and potent enemies: And when he will pleaſe to work, *A ſhort work he will make of it*; when he pleaſeth to *begin*, nothing ſhall ſtand up in his way; and *bleſſed* ſhall we be, when *the* Lord *himſelf* ſhall effect it for us;

us; for he doth it with *two* words, here in the Text, 1. φιμώθητι. 2. ἔξελθε, *Hold thy peace, Come forth*: And therefore let us pray unto him, and say, *Lord, speak thou the word onely, and thy servant shall be healed*: And *Genesis* 1. it was no more but *one* word, *Let there be light*, and *Let there be a firmament, &c. and it was so*: and such is *the power of God* in the soul, when ever *he will arise*; and till then, where is *your* power?

φιμώθητι, ἔξελθε, Gen. 1. 3, &c.

And note this also further, that as our Saviour *speaks* by way of *Authority* and *Rebuke* unto Satan, *Come out of him*: So in this *particular*, Satan counterfeits them *in himself*, who will in all things *turn himself* into an Angel *of light*: for he will sometimes in men, *silence* himself, and Rebuke *himself*: and seem to help *to destroy* his own Kingdom, but he doth it as *Augustus Cæsar* once said of *Rome*; *Inveni lateritiam, relinquam marmoream*: that is, I found it built of *mud* and *bricks*, but I will leave it of the *hardest marble*: He *seems* to be cast out in one sin, But he doth but change *shapes*, to root himself the surer, in another Shape; he many times makes a *Retreat*, but he doth it *to take* breath (as I may so say) to *Rally up* his forces for a *stronger* encounter. And when the *unclean* spirit returns, he *enters with seven other spirits worse then himself*. 2 Cor. 11. 14.

So it is in many men, Even by *Beelzebub* they cast out Devils: as when *outward* respects, and the *fear* of shame *onely* keeps them from some sins and exorbitances: As many, who *love the upper end of the tables, and the uppermost rooms at feasts*, Mat. 23. 6.

Mat. 23. 6. but yet *abſtain*; ſome to avoid the *coſt*; others for fear of cenſure: ſo divers do *refrain* from *luſt*, becauſe they are afraid to loſe their *reputation* and *credit*: ſo many *forbear* to do actions of *violence*, as Murther, &c. but tis for *fear of the Law*: ſo alſo many forbear to be *drunk*, becauſe none but *baſe* people uſe it: ſo many *refrain themſelves* from committing *whoredom*, for fear they ſhould get *noiſome* and *infectious* diſeaſes; ſo many turn *religious*, and uſe *conſtancy* in duties of *Religion* publique and private, but all is becauſe it is *of good Report*, and now in *faſhion* and *credit*: but this is not done for the *love* of God, nor of *grace*, but for to get *the praiſe of men*, and for love of *themſelves*, for fear of *puniſhment or hope* of *Heaven* or *Rewards*. In theſe, and ſuch like *caſes*, Satan gives a φιμόδητι a *check* to himſelf, *ſilences himſelf* in one caſe when he ſees it is not for his ſecurity, that there is a diſtaſt againſt ſome ſin, or a convincement in the ſoul: And ſo changes that practiſe that he may be heard and received in another, and all is to get more and ſtronger *poſſeſſion*.

φιμόδητι.

Nay, which is more, he will Command himſelf out in *one* ſhape, that he may be *admitted* the eaſier in *another*; as when one leaves *Drunkenneſs*, becauſe his *brain* will not bear it *any longer*, but then turns *covetous*, and it may be a *Uſurer*: So alſo, when as a man follows not *luſt*, nor *Wantonneſs* becauſe he is *old*, or *ſickly*, or *weak*, yet betakes himſelf to *Idleneſs*, or *Pride*, or *Ambition*: ſo alſo, when as any one leaves *pride*, becauſe its *too coſtly*, yet gives himſelf over to *Glunttony* and

Ri-

Rioting, so he can but get it on other mens cost; and thus tis in divers other vices; and not onely in civil or external things, but in Religion; Now you may know and discern Satan *his subtile workings* and plottings in these wayes by this: in such cases as this, He never *Rents* nor *Tears* them whom he so leaveth, but deals *fawningly*, and *placidly*, and *smoothly* with them: he deals *easily* and *insensibly* with them: In these kinds, Of *Satans* casting out *himself in men*, and *shifting* shapes (yet tis still *Himself*, for he never *Tears* nor *Rents* them) *He departs not* though he seems to depart, but so much the more *keeps* in, and *strengthens* himself in his possession: As, the natural changes do in our bodies, which are not to be *discerned*: but *infancy* goes away, and *youth* steps in: and *youth* departs, and *manhood* comes on: so manhood *decays*, and old age *creeps* upon us, as it were *insensibly*: Thus Satan *departs* in lesser and *weaker* sins, that he may *Reenter* in *greater* and *stronger*; nay, he may *break off* in some *Great Sins* too; but then he aims still to bring in *greater*, yea the *greatest impieties*, that he may *reign* solely and absolutely, without any *controll* or *rebuke* at all.

And thus he deals with men for *many* Reasons: As,

1. That he may have the easier *Re-admission*, he departs *gently*, makes no *combustion* or *commotion*, for he leaves *all* in quiet, the sooner to *insinuate* again; as a *cunning* Enemy, who will quit some out-works, that he may *the sooner* get into

the *heart* of the City; like a *wayfaring man*, who leaves his *lodging* quietly, and diſcharges all, and departs in peace: but 'tis that he may be *Entertained* with the greater reſpect at his return.

2. Satan departs from men ſo *quietly*, that they maybe *the ſecurer*, and the more *careleſs*; that they may have no *ſuſpicion* of his *wiles* and *ſubtilties*; As when aman departs with *ſmooth* carriage, *ſweet* language, and *civil* deportments, he will be the *ſooner* invited thither again; nay, the parties will be glad to enjoy his company: As thoſe *prophane* Jews, that *cryed out* for the return of thoſe dayes, wherein they baked *Cakes* to the *Queen of Heaven*; they were ſo beſotted with the *deluding* ſpirit of *Idolatry*, and *ſpiritual* whoredom, that they wiſhed for, and *cryed out* for the dayes of the *Queen of Heaven* to return: *Was it not better then with us* (ſay they) *then now*?

Jer. 44. 17

3. Satan doth thus in *policy*, and deep *ſubtilty*; for he doubts, if he ſhould *dwell too long*, or alwayes in one and the ſame *habit and practiſe*, he would be *diſcovered*; and therefore he transforms himſelf the oftner, that he may not be *diſcerned* and known to be, Satan.

4. And further; *Satan* is a *Thief*, and ſteals ſomething at his *going out*, and therefore departs in the *night*, nay, *while the good man of the houſe was aſleep*; Security is the bane of the ſoul, when men are *careleſs*, and are in the night of *ignorance*: Now *Thieves*, when they go away, they *ſteal out* without any *noyſe* or *tumult*, ſoftly, and without any *Candle*, becauſe they *hate the light*: And as

Joh. 3. 20.

Thieves

Thieves do not reſide *alwayes* in one *place*, but ſhift fro none place to another, departing from one *road-way* to another, from one *corner* to another, to avoid *diſcovery*: ſo the Devil he goeth about, (ſaith the Apoſtle *Peter*, or rather *Iob*) and *compaſſeth the earth and goeth to and fro in it*; and it is for the moſt part without any noiſe or Renting at all. 1 Pet. 5. 8. Job 1. 7.

And hereupon it is that men are the eaſier *perſwaded* to yield him *admiſſion*, becauſe he departs *fairly* and *ſmoothly*, there is no *Tearing* or *Renting* at all, when Satan caſts out himſelf; but when Chriſt caſts Him out, then he Tears and Rends, for then he comes forth againſt his will. But elſe he ſuffers them *to ſleep* (as we ſay) *in a whole ſkin*; He doth not then *diſturb* or *rack the conſcience*, nor wound the ſoul at all: And therefore 'tis with men in this caſe, as twas with the *Iſraelites* in *Gideons* time, when they pleaded for *Baal*; *How long* (ſaith *Joaſh*) *will you plead Baals cauſe, and contend for him?* Judg. 6. 31. The Devil did ſo *maſk* and cover himſelf, that *moſt people* cryed him up as a true God; his ſleights were ſo *ſubtillty* woven, that they took him for the *onely* God, and his *ſervice* for the *pure* ſervice of God: So that not diſcerning him truly what he was, they *pleaded* for him, and *contended* for him; and in *Eliahs* time they *Rent* themſelves, and *Cut* their fleſh for his Cauſe. And ſo *Covetouſneſs* is ſaid to wear a cloak, that is, becauſe it will never appear in its own *ſhape*; and ſo neither will Satan, that he may the better deceive. Our Judg. 6. 31. 1 King. 28. 18. 1 Theſ. 2. 5.

Saviour bids us *to beware of falſe Prophets in Sheeps clothing*, but *inwardly they are ravenous Wolves*, Mat. 7. 15. Such an one is Satan for all his *quietneſs* and *ſtilneſs* within you.

Mat. 7. 15.

Now if Satan ſhall ſtir up any *falſe* Prophet, or *lying ſpirit*, as he did to *Ahab*, ſaying, Whatever this *odd fellow* ſaith, *Go in peace, Go on and proſper*, and will not let you believe theſe things; you may then, if you will, Go on, And go up with confidence, But *ye ſhall ſurely fall*: And tis very like, ſome may call you aſide, as *Peter* did our Saviour, *Mat.* 16. 22. *And he began to rebuke him, ſaying, Maſter, favour thy ſelf, none of thoſe things ſhall happen to thee*; Thou mayeſt go on in a *fine, ſmooth* way of Religion, and never feel this *Tearing* or *Renting* He ſpeaks of: But my *counſel* is, to make them that anſwer our Saviour doth *Peter, Get thee behind me Satan, thou art an offence unto me*: And labour to ſee *this Renting* in thy ſelf; for if Satan do in *reality* depart, he will *Tear* and *Rent* the Man; and when he doth not, though he *ſeem* to depart, he *keeps poſſeſſion ſtill*, or will *Return with ſeven other ſpirits worſe then himſelf*.

2 Chro. 18. 21.

Mat. 16. 22.

Ver. 23.

Many perſwade themſelves, they have *grace*, becauſe they are of a *ſmooth, fine, affable* diſpoſition and carriage; and many Prophets *daub them up with untempered morter*, as if they had *grace* from their Cradles; whereas indeed *All* men are as *deep* in *Adams* fall, one as another, and one as hard to be *recovered* as another. I have ſhewed you upon another *Text*, how all muſt ſuffer with Chriſt,

Ezek. 22. 28.

Christ, none excepted, if they will be *glorified* with him; and shewed you wherein, *viz.* All and every one must be *emptied* and *humbled* as Christ was. When Christ comes to cast the Devil out of these men (in person himself) Ile warrant you he will *Rend* and *Tear* them: When for Christ, and to enjoy *the life of Christ*, they must be emptied of all their fine, natural *endowments*, and come to see the *ugliness*, the *sinfulness* of all their *thoughts, words, actions*, and to be arraigned as the *vilest* Malefactors for all their great progress in Religion, for even these are as *far off* the life of Christ as the other: And they must be at the mercy of the Judge as much as the other; And their *Secret* and *Heart-Idols* and *defilements*, are as *odious* to God as the other: I pray where is then their In-bred gracious *natures*? If they must pass through that *Condemnation*, and *annihilation*, and *abdication* and *indifferency*, *&c.* as I then shewed you; And must fight with the *strong man* Armed, before he be cast out: Ile warrant you they will find this *A Fiery Tryal.* Also the Apostle calls it *A new birth:* What *throws* and *pangs* is there in natural births? And do you think there is less and easier in the *New birth*? No, no; deceive not your selves; *far, far* more; for ye must be *Slain* and *Crucified* with Christ. I pray consider *seriously* of these things, and be not *deceived* and *lulled* asleep, nor receive not any such *pillows* under your *Elbows* from any; for they cry *peace, peace, when there is no peace*; and they say, *Thus saith the Lord*, when he hath not spoken

1 Pet. 4. 12. Joh. 3. 8.

Jer. 6. 14.

unto them, but they flatter you with the *viſions of their own heart*, Jer. 23. 16. But be ſure, theſe *unclean* ſpirits are in every one of us naturally, and they depart not without *Tearing*.

Jer. 23. 16

Beloved, know, All theſe are the *unclean* ſpirits in men, that *God will cauſe to paſs out of the Land*, Zech. 13. 2. And I ſay, tis to be ſuſpected, That when as the *unclean ſpirit* goes out without RENTING, he intends a ſecond return: And contrarily, where Satan departs with *Renting*, he hath no hopes of *re-poſſeſſion*: For where he ſpoils and tears his lodging at his *departure*, he finds that he that is *ſtronger then himſelf* caſts him out, and that ſuch a *ſoul* is weary of ſuch a *troubleſom* Gueſt, and *turbulent* intruding Inmate; whom he *rents*, he *leaves*; and whom he *Teares*, God *Repairs*; whom he *Rents*, God *Renews*: Oh, how I deſire to have all our hearts *Rent!* for then, and not till then, will God regard them; *Rent your hearts*, ſaith *Ioel*, Joel 2. 12. And *A broken heart*, a *ſoul* that is contrite and rent, *O Lord thou wilt not deſpiſe*, Pſal. 51. 17. And therefore, O ſweet Saviour, Rebuke thou all our *unclean* ſpirits with power; command all our *ſins* and *corruptions* to depart out of our hearts; let them not *reign*, or have the dominion over us; but be thou *our Lord, our King, and reign over us*: *Other Lords indeed have had rule over us*; but do thou ſet up thy Kingdom, O Lord, and caſt down thine Enemies under thy feet; *Thy Kingdom come, for thine is the Kingdom, power and glory for ever.* AMEN.

Zech. 13. 2.

Joel 2. 12

Pſal. 51. 17.

Iſa. 26. 13.

Come Lord Ieſus, come quickly.

ALL POVVER Given to IESUS CHRIST, IN HEAVEN AND IN EARTH.

MAT. 28. 18, 19, 20.

All power is given unto me in heaven and in earth, &c.

In one Sermon, Preached at a private Meeting in Old-ſtreet.

Auguſtine and others with him, reckon this to be the ninth and laſt time of our Saviours appearing to his diſciples after his Reſurrection; And that, for this end he appeared *ſo often*, to manifeſt *the truth of his Reſurrection*: and yet for all this, *ſome ſtill doubted*; as you read in the fore-

foregoing Verse: And they *had great cause*, for though he had appeared *to so many*, and so many times, as this being the ninth time: and it is *also* said, *He was seen of more then five hundred brethren at once*; yet for all this *some doubted:* and although *the Disciples* were particularly appointed by Jesus to come *at this time into this mountain, and when they saw him, they fell down and worshipped him*, yet *some* for all this *doubted*; they knew, they had seen him in *great and extreme* sorrow and anguish *of soul*, even *to the utmost* that the malice of men and Devils *could invent*; they saw him *yield up the Ghost*, and they thought they had done *their last office for him*, accompanying him to his *execution and death*, and so to his *grave and sepulchre*: but here, He after many appearings to them, to confirm their faith, *appears* this once more; and it seems to be, very probably, the last time of his appearing, immediately before his *ascention*: and *now* he gives them a commission and command *To go and teach all Nations*, as it follows in the 19, and 20. Verses, *baptizing them in the name of the Father &c. and teaching them to observe all things that I have commanded you: for lo I am with you alwayes, even to the end of the world*: And because they should *be able* to shew their *Authoritie and Warrant*, if any should ask, *who sent them?* he tells them, *He that is* I AM, hath sent you, I AM is with you; and further tells them, that *their power* they shall derive from Him; *For all power is given to me in heaven and earth:* And these words, how-

Ver. 19. 20.

however they be *few in number*, yet there is in them *an Abyſs of matter*; there is a mighty power and a vaſt *length and breadth, height and depth in all His words*: for His words are alwayes *full of ſenſe*, ſpoken *to the higheſt pitch* that our capacity can conceive or reach: The words of Chriſt are *moſt pure*, free from all *concourſe* of the depravedneſs of the creature: they are like *the pure wine* that he made *at Canaan*; there is no *tincture*, no *brackiſhneſs*, no *leaven* of the old *Adam*, or of the Phariſees: Mens *writings and ſpeakings* are alwayes *low*, they have in them *ſome Allay* of humane weakneſs: but *in his words* there is not the leaſt *allay*, they cannot admit of any *moderation* or *modification*; Others it may be *writ they knew not what* themſelves (as I may ſo ſpeak) even *the Penmen* of the holy Scriptures, for they wrote *things* beyond their own *comprehenſion*, they being *directed by another ſpirit*: they ſpake *not of themſelves*, but *the holy Ghoſt In them*; for all Scripture was given by inſpiration, 2 Tim. 3. 16. after they were once ſet apart by God to write the holy Scriptures, *they all ſpake as they were moved by the holy Ghoſt*; as Dan. 12. 4. God commands *Daniel, Shut up the words, and ſeal the Book*; *even till the time of the end*: Theſe holy men being once *ſet apart* for this uſe, they propheſie *Beyond themſelves, and out of courſe*; and latter and *after-times* ſhall *make* known *that*, which they themſelves *which wrote them*, knew not; for they ſpake *as inſpired* by God: but Chriſts words are alwayes *abſolute and perfect truth*: he knew

2 Pet. 2. 21

Dan. 12. 4.

knew, and ſaw very well, what he ſaid: there is *nothing uſeleſs* in his words: there is no *Tautologies* (as we call them) *no vain repetitions*: when Chriſt ſpeaks, they are *words of weight*, words of *power*, they carry *vertue with them*: as for inſtance, if ever *the winds blow*, and the ſtorms ariſe in thy ſoul, Then thou ſhalt find experimentally and feelingly, that One *word* from Chriſts mouth, will do thee *more good* then all the words and all the power of men, *To Still thoſe winds* and *ſtorms*; thoſe who have experience hereof *know it full well*: as we ſee, when the ſhip was like to be *Overcome by the winds and ſtorms*, and Chriſt was aſleep: you may ſee there, how *One word* from him *Ceaſed them*; No more but *Peace and be ſtill*; and tis *the ſame* in the ſoul: and *Pſal.* 107. 29. *He maketh the ſtorm a calm, ſo that the waves thereof are ſtill.*

Mar. 4. 39
Pſal. 107. 29.

Theſe words we have now read, *All power is given to me in heaven and earth*: They ſignifie, that Chriſt is God *equal with the Father*: but there ſeems to be *a great difficulty* in the words, in that Chriſt never ſaid, before he was *ready* to leave the earth, *All power is given unto me in heaven and earth.*

Queſt. The queſtion is, *What power* had Chriſt *now* committed to him, that he had not before? what *new power* received he? that when he was to leave the earth, and had given his Diſciples a Commiſſion, and it was *to be ſealed* at the day of *Pentecoſt*, that he ſhould ſay now, and never before, *All power is given me in heaven and earth*? what addition

addition of power had he now, which he had not before, if he be God equal with his Father? and he ſaith many times, *The Father hath committed all judgement to the Son*: and again, *Before Abraham was, I am*, and many ſuch like words: which ſhews, he is God, and of *Equal power* and *Authority* with his Father; and yet he ſaith in the 14. of *Iohn, The Father is greater then I*: Can God receive any *new Acceſs* of power? Ioh. 5. 12. & 8. 58. Iohn 14. 28.

No certainly: but theſe words are ſo hard and difficult *to reconcile* that in the daies of *Arius* it filled the Church full of *Errors* and *Hereſies*: the Church fell much at *Odds*; for many from hence denied *the Divinity of Chriſt*, becauſe they could not reconcile *theſe* Scriptures: And (by the way) if he be *Lord of all power*, then he leaves *none* for man to claim *to himſelf*. *Anſw.*

But that I may anſwer *this doubt*, and make it clear, I will lay down two grounds.

Firſt, Although God receive *no new power* in himſelf, yet *he doth receive power* by being made *further known* unto man. And Secondly, By mans being made *further known unto him*.

Firſt, By his being made *further known unto man*; the revealing and diſcovering of God unto man, making himſelf *more known*; the manifeſtation of this is ſaid *To Adde power* to him; but not *That any thing can be added to him who is infinite*: if there could, he were not infinite, and *He were not God*.

But know this, whatever attribute God hath aſcribed to him, it is in regard of *his creatures*, not in

in regard of himself; for there are *no such things* in God, Neither in regard of his *incommunicable*, or *communicable* Attributes, as *Eternity*, *Infiniteness*, *Omnipotency*, *Immensness*, *&c.* Or in regard of his communicable, as *Wisdome*, *Iustice*, and *Mercy*, and *Patience*, *&c.* *as* if these were *several things* in God: for God is One, and cannot be more: for when he is *said to be* any of these, *Iust*, *or Good*, *or Severe*, or the like: these are all *One and the same thing* in him; they are but *Attributed* to him, that we may conceive of him; it is but spoken *of him* according to *the several workings* of God on the creatures.

As for instance, the Sun makes the Rose to smel *sweet and pleasant*, and it makes the Nettle *to sting*: it makes the fields *to grow*, and cast a *Pleasant* savour: but it makes the Carrion, and the Dung-hil *to stink*; and all this variety is *by one and the self-same Sun*: the same light and heat *doth divers things*, causes divers effects in the subjects: Says *the Rose*, it makes me *fragrant* and *sweet*; and says the Dung-hill, but it makes *me stink*, *and be unsavoury*: says the Wax, it makes me soft and pliable; but says the clay, it makes me *hard* and *obdurate*: yet the Sun doth not do *one thing* to one and *another thing* to another: Even so Beloved it is with *our God*; One man He finds God *A comfort*, and a rejoycing to his heart; another he finds God *A Terror* and an Amazement to him; One he finds God *A sweet guide* and *direction* to him, and *thereby and therefore* he draws *nearer* to God, loveth and embraceth him; Another apprehends

prehends God an enemy to him, and this makes him *run away* from God: Is God therefore thus various? no no; He is the *ſelf-ſame* God to the *One* and to the *Other*; and the *ſelf-ſame* action *in him* is to the *One* and to the other; He that is a *Hammer* to the *Hard heart*, he is alſo *mollifying and ſoftning Oyl* to the *Penitent ſoul*; He that is *A comfort to the fatherleſs and widow*, he is *as an Enemy, A Revenger, and a conſuming fire* to the obſtinate and rebellious: And yet for all this, *Our God* is always *the ſame*; he is not, nor cannot be changed; in *him is no ſhadow of change*. And therefore we cannot imagine that he *can grow greater or leſs* in regard of himſelf, but *as To us he doth*; that is, if he manifeſt himſelf more to us, more within us, in our ſouls, then he is ſaid to be *greater*: and if he *leſſen* the knowledge of himſelf *As to us*, then he is ſaid *to grow* leſs; And in this ſenſe alſo, he is ſaid *to come nearer to us*, and *go further from us*: As alſo he is ſaid *ſo to do*, when he expreſſes, as *to Us*, more or leſs, ſome act of juſtice or mercy, or any other attribute: then I ſay, he is onely *ſaid* to be ſo, in regard of us *To grow* greater or leſs, *to come* nearer or depart further; but He in *himſelf* is for ever bleſſed and perfect, *Unchangeable, Immoveable*, always the ſame; we can no way *Touch* him, or *Alter* him; but it is onely We, the Creature, is *Altered*, and he is altered to us, as to our *feeling*, to our *ſight*, to our *apprehenſion* and *comprehenſion* but not at all in himſelf.

Pſ. 146.9.

Iam. 1.17.

We cannot *Honour* him, no, nor *diſhonour* him, as to himſelf; he is infinitely *Far Above* our praiſes or

or dispraises; neither *toucheth* him; as *David* saith, *My goodness extendeth not to him*; and *Iob*, *If I sin it toucheth not him*; He is neither *better or worse* by all our works, either by sin or righteousness. Beloved, be sure of this; we can neither *diminish* nor *increase* his praise in Himself, though *in regard of us* we do: for though we hold our *tongues*, though we run upon our own *destruction*, yet All, (as Creatures) *Praise him*: if he be not glorified by us in his *Mercy*, he is and will be in his *Justice*.

Ps. 16. 2.

Phil. 2. 6, 8.

It is said in *Phil. 2. that he emptied himself of all his glory*; that is, he (as it were) drew a curtain *between* Our eyes and His glory; not between his own eyes and his glory; for he was *the same* in himself; but as to men, *He drew a Curtain or Vail* before his glory; for he honoured himself *most*, in that he *Emptied* himself; and therefore he saith here, *All power is given unto me in Heaven and in Earth*; not but that he had the same power before, But now, *All power is given me*, that is, Now men shall see it, how in *this very thing* I honoured my self, How in this very thing, I manifested my self to be the Saviour of the world; And though he seemed to *Unclothe*, and *dis-robe* himself of all *power* and *glory*, yet men shall now see and acknowledge, that he still *At that very instant* retained it as much as ever, yea *manifested* it more; to them I seemed to lay it down, and now to them I will be seen to *Take it up again*; and they shall see that it never departed *from me*, nor I from it.

But

But now it may be you will ſay to me, We ſee you have partly *cleared* it, and made it *appear* in what ſenſe it is to be *underſtood*, that *All power is given to him in Earth*; but how is *all power* given him *in Heaven*? do the Angels add any thing to him, or is any thing added to them? yea certainly; for *by the Church* theſe things are *More made known* unto them; for they were not created in ſuch an eſtate but they may be made better; nor are they *ſo perfect* but that they deſire *an increaſe in their perfection*; for it is ſaid, 1 *Pet.* 1. 12. *The Angels do ſtoop down to pry into theſe myſteries*; therefore their knowledge and perfection is *increaſing*. And indeed it is certain, *They ſee their imperfections* more then man, becauſe of the *great light* they have; they are nearer to God, who is *light*, and therefore ſee their *darkneſs* and *imperfection* more then we; for we are more dark, and further off the light: but alas, Vain men think they ſee *a great deal*; and becauſe of their blindneſs, they think themſelves ſuch excellent Creatures; being thereby *puffe up* in themſelves, looking on themſelves as *Lords* of all; every thing was made for Him; and that Chriſt was ſent *Meerly* to Redeem him, to ſave him: *God overlookt* (as he conceives) *All Creatures*, both above him and below him, and had reſpect to none but to him; as proud *Haman* ſaid, *I onely am in the Kings favour*: O poor Creatures! you are deceived, think not ſo; this is onely *a fruit of your ignorance*, of your *blindneſs*; limit not *Gods Church* to ſo narrow a ſcantling; *The Dominions of his Church* reach infinitely fur-

1 Pet. 1. 12.

Heſt. 6. 6.

ther then you are aware of: but we must not now enter upon that.

But hereby you may see, that *things in Heaven* have a *revelation* and *manifestation* of Christ unto them; and his power *is given unto him There*, as well as on earth; if so it be, That you do take *Heaven* according to our general and *common Notion* of taking *Heaven*, which we Vulgarly conceive to be above the *Circumference* of the Sun, and God to be present *more especially* there; but this also is a *limiting* The bounds of his Church and Kingdom: His Kingdom (as I conceive) is every where; and *Heaven* is where he is, for he is *Every where*.

Yet, I remember I was taught, when I was a *Child*, either by my *Nurse*, or my *Mother*, or *Shoolmaster*, that God Almighty was above in Heaven, *viz.* above the *Sun*, *Moon* and *Stars*; and I thought of a long time afterwards that there was his *Court*, and his *Chamber of presence*; and I thought it a *great Height* to come to this knowledge: but I assure you, I had more to do, to unlearn *this principle*, then ever I had to *learn it*; and I am afraid *too many* of us are gone *no further* then this *Childish* principle; whereupon follow many errours.

But it is more safe, Taking *Heaven* in the largest sense; Either as God Filling *all places*, *and all things*, as well above the Sun as below, and below as above; and so *Heaven* to be *where God is*, that is, every where: for he cannot be *excluded* from any place; but he is not onely in every place, but in every place Alike.

Or

Or elſe to take *Heaven* in that ſenſe the *Prodigal* doth, *Luk.* 15. 18. *Father, I have ſinned againſt Heaven, and before thee*; to take *Heaven* to be in our ſouls. When God *comes into* our ſouls, and *dwels* there, that is, when he manifeſts his *preſence* in us, and to us, then he is ſaid *to dwell* there: not but that he *dwelt* there in regard of himſelf as much before; but then he is there as in his *Temple*, As in his glory, to *Us-ward*: then we ſee him there, *In the Beauty of Holineſs*; Then He is *compaſſed about* with our praiſes, as it is expreſt in that 68 Pſalm, *It is well ſeen, O God, how thou goeſt; How thou My God goeſt, when thou art in thy Sanctuary: The ſingers go before, and the minſtrels follow after, in the midſt are the damſels with timbrels, &c.* When God is not onely *in us* as he is *in all Creatures*; but when he is *there ſenſibly* to us, that we feel him, and ſee him, and Rejoyce to *behold his Preſence* and Glory, and ſo we come Thereby, to *glorifie him* more.

Luk. 15. 18.

Pſ. 50. 2.

Pſ. 68. 24.

Whenever we come to this *Sight*, then are we come into a *degree* of the kingdom of *Heaven*, Into Gods *Chamber of Preſence*; There we ſhall ſee all Creatures, all Angels and Saints, and the whole Creation *compaſſing him round about* with *Glories* and *Hallelujahs*; Then (*as to us*) is He ſet upon his Throne; And till then he is *As Crucified*, As upon the Croſs, as *Buffetted*, as Spit upon, as *Emptied*, as diſrobed, as *Slighted*, Trod upon, *As upon the dunghil*, as ſeparate from his glory: but *all this* is, but *as* to men, not as to Himſelf, as I ſaid before. For to him all Angels *Cry Aloud the Heavens*

Isa. 6. 3. *and the Earth, and all the Powers therein*, and all Creatures cry continually, *Holy, holy, holy, Lord God of Sabbaths; Heaven and Earth are full of the majesty of thy glory.* And He knows His own glory and praise *Infinitely Beyond* our apprehensions; but, as I said, He is more praised and glorified, As to us, and by us. And in this sense are our Saviours words here, that he hath now *All power given him in Heaven and in Earth*, in regard there is a great deal *more light* come to us, and he is revealed unto more; for Christ, as he

Joh. 1.9. saith, *Ioh. 1.9. He is the true light that enlightneth every man that comes in to the world.*

As you know, He was *once* made known to the Jews, and the Gentiles *lay in darkness*; but now he is *made known* to the Gentiles, and the Jews

Judg. 6. 36, &c. are in darkness; like *Gedions* fleece, *They were wet when all the ground about was dry*; which was the time that the Jews had the knowledge of God and Christ: but then again, *all the ground was wet, and his fleece dry*; The fall of the Jews was the rising of the Gentiles, as the Apostle expresseth, *Rom.* 11.12. The Gospel, it *first shined* to the

Rom. 11. 12. Jews, and *afterwards* to the Gentiles, which was All the rest of the world. And our Saviour saith,

Mat. 15. 24. *That he was sent to the lost sheep of the house of Israel*; And he commanded his Disciples when he

Mat. 10. 5, 6. first sent them out, *Go not in the way of the Gentiles, but go to the lost sheep of the house of Israel.* He did *very strictly* tye himself to the Jews, so that hardly any others could get *any mercy* from him; They never got any, but they got it very

Hardly,

hardly, and very *ſparingly*; as the Centurion, *Luke* 7. he woul dnot go *himſelf* immediately to Jeſus, knowing *how unwelcome* they were to him, and *what harſh anſwers* he gave them: therefore he went by the Jews, and got the Prieſts and Elders to go to him; *And they alſo* were fain to uſe *many words* to perſwade him: tis ſaid, they were fain *to perſwade him inſtantly*, commending him for a *good man*, and that he had done them *much good*, and had *built them* a Synagogue, and at laſt Jeſus went with them, &c. Luke 7. Verſe 4.

And ſo likewiſe, the woman of *Canaan how hardly* did ſhe get *mercy* from him, and how oft gave he her *a repulſe*, and beat her off, and would not be overcome, *till her faith prevailed* with him, and ſhe got it *by force*? it is wonderful *to ſee* how our Saviour *tyed* himſelf to the Jews; again, its ſaid, *God wrought ſalvation in the midſt of the earth: Great is thy God*, ſaith the Prophet, *Iſa.* 12. 6. *in the midſt of thee*, or in the heart of thee. Hiſtoriographers ſay that *Ieruſalem* is in the *very midſt* of the earth, that it is *the very Navel of the world.* Mat. 15. 22. Iſa. 12. 6.

And Chriſt began his miracles, and preached *firſt* at *Ieruſalem*, and *from thence* ſent out his Diſciples into all the world: from which *Obſervation* we may apply *thus much* to our ſelves, that whenſoever Chriſt teacheth any man *to ſalvation*, That when he preacheth *Healthfully and Savingly* in the ſoul, he preacheth *firſt to the heart*, begins there, *ſets that right*, and *from thence* His word is *derived* and ſent forth *to all the members* of the body: Chriſt and his Diſciples *firſt began at Ieruſa-*

lem, and then *afterward* their Commiſſion was to go into *all* the world: he tyed himſelf *very ſtrictly* to the Jews, before ever he would ſuffer them to go to the Gentiles. This truth I would commend to you as a *Stable Maxim* of *truth*; *All faith and holineſs is firſt to be preached to the heart before we go about to rectifie the members and the actions:* which *in this regard* may well be called *Iews and Gentiles.*

Religion, if it begin not at the heart, *is nothing worth*; it is *but a folly* to preach to the eyes, and to the ears, to the hands, and to the feet, *before we preach* to the heart: *we muſt obſerve* Chriſts rule, firſt begin at *Ieruſalem*, and then go into *all* the world; firſt *preach* to the Jews, *afterward* to the Gentiles: *God onely* ſpeaks to the heart, *and Teacheth that:* to begin with *the Outward man*, that ſo they may teach the heart, *is the way of man*, not of God: *Great is thy God in the midſt of thee*, in thy heart; *do but rectifie that, and the actions cannot be amiſs*: make *the tree good*, and there will follow *good fruit*: Can you expect *figs of thorns, or grapes of thiſtles*? nay, can you *by all your manuring*, watching and dreſſing, or *forcing them*, cauſe them to bear *ſuch*? certainly no: therefore *ſee the folly* of many men in our daies; they think by their pains and *by their Diſcipline*, to force men into *Religion*, into faith & good works, and *Spiritual* actions. When *thereby* they have *onely reſtrained the outward man*, And with them, they paſs for *Excellent* Chriſtians: Alas, alas! *Either* (ſaith our Saviour) *make the tree good, and his fruit good; or*

Mat. 7. 16.

elſe

elſe make the tree evil, and his fruit evil: whatever *fair pretences* their actions may have, and though they ſeem *Good* to men, *if the heart be not reformed*, they are *but Golden Vices*, Rotten Nutmegs, and rotten apples *gilded over*; Gilded Sepulchers; they *neither have* a good root, *nor tend* to a right End: fair without, but falſe rotten and ſtinking within, they are carried on by *Self* to baſe *carnal* & fleſhly ends; *ſelf* is both *the Riſe and End* of their actions, and *they* no better then *thorns and thiſtles*, and fit for nothing but *to be burnt up*: As the Apoſtle ſaith, *The fire ſhall try every mans work of what ſort it is.* 1 Cor. 3. 13, 14.

Great is thy God in the *midſt* of thee: Satan it is that preaches *firſt* to the out-parts: He it is that preaches to the outward man *by Laws*, by *Credit*, by *Honour*, by *Riches*, by *Praiſe*; and you know *what verdict* Chriſt gives of this *preaching*, and of this *learning*; *Verily, I ſay unto you, you have your reward*: ye do it that ye may be *ſeen* of men, and ye are *ſeen of men, ye have your reward*: ye reſtrain your hands and your feet from evil, becauſe you would not come under *the penalty* of mens Laws, and you do eſcape them; *verily Herein you have your reward*: and you do *your good works*, for the praiſe of men, and *you have it.* Verily I ſay unto you, you have your reward. Mat. 6. 15.

And though *you* may think *highly* of *ſuch works*, and *of your ſelves for them*, yet there is *nothing* of God in them: and *to him* they are *no better ſacrifice* Then *cutting off a Dogs neck, or the offering up of ſwines blood*, as the Prophet *Iſaiah* ſaith: this is Iſa. 63. 3.

nothing but *One ſin* caſting out *Another* for ſelf-advantage: this is nothing but *Belzebub caſting out Devils by Belzebub*, and yet he hath *nothing leſs* poſſeſſion: for it is nothing but *the old man* working within his *own* ſphere, and to *his own* advantage: ye do it that ye may be counted honeſt among men, and ye are accounted ſo; ye would be and are eſteemed great profeſſors, verily you have your reward, *Many ſuch like ends* you have, and ſo *Many ſuch* rewards: This is nothing but the Devils *preaching*, and the Devils *learning* within thee; its no better then *the Devils work*, and thou canſt expect no other *But the Devils Wages.* *All theſe things will I give thee, if thou wilt fall down and worſhip me*: He is *the God of this world*, and hath great power given him *over the Kingdoms of this world*, and he can beſtow *much of* the glory of them upon *his ſervants*: but God *He ſpeaks firſt* in the center of the earth: He begins *firſt* with the heart, *Preaches within thee*, reforms *firſt the heart*: here *onely* preacheth *His well-beloved Son in whom Onely he is well pleaſed.*

Mat. 12. 24.

Mat. 4. 9.

Except *Thy actions* be *The actions* of his own *Well-beloved Son* in thy heart, he neither *owns* nor *accepts them*; they are ſtrange fire to him: and you know what became of *Nadab* and *Abihu* for offering *ſtrange fire* before the Lord: The Lord *He Pours* precious ointment *on this Aarons head*, and from thence *Drencheth his beard, and ſo down to the skirts of his garments*: ſo far as *the heart* is reformed, *the actions* cannot be amiſs: *That ſoul* that is *in love* with Jeſus Chriſt, Beloved, where the love

Lev. 10. 2.

Pſal. 133. 2.

love of God *is ſhed abroad* in the heart, it is death *to him*, to that ſoul, to go *a whoring* with the creatures; he can have *no peace* to commit *adulterie* with the world, *That whoriſh woman*; he *cannot endure* Satans preaching: hearken to me, and I will give thee *theſe and theſe* thing: no, no: his peace lies in hearkening *to what* the Lord ſaith *in him*, and he preaches no ſuch doctrine, but bids him leave the world, for its enmity to him; he bids part with theſe things, Take up the croſs, expect reproches, perſecutions, and death *from the world*, *This preaching* is of God, let thy life be in forſaking the glory of the world; though *thou liveſt* in the world, yet let thy heart, thy affections dwell and abide with me: *Uſe the world as if thou uſedſt it not*: count nothing *in the world* thine own: be thou but as a ſteward in whatever thou haſt, *Alwaies ready* to give an account of all; This preaching is from God, from Heaven: The Devils preaching is quite contrary; And when thou heareſt ſuch preaching as is contrary to this, and ſuch whiſperings within thee, *Conclude* it is the Devil and not God; and that ſuch preaching and learning will deſtroy thy ſoul; therefore I ſay, always look to thy heart, that It be *ſet right*, before *ever* thou expecteſt *the actions* can be good: if *that* be not ſo, conclude *all* that proceeds from it, *is naught*: we muſt look *mainly* to the center, to the Heart, that *life* may come *from thence*.

Prov. 7.

1 Cor. 7. 30, &c.

Even as the life in the body by the blood *flows* from the heart *to all* the members: if not, *thoſe members are dead*: ſo the *life* of true grace *flows* from

from the heart as from the *fountain*: for if either *fear*, or *Law*, or *Heaven*, or *Hel*, *reward*, or any hopes, or by-ends, *Urge the heart To goodneſs*, Theſe are but *dead works*: and you ſhall know it by this, do but take away *theſe reſpects*, and by-ends, and theſe works *Ceaſe*: take away *hope* of reward, and *fear* of puniſhment, and *this bodie* is dead, *he works no more*: why? becauſe there is *no life*, no heat *within* to move him: tell him, I mean he *whoſe heart is ſet right for God*, reformed by him, tell him he muſt *deny*, *forſake* the world, he muſt be *emptied* of all the *glory* of the world, of all *ſelf-ſeeking*, *ſelf-glorying*, *ſelf-praiſing*; why *herein* is his life, his peace, his glory; but *to the other* who hath been onely *taught by ſuch* PRECEPTS *as come from men*, from Self, This preaching *is death* to him: but *his life*, and peace, and joy is to hear *How he ſhall be advanced, eſteemed, honoured &c.* how he ſhall be made rich and great: therefore you may eaſily *hence* diſtinguiſh what *preaching and practiſe* is from God, and what from Satan and Self.

Mar. 7. 9.

Thus much may ſerve for the firſt thing, to open unto you the meaning of theſe words, *All power is given unto me in heaven and in earth*: to me it ſeems very plain and clear, and I hope *to you alſo*, that That which before *ſeemed* obſcure, now is made manifeſt.

The ſecond ground: Chriſt alſo, as *he is man*, hath *all power given unto him*, as being united to God, ſo alſo to man: and *this definition*, as being united to God, is very *large and deep*, as the river

ver *at the entrance into the Sanctuary*, which at the *first entrance* took a man but up to the *ankles*, and then a little further up to the *knees*, and then to the *middle*, and at last it would *quite drown* and swallow up *all*, it grew into a vast Sea: The meaning of the words *in this sense*, we are not able *to comprehend* or understand; but the more *we wade* into them, the more we are *drowned* and swallowed up. Ezek. 47. 4, 5.

Jesus Christ, he had the same glory *in himself* when he was upon earth, as he had with his Father before all worlds, and he is *his well-beloved Son, in whom onely he is well-pleosed*; But as he is man, he to *Us-ward* emptied himself of all his *glory*, *And came in the form of a servant*; he was subject to the like passions and infirmities as we are except *sinful*; and hereby man came to be further made known unto him: that is, in regard of his *humane* nature, he was hungry and thirsty, and weary, and suffered death, and the like; and yet in regard of his *Divine nature*, he held his *glory* and *Union* with his Father: and it was necessary it should be so in both regards; for had it not been so, he could not have complyed so with the creatures, and felt their wants and necessities: and had he not *retained* his unity with his Father (which he could not in regard of himself *As God*, either lose, or diminish, nor increase) he could not have complyed *so perfectly* with his Father for the *salvation* of mankind: For as he was in the *bosom* of his Father, he was *unknowable* to any creature; he was known onely Mat. 3. 17.

to

to himself; he was inexplicable, not to be unfolded; and *in this regard*, the more ye enter into darkness, and unknowing, the more ye know of him; for he is nothing that we can comprehend or understand, *as (we are creatures,)* until we come to be *One* with him, and *swallowed up* into him.

But let us observe, that Christ never made this boast of himself, that *All power is given unto me in heaven and in earth*, till he was *ready* to leave the earth: *never* till he had been crucified, dead and buried, and rose again: It is remarkable, *he* never all the while He was on earth, ever appropriated *all power* to be his, till he was ready *to depart* out of the earth. And Beloved, this is for *our* imitation: Christ was *no boaster*, though *none* might *boast* more; but he was *meek and lowly*; he became *a servant to all*; when he might have been advanced and made *a King*, he ran away from among them: he was *Far* of another Spirit then is *now* in the world, and *alwayes was* in the world, among *the men of the world*: and *no greater* sign of a carnal, earthly, low, base spirit, then to be alwayes seeking the great things of the world; to be tickled and *itching after* the praises *of men*, to lift up our selves, *to be some-body in the world*, to desire to sit *above*, and to trample *upon their brethren*, to have the cap and the knee: and yet how many of *such men forsooth*, must be the *onely gracious* and religious men *of this age!* but you see *these* are *far* from the *life* of Christ, *As far* as the East from the West: *As far asunder as darkness and light*: Are these *the*

John 6. 15.

men

men that brag of *Power, and Wiſdom, and Holineſs*, and yet are *thus ſwallowed up* in the world, love the praiſe of men, *and greetings in the Market, and the Higheſt ſeats in the Synagogues, and the uppermoſt rooms at feaſts*? Their *Phylacteries* muſt be broad and *long*; *viz.* to be known from other men, that *they* may be *bowed* to, and reverenced of all men: Are theſe the Doctors and Teachers of all others? Are theſe the *Diſciples* and *Miniſters* Chriſt hath ſent out *to preach to us* the life of Chriſt, by their Doctrine and example? Judge ye. Luke 20. 46.

Beloved, ye muſt know, that all Chriſts actions which were imitable, while he was here upon earth, they were *ſymbolical*; they ſhew that he is *yeſterday, and to day, and the ſame for ever*: for *whatever* he did then, he did but ſhew and repreſent *to our ſenſes*, by external actions, *what he* is ſtill *Doing* in the ſouls of men, *and will be* to the end of the world. Heb. 13. 8.

For, did he cure diſeaſes in the body? he did it to ſhew us *how he cured* the diſeaſes of the ſoul; Did he *heal* the blind, and *cure* the lame, *caſt out* Devils, dumb Devils, and deaf Devils? yes: yet *theſe* do but ſhew what he doth daily: when our mouthes *are ſhut up* as to things *appertaining* to God and his glory, his power *diſpoſſeſſes* this dumb Devil: when *our ears* are ſhut up, and we can *hear nothing*, but what pleaſes *ſelf* and *fleſh*, and the *carnal* man, *Let the Charmer charm never ſo wiſely*: now Chriſts power and wiſdom *in us*, diſpoſſeſſes al of his nature: he turns *the minſtrels out* of Mar. 9. 25. Pſal. 58. 5. Mar. 5. 40.

of doors; to those deceiving *pleasures* and allurements of the world, that *in our crosses* make us such *deceiving* musick, he saith, *Give place*: and He *Himself* enters alone, and brings us to *own* and delight in him, and in what he administers to us.

Those actions of his he did then upon *the bodies* of men, *do but shew* what he doth *upon* their souls: for he *then* cast out but *some* Devils, not *all*: he healed and cured *but some* of their diseases, *not all*; for *that* was not *the end* of his coming; for had it been so, he would have *cast out* all Devils as well as *some*; and cured all diseases as well as *some*: but he onely by them did teach *our dull capacities*, which else *could not conceive* what he did in the soul, but by *representing* the same thing *Outwardly*, even by those things which were most equivalent to them.

Did he resist the temptations of Satan, and so made *him depart* from him? it was to shew that he doth *the same* in those that are his, even by *himself*, in his own person, *and through his own power* in them: For whatever *actions* he did, they were done by him *onely* for a resemblance of his *internal* workings: Did he pray whole nights? it doth but shew, that his *Spirit* in us, makes continual requests and expressions, *even with sighs and groans which cannot be expressed.* Did he come before *Pontous Pilate*, and was accused, arraigned, whipped, buffeted, mocked and crowned with thorns? yea he was; and this was to shew *how* our carnal judgements *Arraign* him, and *How* we *whip* him and pierce him by our sins, mock and *grieve*

Rom. 8. 26

his

his bleſſed Spirit. Was he nailed to the Croſs? did he dye? and was he put to death by the Jews? and was he buried, and a ſtone rolled upon him, never to riſe again? they did ſo; and *in theſe* and other his actions, *lies* all our hope and our faith: this is our *Anchor-hold* and our truſt; and *whoever* ſhall deny it, let his tongue *cleave* to the roof of his mouth: Yet *theſe* were *but ſymbols* and repreſentations of our *killing* of him, crucifying and *burying* of him *daily in our ſouls by our ſin*, by following our own *wils*, and by our *Arrogance, Pride* and *ſelfneſs*, and thereby *his life* is crucified: And alſo it is to ſhew how we have daily *quenched* the motions of his *bleſſed* Spirit, ſo that *it* lives not *in us*, but the *Old Adam*, the *Old man* is alive, and Chriſt the *New-man* is dead within us: And ſo likewiſe in the reſt of his actions. Eph. 4. 30. 1 Theſ. 5. 19.

Did he riſe again the third day, and triumph over hell and death? it ſhews *How* this *mighty Lion* of the Tribe of *Iudah* hath and will *raiſe up* himſelf, and *overcome* all his enemies, and hath and will put them all *under his feet* in our ſouls: & then after he is once ariſen, *he appears to al the brethren; to five hundred brethren at once*: wherever Chriſt is riſen, he *will appear* and ſhew himſelf: *If I be lifted up, I will draw all men unto me*, as he ſaith, *Iohn* 12. 32. As you know, it is the nature of fire to draw all things, *to aſcend* upward to its own *center*: ſo if Chriſt be *riſen and aſcended in us*, he will ſo *diſplay* his own glories and beauties *in us*, that he will *draw* all our *affections* up 1 Cor. 15. 50. John 12. 32.

up to him, ſo that we cannot but *eagerly* and *vehemently* deſire to be like him: to *draw* all our love to the love *of him*, and all our *hatred* to hate that which he *hateth*; and all our *love* to love *that* which he loveth; our hate and love, joy and grief, and all our other affections to be like his: Even as *fire* alſo endeavours vehemently to make every thing *like it ſelf*: ſo doth Chriſt, where-ever he comes with his *life*, *light* and *glory*.

Thus you ſee, that what Chriſt did *for a time* in the *hiſtorie*, the ſame he ſtill alſo doth as truly, as really and as conſtantly in the *myſterie*; he did ſome *things* viſibly, to ſhew that he doth the *ſame things* as truly inviſibly; he did ſo much as was *enough*, to manifeſt himſelf to be *Emanuel*, and that he was *God manifeſted in the fleſh*.

Mar. 1. 23. 1 Tim. 3. 16.

And as I ſaid when Chriſt was ready to leave the earth, then he made this *boaſt* of himſelf; and *never before* did he aſcribe *this power* to himſelf: Even ſo, till we are made *one* with him, till we are made *like* him, and till we can ſit *ſo looſe* to the earth, that we are *with him* ready, willingly and freely *to leave the earth*, we can never claim *this power*: till thou art *dead* to every creature, *thou canſt never* make this boaſt. Beloved, if you would have power *to remove mountains, and to offer violence to the Kingdom of heaven*, then you are to be *thus* qualified, that thou haſt *experimentally* ſeen and felt in thy own ſoul, how that thy ſins have *ploughed* and made *long furrows upon his back*, as *David* ſaith; and how, *you* by your ſins have *quenched* the light that is in you; and how

Mat. 11. 12.

Pſa. 129. 3.

how in thee he is crucified, dead and buried; and how thou haſt drawn *grave-ſtones of cuſtome* over him; and *how* you have buried his *light*, *reſiſted* and *grieved* his ſpirit *in you*; and that *you have found* him ariſe in your *own* ſouls; that you have *really ſeen and felt* all theſe things *actually done* within you, his birth, his life, his death, his reſurrection; that as *his enemits* have overcome and crucified *him* within you, ſo *you have found him* ariſe glorioufly and triumphantly within you; and that he hath *put down all his enemies under his feet In thee*; inſomuch that thou haſt *heard him*, and ſeen him, and *felt him* crying within thy ſoul, *Ha, ha, I will now ariſe, I will avenge me on my adverſaries*; Now, I that was crucified, am *now* riſen again: ſo that you ſee his glory, and the love of him *triumphing* in you; ſo that now, thou canſt truly ſay with *David*, Pſal. 27. 4. Now I am ſo far gotten from, and forſaken the world, and my ſelf, that now *I deſire but one thing, and that will I ſeek after*; even that thou wouldeſt give me thy ſelf, unite me and make me *One* with thine *own* life, *that I may dwell in the houſe of the Lord all the days of my life, and viſit his Temple.*

Pſ. 110. 1. Job 29. 25. Iſa. 1. 24.

Pſ. 27. 4.

You being once come to this paſs, *Really* in experience, then you alſo may ſay, *All power is given to me in Heaven and Earth*; for then you are (as I may ſay) within an *inch* of being *ſwallowed up* into God; and then *are you ready* to leave the earth, and all things therein; for this man he is become *one ſpirit with the Lord*: And if we be one

Joh. 17. 21. spirit, as Christs prayer hath purchased, *Ioh.* 17. 21. *That they may be one, as thou and I are one; that thou mayest be in me, and I in them, and they in me, that the world may believe that thou hast sent me*; if it be so, then Christ *himself* lives *in us*, and all our *words* are the words of Christ; we have *no thoughts* but the thoughts of Christ; we have *no life*, but Christ *lives* in us, as the Apostle saith, *I*

Gal. 2. 20. *live, yet not I, but Christ liveth in me.* And then also, as the Apostle again saith, and so may you

1 Cor. 3. 21, &c. say, *All is yours*, and not before; *Whether Paul, or Apollos, or Cephas, or things present, or things to come, all are yours, and you are Christs, and Christ is Gods*; You being come to *this*, as you may *claim* a right *to all things*, so you may claim *a Power* over all things; for *you are* already set down in Heavenly places with Christ *himself* in the very glory of God the Father, who is *blessed for ever.*

But yet many there be that wil claim this right, and *appropriate to themselves* this power and life, when alas they are farre from it; they will assume and presume that this is their condition, when indeed and in truth, *Christ and his life* is as yet *buried in them*; He is not risen in them, he hath not

Isa. 43. 24. conquered nor gotten victory over his enemies, but he is still crucified, and *made to serve their sins* and their lusts; Self-will, and pride, and arrogancy, and vain boasting, is still *alive* in them; he hath not as yet *Avenged himself* on his enemies; But pride, and covetousnes, and love of the world, and praise of men, these things *live in them* still,

and

and Chriſt is dead; and ſo much *the more* dead and crucified, in as much as *they glory of that* which is not, conceiving Chriſt is theirs, when as all their wayes are contrary to him, and yet they conceive themſelves, made *One with him*, when as it were *far better* they had a true ſight of their oppoſition and contrariety to him; And therefore thou muſt know, thou art but an *uſurper*, to claim *this power* and right to *all things* in which thou haſt *no part*.

For when a man is come *to that life* we formerly ſpake of, then he is made *Lord* of the earth, and hath then Real dominion over all the Creatures, *And made little lower then the Angels*, as it is expreſt in *Pſal.* 8. Then thou belongeſt to, and art one with him, who is *King of Kings, and Lord of Lords*, though you ſee it not. Pſal. 8. 5.

A ſuppoſition of two drops reaſoning together.

As ſuppoſe two *Drops* apart from the Sea, ſhould Reaſon together, and the one ſhould ſay to the other,

Whence are we? canſt thou conceive whence we are? either whence we come, or to whom we belong, or whither we ſhall go? ſomething we are but what will in a ſhort time become of us, canſt thou tell? And the other *Drop* ſhould anſwer;

Alas, poor fellow-drop, be aſſured we are Nothing; for the Sun may ariſe, and draw us up, and ſcatter us, and ſo bring us to nothing.

Says the other again, Suppoſe it do; for all that, yet we are, we have a Being, we are Something.

Why, what are we? saith the other.

Why, *Brother Drop*, dost thou not know? we, even we, as smal & contemptible as we are in our selves, yet *we* are members of the sea? *Poor Drops* though we be, yet let us not be discouraged: we belong to the *vast Ocean.*

Isa. 6. 3.

How? saith the other, we belong to the sea, to the Ocean: how can that be? We have heard of the mighty greatness of the Ocean: *we have heard, that there is the huge Leviathan, that sports himself there, who is so great and terrible he feareth none; whose heart is as firm as a stone, and as hard as a piece of the nether milstone: the mighty are afraid before him; who feareth not the spear, nor the dart, nor the Habergeon; who esteemeth iron as straw, and brass as rotten wood; the arrow cannot make him flee: darts are as stubble, and he laugheth at the shaking of the spear: who maketh the deeps to boyl like a pot, and maketh the sea like a pot of ointment: so that he maketh a hoary path to shine after him, and upon earth there is not his like:* What? that we are *of the Sea?* how can it be? We have heard the Sea is great and wide, Wherein *also are things creeping innumerable, both small and great beasts: there is that Leviathan who is made to play and sport therein: and they that go down into the sea in ships, and do their business in great waters, they see the wonders of the Lord in the deeps: there are the huge & roaring waves that mount them up to heaven, and suddenly they fall down into the depths, and their souls melt because of trouble: and those great waves make them roll to and fro, and*

Job. 41.

Psal. 104.

Psa. 107.

stagger

ſtagger like a drunken man, ſo that they are at their wits end: In the Sea alſo *we hear there be thoſe huge and mighty rocks, whoſe foundations are unmoveable*: Thou ſayeſt that we are of the Sea and we belong to the Ocean; *where is any ſuch vaſtneſs in us? where is any of all thoſe wonderful and mighty things in us? therefore we cannot be of the Ocean.*

No, tis true, ſaith the other, *for the preſent* we are not of the Ocean, becauſe *we are not yet joyned* to the Ocean: and except we periſh, and be diſſolved as it were *to nothing*, we are nothing; but if the Sun *draws us up, and diſſolve us to nothing*, that we are not ſeen *to be ſo much* as drops, then are we like *to be ſomething*; for *then we ſhall return* into *the Ocean*, to which we belong: *Then* we are *thoſe* that have in us *thoſe rocks, and thoſe ſhips, and thoſe Leviathans, and fiſh innumerable, both ſmall and great*; *And they have room to play and ſport themſelves in us*: Then we may claim and appropriate *to our ſelves* whatever may be *appropriated* to the Sea, or to the Ocean *as well* as any other drop: for we are united and *made One* with the Ocean.

The Application by way of Dialogue.

So, juſt ſo in like manner, ſuppoſe *Two mortal men* reaſoning together: the one *in Iealouſie*, and the other in *Revelation*.

What are we? ſays the one.

We are Nothing, ſayes the other: we are but a *Shadow, a Dream, a Bubble*; not ſo much as *the drop of a bucket*, or as the *duſt of the ballance*: we are but *as ſtubble before the fire*, and as *ſmoke before the wind*, ready to be conſumed, ſcattered and diſſolved *into nothing*. pſ. 73. 20. Iſ. 40. 15. & 47. 14. Hoſ. 13. 2.

Oh,! ſays the other, *though in our ſelves* we are *poor drops*, and as thou ſayeſt, we are *no more* then a drop, a bubble, ſoon up and ſoon down: we have *no power*, the leaſt and weakeſt *of all things* imaginable; yet *we are*, we have a Being: nay, we are *more* then thou canſt imagine.

Why what are we?

Why? Ile tell thee what we are; we are *members* of the *very* body of Jeſus Chriſt: we are (as I may ſay) *fleſh of his fleſh, and bone of his bone*; And we are *to be made* one ſpirit with him; and therefore be contented; though *we* in our ſelves *are Poor*, and contemptible, and apart from him *Nothing*, yea *worſe then Nothing*, yet *by the grace of God we are what we are*; we in our ſelves cannot ſay, I am, or I live; we cannot call our ſelves I; *I live, yet not I, but Chriſt liveth in me*; and in time I ſhall *ſee my ſelf* to live in him, and *then* I may, And thou mayeſt *claim* the ſame life, *the ſame power* with him: for we *ſhall return* into Him, who is *Almighty*, we ſhall be *diſſolved* into him who is *infinitely Vaſter* then then ten thouſand Seas or Oceans.

1 Cor. 6. 17.

1 Cor. 15. 10.

Ah Brother! Saith the other, how can theſe things be? we have heard, that Jeſus Chriſt is *God equal* with his Father; that he is *Almighty, incomprehenſible, Immenſe &c.* we have heard that he hath *All power given him in heaven and in earth*; that he *Rules* over all his enemies, and *treads them all* under his feet; that he *Rules them with a rod of iron, and cruſhes them in pieces like a potters veſſel*; and *He* is ſet upon his Throne, *and Triumphs* in glory and majeſty, *and is Set down in holy and heavenly*

Pſal. 2. 9.

venly places with his Father, *in his Throne*, and full Authority. In us, behold, There is *None of these things:* we are poor drops, and weak creatures: as little as we are, we are *full of nothing* but sin and corruption; we are *empty* and *vile* and *despicable*, not only because of our *smalness* and nothingness, but by reason of our *sinfulneß* and *impureneß*.

We have *none* of our enemies *at command*; we are *empty* and changeable, and *no stability* in us: all our actions declare *and render us* to be always *in a dying, perishing condition*; but Jesus Christ, to whom (thou sayest) we belong, He is *glorious* and *blessed*, and *lives* for ever. And therefore I will not, I cannot *beleive:* wilt thou make me believe I am a part of him? it can never be.

Oh! saith the other, be contented: *Corn cannot bring forth fruit except it dye*: neither can *a drop* return to the Ocean, *except it be dissolved* in it self, and from *its own proper* being: So, Even so, We poor drops in our selves, *we are nothing, empty, poor, despised Nothings, less then Nothings*, Apart from the *immense* Ocean. But If we *can be Content to dye*, & forsake our selves *Then should we Return*, and be made One with *that immense* Ocean: Could we but be contented to annihilate our selves, *to be brought* to Nothing, we should *be made Something*, If *That Sun* of righteousness would but arise and *dissolve us*, and draw us up *into Himself*, then we, even we, *as poor as* we be, should be united and made one with the Almighty. Beloved, Beloved,

1 Cor. 15. 36.

Mal. 4. 2.

The Only Reason *Why WE Remain* such Empty Drops, is because *we esteem our selves* to be Somewhat, *when indeed we are nothing*: while we *set such*

a great price upon our selves, and look on our selves as good, holy and pure, and take notice of our selves what a progress in Religion we have made, and despise others. *This* keeps us from being *united* to him: Oh! those *High-swelling*, towering thoughts *must be* brought down: those *Thrones, and Powers*, and principalities set up *in us* by Satan The *Prince* of this world: *Those strong holds* that keep us from being overcome and being brought to nothing, must be brought down, that so we may be *joyned* to the Lord himself, to be *made* partakers of his life and glory.

1 Cor. 10. 5.

My eye can never be *united* to the Sun, till I behold and look *upon it*; *Then* those beames that come from it, draw *my eye* in a direct line *to be joyned* to it: so thou art never united to Christ, till the Lord himself, *by the eye of faith*, which is as a beam that comes from him, *unites* and draws up *thy soul* in a direct line to him again: As long as thou art *Something* in thy self, so long thou art Nothing; and when thou beginnest to be nothing *in thy own esteem*, then thou beginnest to be really Something: then is Jesus Christ *Beginning* to *Arise*, and to *Exalt* himself in thee: *Then*, as I said before, hast thou *a right to All things*, and thou mayest *claim* all those great things, spoken of before *to thy self* to be *thine*: though not to thy self *individual*, and as separated, *But as united* to him to whom *all power is given both in heaven and in earth*: but till *this work* be done, Christ is *kept under*, and *thy self is exalted*, and it rules thee & governs thee & terminates all thy actions However they *seem* to thee, and to other men (*as much lift up in*

their selves

themſelves as thou art); though (I ſay) to thee and to others *in the ſame ſphere* with thee, they *ſeem* never ſo glorious and beautiful, yet *Chriſt is crucified* and Self *is alive*, and ſet in the *Throne*.

As *David* ſaith, *Up Lord, why ſleepeſt thou? Avenge us on our adverſaries:* God is as aſleep in men, till this work be brought about *in them*: and again, *Ariſe, O Lord, exalt thy ſelf above the Heathen*: Till *thou*, Till *thy ſelf* be brought down, *the Heathen* are exalted, and Jeſus Chriſt is *trampled* down: as the heathen in old time, typically *got the upper hand*, and took *poſſeſſion* of the Land, and the *fair houſes of God*, and baniſhed and carried captive *the people of God*, kept them under, made them *tributary*, and overrun the Land; Even ſo, are *thoſe* very things *accompliſhed* in us, when luſt and ſin *commands* and bear rule, and over-run the ſoul like *locuſts*, which are *the very locuſts of the bottomleſs pit*; Which alſo are ANTICHRIST, and they keep him *under*, and daily *crucifie* him, that is, crucifie *his life* in us: And theſe are thoſe enemies we continually ought to make war with, and hate and pray againſt; *theſe* are that *Meroz* that we ought *to curſe bitterly* (as the Angel commands:) and not men, nor any thing which God hath made: for all creatures, *As they are made by God*, are good, very good: but *the ſeed of the Serpent* we muſt war with and perſecute, *Even to the very death*, and nothing elſe.

Pſal. 44. 23.

Pſal. 59. 5.

Pſal. 83. 12.

Rev. 9. 3.

Judg. 5. 23.

Theſe things Brethren *we ought ſtill* to find in our own experience; Not onely to hear and read *the*

the history of them, as done in and by others: but to see and feel how they are *really accomplished* in our selves; for except we see *This fighting* and resisting *accomplished* in us: except we have found *the strong man* bound in us, and felt *those fightings* and resistings that he makes, *till he* be bound and overcome, *we are yet* in our sins: *Strangers possess the Land, and the Temple of God lies waste and the enemies of God roar in the midst of the Congregations, and they set up their Ensigns for signs and break down the carved work with axes and hammers*: Could we but see all these things *in our selves*, then we might be sure that *Light* was approching to us: And if *This Light* were but set *upon a candlestick*, then it would *give light* round the house, and we should *discover* these things more and more: but till then, *the light is hid under a bed, or under a bushel*, as our Saviour saith.

Mat. 12. 29.

Psal. 74.

Mat. 5. 15.

And if we have not found these things *in our selves*, we have not been *so much* as in the way *to union* with Jesus Christ: but having found it, we have cause *infinitely* to rejoyce: for then *Those Masters* and Lords that formerly *commanded thee*, now thou shalt *command* them, and *they shall* obey: then thou shalt find *that he hath* in thee *broken the gates of brass, and cut the bars of iron in sunder*, Psal. 107. 16. thou (through him) shalt have power now, to rectifie thy understanding, thy will, thy affections, to rule and govern them As a King, because Christ is exalted *as King* in thy soul: then thou shalt be *taught of God*, and shalt receive *An unction from that holy one, and*

Psal. 107. 16.

thou

thou ſhalt know all things: In our ſelves *indeed*, and in our own *ſtrength*, we can do nothing: but by the power of Chriſt, and by his ſtrength *in us*, we ſhall *be More then Conquerours*; and we ſhall find theſe words true *to our ſelves*, that our Saviour here ſaith, *All power is given to me, in heaven and in earth*; you ſhall *feel it true* in your ſelves; for you being united and made *one with* him, *you* ſhall ſo *derive* his power to your ſelves, that *you* may ſay, *All power is given to me in heaven and earth*: then you ſhall come *to ſee ſuch things*, as never *eye* ſaw, nor *ear* heard, nor ever *entred* into the *heart* of man, *things unutterable*: For till *this* comes to paſs within you, *you ſhall never ſee* the new heavens, and the new earth, *ſo often promiſed* in the Scriptures: nor till then, ſhall we *ever ſee the day* that old things *ſhall paſs away*, and all things ſhall *become new*, as it is expreſt, *Rev.* 21. 4. Then *is* the day come *that God ſhall wipe away all tears from our eyes*: And thou ſhalt heare Chriſt himſelf in thee, proclaiming, *Behold, I make all things new*. Then ſhalt thou have power over the earth; then alſo *art thou* that bleſſed *Meek one* ſpoken of *Mat.* 5. *That ſhalt inherit the earth*: then ſhalt thou have *power* to meet thy Saviour, *Prepared* And adorned as a bride to meet *the bridgroom* at his coming; then indeed *ſhall all thoſe ſpiritual promiſes* be fulfilled and accompliſhed *in thee*; And all this by being riſen again, and united *to thy Bridegroom* Jeſus Chriſt.

1 John 2. 20.

1 Cor. 2. 9. 2 Cor. 12. 4.

Rev. 21. 4.

Mat. 5. 5.

And the way to this life is by being dead to *the world*, and dead *to the fleſh*, the world being cru-

Gal. 6. 14.

crucified to us, and we to the world: Ile tell thee, ſuch a paſs *thou art now come to*, that as thou *ſtinkeſt* to the world, ſo the world *ſtinks* to thee: As all things are ready *to forſake thee*, ſo thou art as ready *to forſake them*: ſo that thou beginneſt to ſee *no excellency* in any thing the world preſents to thee: no, *not in PROPRIETY*, which *the whole world*, yea generally al eſteem ſo highly of, and are *of all things* lotheſt to forgo; I ſay to this *man* even *propriety* begins to dye *to him*, and he *to it*; *It departs* from us, and we depart from *the love of propriety*, or *with affection* laying claim to any thing in the world, but *having it*, as having *it not*: as

1 Cor. 7. 30. 1 *Cor.* 7. *That both they that have wives, be as though they had none; and they that weep, as though they wept not; and they that rejoyce, as though they rejoyced not; and they that buy, as though they poſſeſſed not; and they that uſe this world, as not abuſing it; for all the faſhion of this world paſſeth away.*

This man is as a man *dead, and clean caſt out of ſight*, as *David* ſaith, *clean out of mind* he is as a bubble *that no body* ſets by: but yet be contented, happy, *yea thrice happy* are thoſe men, that are come to this, to be *dead men*: You know *dead men* are not affected with any thing; *dead men* lay no claim to any thing; *dead men* cannot ſo much as ſay, *This is I*: they *eſteem not* of themſelves, they *boaſt not of themſelves*; *praiſe and diſpraiſe is all one to them*: they can let men do what they will *with them*, they are *all at one paſs*; they claim *no intereſt*, no propriety in any thing: let them *be merry* while he lies by, or let them *be ſad*, all is one

one *to him:* let them be ſharers of his goods; *One* will have *one part*, and another *another* part; let them *make merry*, *and ſpend laviſhly of His goods*. He is not moved: why? The reaſon is, becauſe *he hath* loſt all his *SENCES*, in this world his life is gone, he is a dead man.

Beloved *This was the condition* the bleſſed Apoſtles and Diſciples were brought to: Oh! but where are ſuch Diſciples now? where are your *Great* Doctors, and your *learned* men? Are they *Doctors* in this School of the Croſs of Chriſt? No, no, nothing leſs: Are *They* Dead men? Are *They* come to this, to let others rejoyce in the heaping up riches, *And adding Land to Land*, and making themſelves and their poſterity great in the world? Theſe things *ſhould not concern* Dead men: And ſaith *David* again, *I am as a broken pitcher, that can hold no water*: Juſt ſo is *This* man: He is a broken pitcher that can hold *Nothing*: Pour Riches into him, Health, Wealth, Praiſe, Honour, *or the contrary*; Whatever ye give to him, or take from him, *He is all one*: if ye *take his Cloak* from him, he will *give you his Coat*: if ye *ſtrike him on the one cheek* he cannot revenge, *He will rather turn the other*: Curſe him, and *He will pray for you*: And all this he learns of his dear Saviour JESUS CHRIST: And *all this* He hath attained by being united, and by being made *One* with Him, whoſe practiſe and Command you know it was, ſo to do; and whoſe *Nature* and *life* he partakes of, *knowing aſſuredly* by experience That there is *No other way* to find *reſt* to his ſoul, But by *for-*

ſaking

ſaking his own will and living *Free* in the world, and Dead unto it, and to his own *proper will and affections.*

Oh Beloved, How *Happy*, and how *Free* doth ſuch a ſoul live? how at *liberty*, and free from thoſe *Chains*, that moſt men are *fettered* with? as love of *Money* and *Honours*, and *Houſes*, and *Lands*; *Diſtracted with hopes* on one hand, and *Fears* on the other, and are *never* at reſt; but are like the *Troubled Sea*, tumbled this way and that way, rolling *to* and again and never quiet: But this Man is *Delivered*, *Set free* from all ſuch things: What a comfort is it for a man to be made *Willingly* to leave the love of the world? to live free, and above all *hopes* and *fears*: What a comfort is it not to fear death? (for this man dyes daily) not to fear
Pſ. 127. 5. To *Anſwer All our enemies in the gate?* to look boldly and undauntedly on *Death*, on *Satan*, as knowing them overcome and brought under? what a comfort is it to *Find*, *See* and *Feel*, The life of Chriſt *In us?* and that we are in ſome meaſure, and every day more and more, made *conformable* to our *Head*, And that we ſhall now *for ever Overcome* and be at Reſt, and *Sit down* with Him upon
Rev. 3. 21. His *Throne*, even as he is *ſet down upon his Fathers Throne?* what a comfort is it to *feel* and *ſee* our graces, *Faith*, *Hope* and *Patience*, And the reſt, to *Revive*, to live and *flouriſh*, which in former times *flagged* and *dyed?* what a comfort is this? To ſee That when either the *North wind*, or the *South*
Cant. 4. 16. *wind* blow, Let him be in any kind of condition, Yet *His Garden* proſpers; His Soul *flouriſhes*, *And the Spices*

Spices thereof flow out; and Chriſt and He, *To eat the pleaſant fruits thereof*; To this man, Nothing is *a Rod* to him, Nothing a *judgement*, Let God do what he will with him, He can ſee no *Anger*, no Frowns in any thing, but all that comes, is to Him *Mercy* and *Loving* kindneſs: This is *The Soul* That lives *with God*, and lives in God, This *ſoul* is at *Reſt*, And none elſe But *This Soul:* For he hath in part, *Poſſeſſion* of the Kingdom of *Heaven*, and the Kingdom of Heaven Poſſeſſion *of him*, Even while he is *in the body*: which poſſeſſion he knows he ſhall never be *deprived* of, but ſhall have the *FULL Poſſeſſion* and *Enjoyment* thereof, for ever and ever, In His Fathers due Time.

O my Dear Freinds,
To What ABleſſed Tranquillity
AND
SERENENESS of SPIRIT
Is This Soul Attained.
Theſe are to Him
BLESSED and HALCION DAIES.

Here end the SERMONS of
JOHN EVERARD.
And
All that can be of His
Expected.

Here

Here follow certain brief Collections out of ſome Sublime and Mortified Authors, Tranſlated out of Latin by Dr. *Everard.*

Hereunto Annexed to theſe Sermons, as things ſuitable to His preaching, and giving further light each to other, *viz. To him* who is in the light.

1. *The Tree of Knowledge of Good and Evil.*
2. *The Tree of Life in the midſt of the Paradiſe of God.*

} Theſe two placed in the midſt of this book; the other ſix herefollow

3. *Dionyſius the Areopagite his Myſtical Divinity.*

4. *Certain grave and notable ſayings in Latin and Engliſh.*

5. *The ſaying of a certain Divine of great note and name.*

6. *A lovely glaſs or example of our Lord Ieſus Chriſt his life, taken out of* Taulerus *his works.*

7. *Another ſhort Inſtruction out of the ſame Author.*

8. *A ſhort Dialogue between a Learned Divine and a Beggar.*

THE

THE MYSTICAL DIVINITY OF *Dionysius* the *Areopagite*,

Converted by *Paul* the Apostle, who did at *Athens* believe and cleave unto him, ACTS 17. 34.

Written to *Timothy*.

Translated into English By Dr. EVERARD.

JOB 36. 26.

Behold, God is great, and we know him not.

ISA. 55. 6.

For my thoughts are not your thoughts, neither are your wayes my wayes, saith the Lord.

LONDON,

Printed by *John Owsley*, for *Rapha Hartford*, at the Bible and *States Arms* in *Little Brittain*. 1657.

THE MYSTICAL DIVINITY OF *Dionyſius* the *Areopagite*, Written to *Timothy*.

CHAP. I.

What the Divine Miſt *or* Darkneſs is.

O TRINITY! That art *above* ESSENCE, above GOD, above *Goodneſs*, the *Governour* of the *Chriſtians* wiſdom *concerning* God: Vouchſafe to *direct us* to the *More-then-unknown*, More-then-ſhining, *Higheſt-top* of Myſtical *Oracles*, where the *ſimple* and *abſolute*, and unchangeable MYSTERIES of Divinity *do Hide:* by the *More-then-lightſome* MISTINES of Secret-Teaching, SILENCE in the *Darkeſt Darkneſs*; Even *Him* that over-ſhineth *That* which is *More-then-moſt-Glorious*, and under that, which is *utterly impalpable*, and *inviſible*: doth More-then-fill the *blinded* or Eye-leſs Mindes with *More-then-fair Shinings*.

2. And theſe *things* I pray for: but do thou, O my friend *Timothy*, by thy *moſt intent* ſtudy and

exercise about MYSTICAL Visions, leave and forsake thy *senses*, and all sensible and *intelligible* things, and thy *mental operations*, and all things that are not, and that *are*; and after an *unknown* manner, *lift* up, and *advance* thy self to the *Conjunction* and *Union* with Him who is above all *Essence* and *Knowledge*: for by a *free* and purely *absolute* departing from *thy self*, and all *things*, having *separated* all things, and being *freed* and *loosed* from all things, thou shalt be *brought back* to the *Super-essential* BEAM of the Divine *Darkness*.

3. But take heed, that none of *them* that are *not Entred* or *Initiated* in our MYSSERIES, do hear *these* things: I mean *such* as are still *detained* and *holden* in the things that *are*, and do imagine nothing to be *super-essentially* above the things *that are*; but presume by their *own* knowledge to understand HIm that maketh DARKNES his *Secret place*: And if these *Divine Institutions* concerning *Mystical* things, be above Them; what is to be said *of such* as are yet *more* strangers, and *farther off* from these *Mysteries*, which out of the *last* and *lowest* of all things *that are*, do *frame* and make the *figure* of the SUPER-EMINENT cause, and think or say, that it hath nothing *more excellent*, or is *no way* better then their *ungodly* and MANY-FORMED *Images?* whereas they *ought* both *in it*, as the *cause* of all things, to *place* and *affirm* the *positions* of all things that are, and also *more properly* to *deny* them all unto *it*, as being *far above* all things: And yet not to think that the

Psal. 18. 11.

the *Negations* are oppoſite to the *Affirmations*: But that it is *above* and *before* Privations, which is above all, both *Ablation* and *Poſition*, or above *any thing* that can be *denied* or *affirmed* of it.

4. In this ſenſe therefore S. *Bartholomew* ſaith, That *Theology* is both MUCH and LEAST, and the Goſpel *Broad* and *Great*; and again *ſhort* and *Conciſe*: It ſeems to *me*, that he wonderfully underſtood *thereby*, that the *great* and *good* CAUSE of all things, may *both* be ſpoken of, In *Many words*, and in *Few* and in None, as admitting neither *ſpeech* nor *underſtanding*, becauſe it is SUPER-ESSENTIAL, *Super-Eminent* to all things, and *ſhineth out*, or *appears* onely to them *without Vail* and *Truly*, who do *paſs through* all things both *impure* and *pure*, and tranſcend *every* aſcent of all HOLY HIGHNESSES, and leave *behinde* them all DIVINE, *Lights*, *Sounds*, and *Heavenly* words, and enter into That MIST where He is, *Really* (as the Scriptures ſpeak) who is *Above All things*.

5. For it is not without *Cauſe*, that the *Divine Moſes* is firſt commanded to be *purged* himſelf, and then to be ſeparated *from* them that were not *ſuch*: and after *All this* purifying, He heareth the MANY-SOUNDING *Trumpets*, and ſeeth the MANY LIGHTS, which *Dart* from themſelves *Pure* and much *ſcattered* RAYES, or *Beams*: Then is He *ſeparated* from the *multitude*, and with the *Selected* Prieſts, He laboureth up to the *top* of the *Divine* Aſcents; and *in them* he doth *not meet* with God; but he ſees, Not *Him*, for *He* is in-

 ble,

visible, But Onely The PLACE, where He is.

And this I think *intimates* or *signifies* thus much; that the *most* Divine and *highest* of things *Seen and understood*, are but certain *Reasons*, and significative *Arguments* of things *subjected* to Him, who is *Above* all things, by which His *Presence*, which is *Above All* thought, is shewn, walking in the *intelligible* HEIGHTS of His *Most Holy* Places.

6. And then is He *freed* both from the things that are *Seen*, and the things that *do see*, and is *swallowed* up, into the *Truly-Mystical-Cloud*, or MIST of *Unknowing*; in which he *shuts up* all manner of *Scientifical* Apprehensions; and is *in Him* that is utterly inattingible, and *invisible*, being All *His* Who is, beyond ALL THINGS, and NOTHING; Neither *His Own*, nor any bodies *Else*, United after *the best* manner *to Him*, that is *wholly* UNKNOWN, by the *Cessation* of all *Knowledge*: and *in that* he knoweth *Nothing*, Knowing *above* any *Mind or Understanding*.

CHAP.

CHAP. II.

How we muſt both be united, *and render* praiſe *to* HIM *that is the* Cauſe *of all things, and* above all *things.*

1. IT is That we pray for, that we may be in this MUCH-ABOVE-*Light-ſhining-Miſt*: and by *Unſeeing* and Unknowing, to *ſee* and know *that* which is *above* All ſight and *Knowledge*; Even *in that*, we do not *See* nor *know* at all: For This is, To *See* and *know* indeed, and *Super-Eſſentially* to praiſe *Him* that is *Super-eſſential*; by the *taking away* of All things *that Are*, Even as *They* that would make *A Self-ingraven* Image, taking away all the *Impediments* that ſtand before the pure *Sight* of that which is *Hidden*, and onely by *taking Away*, ſhew forth *That* which is *Concealed* and *Covered* by it ſelf.

And we muſt (as I think) praiſe and commend TAKINGS-AWAY contrarily to *Poſitions* and *Affirmations*: for *them* we appointed, beginning *at the firſt*, and ſo by *middle* ones, aſcending to the *laſt*: but here making our *Aſcents* from the laſt, unto the *Moſt-Ancient*, we take away *All* things, that we may without any VAIL know, *that Unknown*, which is *All things* that *Are*, or is

covered under *All things* that are *Known*: and that we may *See*, That *Supereſſential*-MIST which is *Hid* by *All* the Light that is *in things* that Are.

CHAP. III.

What Speeches of God are Affirmative, and what Negative.

1. IN our *Theological* Deſcriptions, we have expreſſed the *moſt* principal things of *affirmative* Divinity, how the *Divine* and Good *Nature* is called *One*, and how *Three*; and what it is which *in it, is called* PATERNITY & FILIAL: and *what* the Divinity of the HOLY GHOST meaneth: How from the *Immaterial* and Indiviſible GOOD, ſprung out the *Cordial* lights of GOODNESS, which ſtill *abode*, not going *Out* (the *Manſion* of being CO-ETERNAL to the *Emanation* or *Germination*) both in *It ſelf*, in *Themſelves*, and in *One Another*.

2. How *Super-eſſential* JESUS was eſſentiated in the TRUTHS of *Humane* nature: as alſo *Other things* which we have *Celebrated* in our *Theological* Deſcriptions, as *delivered* unto us from the *Scriptures*.

3. Like-

3. Likewiſe alſo in the book of Divine *Names* we have declared *How* He is called GOOD, *How* BEING; *How* LIFE, and WISDOM, and POWER, and whatſoever elſe *belongs* unto the *Intelligible* Divine NOMINATION.

4. But in our *Symbolical* Divinity we have ſhewed what are the *Metonymies*, or *Tranſlations* or *Borrowed* NAMES taken from *ſenſible* things, and applyed to *Divine* things, *viz.* What are the Divine FORMS; What the Divine *Figures* or *Shapes*, *Parts* and *Organs*, or *Inſtruments*; What are the *Divine-Places* and *Ornaments*: What the *Angers*, *Sorrows*, *Furies*; What the *Drunkenneſſes* and *Surfets*; What the *Oaths* and *Curſes*; What the *Sleeps* and *Wakings*, and other-like things *Appertaining* to this *Part* of Divinity, which they call *Symbolical*; ſpeaking of ſuch *Forms* and *Figures* as have been *Holily* invented, To Repreſent God by.

5. And I think *Thou* haſt ſeen as well as *I*, how *many more* words are uſed in the *latter* then in the *former*: For it behoved, that the Theological *Deſcriptions*, and this *Explication* of the *Divine* NAMES, ſhould need *fewer* words then *Symbolical* Divinity: For by how much *Higher* we climbe towards *That* which is *Above*, by ſo much *the more* are our words *Contracted* and *Concentred* in the *View* and *Sight* of *Intelligible* things.

As now, when we enter into *that* DARKNESS which is above All *mind* and *underſtanding*, we ſhall find not *ſhortneſs* of ſpeech, but *utter* ſilence and *dumbneſs*, as alſo want of underſtanding.

And

And from thence our *Speech* and diſcourſe *deſcending* from the *Higheſt* to the *Loweſt*, according to the *Quantity* of its *Deſcent*, is *Enlarged* into a *proportionable* breadth or *multitude*.

But now *Ariſing* from the things *Below*, to that which is *Above*, according to the *meaſure* of its *Aſcent*, it is *Contracted* and grows *Leſs*, till after all aſcent it becomes *quite Void* of words, and ſo united to that which is *Unſpeakable*.

6. But thou wilt ask, to what purpoſe? We *laying down* the Divine *Affirmations*, began with *the firſt*; and now begin the Divine *Ablations* or *takings* away with the *laſt*. I anſwer; That was becauſe *putting Down* or deſcribing, that which was *Above all Affirmation* or *Poſition*, it was fit *to Begin* and *Eſtabliſh* the Fundamental *Affirmations* from that which is *moſt Proper*, and *Neareſt* unto it. But now when we go by way of *Taking away* from that which is *Above All* Ablation or *taking Away*, it is likewiſe *fit* we ſhould *begin* our takings away, at *Thoſe things* that are *furtheſt* remote from it.

For is He not, *Rather* and more properly *Life* and *Goodneſs*, then *Aire* or *A Stone*? And may it not *Rather* and more *Properly* be ſaid, that he is not *Weak* or *Angry*, then that he is not *Spoken*, nor *Underſtood*?

CHAP.

CHAP. IV.

That He that is eminently *the Cauſe of all* ſenſible things, *is yet no* ſenſible thing *at all.*

1. WE ſay therefore, That *the Cauſe* of all things, and that which is *above* all things, is neither *void of*, nor without *Eſſence*, nor *Life*, nor *Reaſon*, nor *Mind*.

2. Neither is it *A Body*, nor hath it *ſhape*, nor *Form*, nor *Quality*, nor *Quantity*, nor *Bigneſs*: neither is it in *Place*, nor is it *Seen*, nor hath it any *Senſible* touch.

3. It neither *Perceiveth* by *Senſe*, nor is it *Perceivable* by *Senſe*; it hath neither *Diſorder* nor *Trouble*, as if it were *Agitated* by material *Paſſions*.

4. It is neither *Impotent*, as ſubject to ſenſible *Paſſions* or *Accidents*; neither is in *Any* want, or *Indigence* of light (neither needs it *any Light* to ſee *By*, or *Withal*.)

5. It hath neither *Alteration*, nor *Corruption*, nor *Diviſion*, nor *Privation*, nor *Flux* (or a *Continual* flowing and *Succeſſion* of Parts) nor any other *Senſible* thing: Nor is it *Any* of all theſe.

CHAP.

Chap. V.

That he that is eminently *the Cause of all* intelligible *things, is none of those intelligible things.*

1. AND going *downward* again, we say it is neither *Soul* nor *Mind*, nor hath it *Phantasie*, nor *Imagination*, nor *Opinion*, nor *Reason* nor *Understanding*; neither is it *Reason* nor *Understanding*, nor is it *Spoken* or *Understood*.

2. It is neither *Number*, nor *Order*, nor *Greatness*, nor *Littleness*; it is neither *Equality* nor *Inequality*, nor *Likeness* nor *Unlikeness*.

3. It neither *Standeth still*, nor is *Moved*, nor *Resteth*: It neither hath *Power*, nor is *Power* nor *Light*; It neither *Liveth*, nor is *Life*; It is neither *Essence*, nor *Eternity*, nor *Time*, nor is there any *Intellectual* Touch thereof.

4. It is neither *Knowledge*, nor *Truth*, nor *Kingdom*, nor *Wisdom*; nor *One* thing, nor *Unity*, nor *God-head*, nor *Goodness*.

5. Neither is it a *Spirit*, as we can *know* or *understand*, or after *Our* manner of *knowledge*; nor SON-SHIP, nor FATHER-HOOD, nor any other thing *Known to us*, or to any *Other* of the things *that Are*.

6. Neither is it any of the things *That are Not*, Nor any of the things *that Are*; neither do the things *that Are* know it, *as it is*; nor doth It know the *Things* that Are, *as they Are*.

7. There

7. There is no *Speech* of it, nor *Name*, nor *Knowledge*; it is neither *Darkneſs* nor *Light*, nor *Errour* nor *Truth*.

8. There is of it *No Poſition* or *Affirmation*, nor *Ablation* or taking Away, or *Negation*: But when *we* make *Affirmations* or *Negations* of the things That are *After it*, yet we do neither *Affirm* nor *Deny*.

9. Becauſe He that is PERFECT, *Compleat*, Onely and *Singularly* the *Cauſe* of All things, is *Above* all *Poſition* or *Affirmation*: And the SUPER-EMINENCE of *Him*, which is moſt *Simply* and *Abſolutely* freed from all things, and is *Above* All things, is likewiſe *Far Above* All *Negations*.

The end of the Book of *Dionyſius* the *Areopagite*, concerning *Myſtical* Divinity.

Bleſſed be he that is, that was, and that is to come. AMEN.

Dr. *Everards* Advice upon these following Sentences in Latin and English.

Read not what follows, till thou have *Read* and *Felt*, and dost *Understand* what goeth before: For here follow certain *Grave* and *Notable* sayings, whereby the *diligent* Disciple of Christ may *examine* himself, and know what is to be thought or determinated of the True and Inward Union to the *Onely* and *Supreme* Good, that we may depart from our selves; and being dead to our own will, may live to God alone, and to his will. Grant it, O God, by him which resigned up his own will to his Heavenly Father, who liveth and reigneth with the Holy Spirit in a perfect Trinity for ever. *Amen.*

These, in regard of their succinct and pithy shortness, they were hard to be understood, if put into so few words as the Latin: I have therefore not onely translated them into English, but also annexed the Latin to them, that where the one Language shall be obscure, it may be helped by the other.

1. *Deus est unicus, & unitas existit, & manat ab eo solo: nec tamen de eo; alioquin enim decresceret fieretque minor.*

1. God is onely One, and Unity is in him, and flows from him alone: yet not of him, nor any way

way from him; otherwiſe it would *decreaſe*, and become leſs.

2. *Ubi ſunt duo, quæ una ſervari, aut convenire oportet, fieri poteſt ut inter ea oriatur diſcordia.*

2. Where there are two things that muſt be kept or agree together, it may come to paſs that diſcord or diſſention may ariſe between them.

3. *Hæc duo non niſi voluntate diſſidere poſſent, id quod eſſet ſumma cauſa & occaſio omnis diſſidii, etiam in Deo, ſit duo poſſent eſſe in eo.*

3. Theſe two could not diſagree, but in Will, which would be the *greateſt* cauſe and occaſion of all diſcord or diſagreement Even in God, if Two things could be in him.

4. *Nihil enim eſt quod diſſentionem pariat inter omnia quæ diſſentire queant, niſi diſſimilitudo voluntatum.*

4. For there is nothing can breed *diſſention* among all things that can *diſagree*, but the *diſſimilitude* and unlikeneſs of wills.

5. *Hoc unum (Deus) vult unum, eſtque omnibus binis contrarium.*

5. This one (God) willeth One thing, and is contrary to all Two things.

6. *Itaque ergo quicquid etiam creavit ipſe ſuper unico illo creavit; alioquin ei defuiſſet ordo.*

6. Therefore alſo, whatſoever he *created*, he created upon, or To that One alone; otherwiſe it had wanted order.

7. *Præterea nullam potuiſſet ejus creatio ſive creatæ res habere conſubſtantiam, propter voluntatem contrariam. quemadmodum videlicet nunc fit ideoque eam interire oportuiſſet.* 7. More-

7. Moreover, *His Creation* or created thing, could have had no *conſtancy*, becauſe of the contrary Will, to wit, as it is now done; therefore it muſt needs have dyed.

8. *Ea unitas metiri, cogitari, tractari, cognoſcive non poterat, niſi duntaxat ab uno, & per unum, idque interdum in ſuo contrario.*

8. That Unity could not be meaſured, thought, handled or known but onely of One, and by One, and that ſometime in its contrary.

9. *Contrarium exiſtit a ſe ipſo ſine culpa adverſarii.*

9. The contrary is, or exiſts of it ſelf, without the fault of the Adverſary,

10. *Hinc apertiſſimè perſpici poteſt oportuiſſe ut uni & optimo eſſet aliquod objectum, ex quo illud quoad ejus fieri poſſet diſceretur.*

10. Hence it may be moſt plainly perceived, that there muſt have been to that One and BEST ſome object from which that might be, as much as were poſſible, learned.

11. *Id objectum fuit, & eſt omnium animalium eſſentia & eſſe.*

11. That object was, and is the eſſence and being of all living creatures.

12. *Maxime & optime in rationali, & per rationale animal, qui Adamus fuit.*

12. Moſt of all and beſt, in and by the reaſonable creature, which was *Adam.*

13. *Hic ſe videndam exhibet omnipotentia & miſericordia infinataque bonitas ſupremi cui nomen eſt Dominus.*

13. Here

13. Here ſhews it ſelf to be ſeen the Almightineſs and Mercy, and Infinite goodneſs of the higheſt, whoſe name is the Lord.

14. *Ad majorem inſuper cognitionem liberum creavit quod creavit; quoniam quod ita liberum fuit, eſt, & manet, id nihil proprium naturaliter creare, aut facere poteſt; jam etiam liberum illud nulla in re ſeipſum convenientius exerere aut videndum præbere poteſt, quam in ſuo objecto.*

14. Furthermore, to the greater knowledge, he Created FREE that which he Created: becauſe that which ſo was, is, and abideth Free, cannot naturally create or make any thing proper: Now alſo, that which is free, cannot in any thing put forth or ſhew it ſelf to be ſeen more conveniently then in its object.

15. *Qui aliquid quod liberum eſt, & eſſe debet, concludit, propriumque facit, is contra eum facit qui illud liberum fecit, & creavit; hoc eſt peccatum.*

15. He that concludes or ſhuts up, or makes Proper any thing which is, or ought to be Free, He doth againſt Him which hath made and created that free; this is ſin.

16. *Peccatum clariſſime cognoſcendum eſt, id ſi perfecte odiſſe velis.*

16. Sin is clearly to be known, if thou wouldſt hate it perfectly.

17. *Odium ſitum eſt in contrario, quod vere nominatur ſemen Dei, ſicut imago Dei, quæ libertatem cupit ſine intermiſſione.*

17. Hatred is placed in the contrary, which is truly

Truly named, The *Seed* of God, or the *Image* of God, which deſireth Liberty without intermiſſion.

18. *Hœc durat & eſt, & duret neceſſe eſt, quamdiu eſt, in eo quod ipſa eſt, & eſſe, & manere poteſt: eſt enim ab uno, nec unquam ſe depelli patietur.*

18. This (*Seed* or *Image* of God) continueth, and is, and muſt of neceſſity continue, as long as God can both be and continue, in that which it is: for it is from the ONE, Neither doth it ever ſuffer it ſelf to be driven or expulſed from thence.

19. *Ut ea & cite & rite inſtauretur, interponit ſe unum illud perfecte ad illud omne quod a ſe disjunctum eſt in integrum reſtituendum.*

19. To the intent, That that *Image* of God, may be both quickly and duly *Reſtored*, there interpoſes it ſelf, That perfectly *One*, to make whole again, all that is disjoyned from it ſelf.

20 *Hoc fieri non poterat, niſi in quopiam quod ſe diſſunctum aſſimilaret, ſed citra omne detrimentum unitatis.*

20. This could not be done, but in a certain THING, that muſt liken it to that which is diſjoyned, but without all loſs of Unity.

21. *Id oportuit, & neceſſe fuit, ut ſeipſum quatenus unum eſt, & ſolum unicum apertiſſime declararet, quo libertas in ſtatum ſuum rediret, quem tamen nunquam amiſerat.*

21. It behoved and was needful, that That ſhould moſt openly declare it ſelf, in as much as it

it is One, and onely One, to the intent that liberty might return into its ſtate which yet is never loſt.

22. *Hinc illud, videlicet Ieſus Chriſtus Nazarenus longe liberrimam voluntatem docuit exercuit, habuit atque uſurpavit.*

22. Hence that, Namely Jeſus Chriſt of Nazareth, Taught, Exerciſed, Had and Uſed, A moſt perfect Free-will.

23. *Hoc non erat ejus (quemadmodum ipſe teſtatur) ſed Unius illius a quo id acceperat, ut id per eum pateſiret.*

13. This was not His (as himſelf witneſſeth) but that ONES, From whom He had received it, that by Him it may be made manifeſt.

24. *Nec tamen eo privari poterat, tum propter jus, tum ob perfectionem quam neceſſe erat ut haberet propter libertatem, ut eam optime (ſicuti par erat) declararet.*

24. Yet could He not be deprived thereof, as well becauſe of his Right, as of the Perfection which it was neceſſary He ſhould have, becauſe of the *liberty*, That he might (as it was meet) beſt declare it.

25. *Omnium in eo perfectiſſimum fuit integra & omnibus numeris abſoluta unitio voluntatis, quæ ſibi id non arrogavit a quo erat ipſe unum; alioquin diſceſſiſſet uni.*

25. The perfecteſt thing of all in him, Was the Free, Intire, and moſt abſolute Uniting of the will, which arrogated not that to himſelf, from whence himſelf was the ONE; otherwiſe he had departed from the One.

26. *Nunc extat adhuc (quemadmodum jam indicatum eſt) liberum illud quod admittendum non eſt; perdidiſſet enim illa aliquid quod in nihilum abiſſet, & aliquid fuiſſet, unde conſequi poſſet ut totum eodem pacto periret.*

26. Now there is yet extant (as is already ſhewn) That Free Thing which is not to be loſt; Otherwiſe it would bring loſs to the Divinity from which it is, and whoſe Property it is; for that had loſt ſomething, which had Vaniſhed into Nothing, and there had been Something, from whence it might have followed; That the whole ſhould periſh after the ſame manner.

27. *Ut igitur id fiat, neceſſe fuit ſecundum exemplar (quod perfectiſſimum eſſe propter officium neceſſe eſt) fiat, idque plane ad arbitrium & voluntatem unius quod nunquam a ſeipſo diſcordavit.*

27. That that therefore may be done, it is neceſſary that it be done according to the example (which muſt needs be moſt perfect, becauſe of the duty thereof) and that wholly after the will and arbitriment of the One which never diſagreed from it ſelf.

28. *Hoc eſt, & vocatur redire ab omni diſſidente in unicum quod per omnem vitam ſtudendum eſt; qui vult, poteſt; qui id non credit, tentet.*

28. This is, and is called to return from every diſagreeing thing, to the One and Onely, which during all a mans life, is to be ſtudied: He that will, Can; He that believes it not, let him try.

29. *Hoc poteſt, & oportet fieri tantum amiſſione ejus*

ejus quod uni contrarium eſt; alioquin non poteſt: ea eſt obedientia in obedientia, videlicet integra traditio, perfectum quoddam ſacrificium quod voluntarium eſt; breviter is Chriſtus eſt verus Dei Filius, primogenitus fratrum, cujus proprium eſt, quicquid Pater poteſt; qui verus interceſſor eſt, per quem unicum poſſis, & neceſſario debeas ad unicum, hoc eſt ad Patrem venire, qui Pater eum huic rei deſtinavit.

29. This may and muſt be done Onely by the loſing of that which is contrary to the One; otherwiſe it cannot; that is Obedience in Obedience, to wit, An Intire Reſignation, A certain Perfect *Sacrifice*, which is Voluntary: Briefly, that Chriſt is the true Son of God, the firſt begotten of his Brethren, To whom it is Proper whatſoever the Father can, who is the True Interceſſor, by whom alone thou mayeſt, and neceſſarily muſt come to the onely One, that is, to the Father who hath appointed him to this end.

30. *Si quis hujus orationis rationem conſequi neſcit, is caret ſpiritus teſtimonio, cujus ipſe diſciplinam excludit & repudiat. Si quis eam intelligit, judicet: judicat autem Dei Spiritus omnia. Si quis eo deſtituitur & caret, ejus culpa eſt, quod de caſu ſollicitus non eſt, ut corrigatur, qui tamen corrigendus eſt. Si quis hæc dicat acutiora, ſciat maximam Sancti Spiritus ſtultitiam (ut ita loquar) acutiorem eſſe ſumma totius mundi ſapientia.*

30. If any man underſtand not the meaning of theſe ſpeeches, he wants as yet, The Teſtimony of the Spirit, whoſe diſcipline He ſhuts out and refuſes. If any man underſtand it, let him judge,

and the Spirit of God *Iudgeth all things.* If any man *Want*, and be deſtitute of it, it is his own fault, becauſe he is not careful of his fall, that it may be Amended, which yet muſt be *Corrected.* If any ſay, that theſe things are ſomewhat ſubtil and acute; let him know, that the greateſt *Folly* of the Holy Ghoſt (if that I may ſo ſpeak, not derogating from him) is wiſer then the Higheſt wiſdom of the whole world.

* *Non eſt mirum, ſi hæc carni acuta videantur; ſunt enim divina, de quibus judicare caro non poteſt; Ideoque acuta judicat, quemadmodum ſi noctua neget ſe poſſe cernere claritatem diei, quippe utens luce noctis, cujus clariſſima pars obſcurior eſt quam obſcuriſſima diei.*

* It is no marvel if theſe things ſeem ſomewhat *Acute* and *Subtil* to the fleſh: for they are Divine, of which fleſh cannot judge; and therefore it thinketh them *Acute*: as if an Owl ſhould deny that it can ſee the brightneſs of the Day, when it uſeth onely the light of the Night; the cleareſt part whereof is more dark then the darkeſt part of the day.

To the Eternal Trinity in Unity, neither confounded nor divided, be all glory and praiſe.
Amen.

The

The Sayings of a Certain Divine of great note and name.

IN concluſion, I will hereunto *Annex* the judgment of *Iohn Denqui*, concerning the holy Scriptures, made in his Recantation, not long before his death, and printed.

I do (ſaith he) prefer the *Holy Scriptures* before all *Humane Treaſure*: yet ſo that I do not *ſo much* eſteem them, as *the Word* of God which is *Living*, *Potent* and *Eternal*, and which is Free, and at liberty from all the *Elements* of this world: for if that be God himſelf, it follows that it is *Spirit* (not the Letter) *written without pen or ink*: ſo that it can never be *Obliterated*: And for this cauſe, *True felicity*, or the *word of God*, is not tyed to the Letter of the Scriptures: The reaſon is, becauſe *it is impoſſible* that by the Scriptures alone, an *Evil* mind ſhould be *Amended*, though it may be made *more* learned: but a *good* mind, that is, ſuch *A One* as is endued with any ſpark of *Divine ſtudy* or *knowledge*, is made better by All things: ſo that the Holy Scriptures are *Clean to them that are Clean*, *Good* and *wholſom* (*i.e.*) to thoſe endued with the Holy Spirit: but to the *Unclean* and *Unbelievers*, they (as all things elſe) are *Unclean* and *Deadly*.

Thus then it is poſſible, that a man *choſen* by God, may be *ſaved* without *Preaching*, or the

Scriptures: yet it follows not, that therefore no *witneſs* taught of God is to be heard, or that the Scriptures are not to be *Read* and *Enquired* into: but on the other ſide, that all *Unlearned Illiterate men* are not in the ſtate of *Damnation*, becauſe they cannot Read: neither *whole* Cities and Nations ſometimes, becauſe they have No *Preachers* ſent them from God: Thus far He.

All theſe things aim at this, That we ſhould by a *Received power* from God, do our endeavour to hunger for God and his word: and not go on *ſo ſecurely* with the *Killing Letter* of the Scriptures: but giving them all *Convenient Honour*, ſhould grant them to be a certain *Image*, *Splendour*, *Lanthorn*, *Scabbard*, *Manger*, and *Veſtry* of the Word: but withal ſhould know, that there is *more* required; namely *A Sword* to this *Scabbard*, *A light* to this *Lanthorn*, that it may *cut* and *ſhine*: but we know, that whileſt theſe things are ſaying, There are ſome that are much *Troubled* and *Offended*; as in the caſe of *Mary*, Saying, we would *reject* the Scriptures, whereunto we ſay, There can never be *Too much* Honour given; but the truth is, whileſt unto the *Scriptures* as unto *Mary*, is aſcribed *the Honour due* to God *Alone*, it becomes *the Worſhipping of Idols*; and of the *Scriptures*, as of *Mary*, is made a *certain* Idol, which is *Put*, *Honoured*, *Accounted*, *Adored* and *Conſulted* with, in the place of God: The Scriptures indeed, as an Holy thing, ought to be *a Terror* to men, and to be *Read* with Religious *Fear* and *Trembling*: and as before is ſaid, *to be*

be preferred above All *earthly* Treaſure; but not made *Equal* to God *and His Word*: The Scriptures (as the Law and all things elſe,) *Are Good to the Good*, who onely know *How* to uſe them *well*.

But as now adayes, many ignorant people handle them, and are *converſant* in them; without all doubt, it were *Better* they were *aſleep* the while. For from the wrong underſtanding and abuſe of them, flow All *Hereſies*, *Sects*, *Superſtitions*: ſo that not onely the Jews, but the Turks alſo, make them their *Advocates*, and think the *Holy Scriptures* are the foundation of *Their faith*: My ſelf know at leaſt twenty *Chriſtian* Religions, all which *reſt upon* the Holy Scriptures, and every one *Hopes* they are on *their* ſide; all theſe things proceed, Either from *far-fetcht* Expoſitions and Allegories, *nothing to the purpoſe*, or from the *dead Letter* of the *Scriptures*: or laſtly, from a certain *Arrogance* and *Abuſe* of them: Now it is far better (in many caſes) not to uſe *A thing* at all, then ſo to abuſe it; therefore I muſt needs ſay *Once again*, that the Scriptures are *Shut* up, and *Forbidden* to all fleſh, becauſe it can Never underſtand them: for to that end, there is required to them, a *Supernatural*, *Divine* NEW-MAN, Born of God, who may *bring* with him to them, *The light* of the Holy Ghoſt: Such a man, can *Compoſe*, *Diſpoſe*, *Underſtand*, *Interpret*, *Place*, and *Accommodate*, All things, in their *due* places: nay more, that which is the *Table*, *Feaſt* and *Life*, of theſe *God-born* men, the ſame is the *Snare*, *Poyſon*, and

and *Death* of all *Natural* men.

Therefore, As *All Works* before *Faith* and *Regeneration*, are *Sin* and *Unclean*: ſo alſo, To *Read the* Scriptures, to *praiſe* God, to *faſt*, *pray*, and the like, and, not onely to *torture* and *kill* men, or to *ſteal*, and the like: for ſeeing that *whatſoever is not of faith is ſin*, and to the *Unclean* nothing is *Clean*, but they are *Reprobate to every good work*: It muſt needs follow, that all their *Seemingly* good life, exerciſes and vertues are *ſin*, and nothing but *diſſimulation*: So God doth *often* in Scripture reject the *Faſts*, *Holidays*, *Sacrifices*, *Prayers*, *Praiſes*, *Preachings*, *Gifts*, and *Charitable Deeds* of the Phariſees, as well as the *known* and *groſs* impieties of the Publicans: the wicked *words* of men, and their *Violences*, *Uſuries*, *Murthers*, *Adulteries*, *Thefts*, *&c.*

Therefore is Regeneration *Principally* neceſſary, before which *All things* are *alike* ſin, whatſoever thou canſt *Think*, *Speak*, *Do*, *leave Undone*, *Read*, *Hear*, *Write*, *Give*, *Love*, *Worſhip*, *Will*, *Know*, *Have*, or *Be*; for as to them that *Love* God, all things are to their *Good*: ſo to them that love the world, all things are to their *Evil*; yea, God himſelf is to them Perverſe, contrary, and a Devil: and his *True* word is *to them* hateful and *deadly*: for it is meet, that *to the froward* all things ſhould fall out *Untowardly*: and to them that are *Contrary* to God, all *things* ſhould be *Croſs*: wherefore as they are not *Enough*, ſo they are not *alwayes* good: thoſe Sayings, *Faſt*, *Pray*, *Give to the Poor*, *Read the Scriptures*, *&c.* But theſe, before all things;

things; Be *Regenerated* and *Born Again* of God and *his* word: and, then Thou wilt be Fit to do All things, which *that New-birth* will teach thee, which *Cannot* Sin: and *whatever thy hand ſhall find to do*, thou ſhalt do it *Well*: for God will be *preſent* with thee: for then thou being *Iuſt*, ſhalt do *Iuſt* things: It is not enough *to do a thing*, but to do it *Well*; elſe better be *idle*, and leave doing: By this means, the *good deeds*, which *good men* do, are not *rejected*: but onely the *ſhew* and *feigning* of good deeds, which that *Herd* of *Apes* do imitate.

It were expedient indeed, to *read* and *hear* all things, if a man knew how to *read* or *hear*: but few there are that have *the Art of God* to *hear* and *read* his word: and far fewer, that can *ſo pierce* into this *Thorny-thicket*, that they be not *rent* and torn: Therefore I will not by theſe my writings, *ſcare any man* from any *right Art* of writing, learning or reading; but do *admoniſh all men*, to ſee they uſe and do all things *rightly*; and firſt of all in the *word* of God, to grow *Fools* and *Infants*, and then at the length we ſhall know *how* to *read*, *do*, and *Uſe all things profitably*: and then we may ſafely *Philoſophize*, even in the writings of the *Gentiles*, or any others: and like *Natural Birds*, fly among all the *boughs* and *branches* not taken: whereas before, we could not *ſafely* be converſant, no not in the Sacred Scriptures themſelves, without eating *Death* from God and his word. Briefly, by this you may *See* the concluſion of the *whole* buſineſs; And *be it thus determined*;

mined; Onely the *Pious* and *Regenerate* man can and doth uſe *All things Well*, and with *pleaſure* and *profit* read all Arts, and all Heathen Books: to him there can be nothing *Prohibited* or *Corrupt*; He is a certain clean *Bee*; upon what thing ſoever *He Sits*, He ſucks from it meer *Honey* and *Life*: yea, even from *Death* and *Sin*.

Again, the old and *Natural* man, which in Scripture is called *fleſh* and *blood*, can uſe *nothing at all* well: and to him all Arts, and all the *Nature* of things, nay, the very *Scriptures*, and God *Himſelf* and *His Word*, do bring *Death* and *Evil*: He can neither *Do*, nor *Read*, nor *Know* any thing *Profitably* or *Pleaſing* to God: He is *Abuſe* and *Poyſon it ſelf*, and an *Unclean Spider*, which, *Sit where it will*, ſucks nothing thence but *Poyſon*, *Sin*, *Death*, even out of the Scriptures themſelves, Out of things *Well done*, out of God and *His word*.

So it comes to paſs, that to the *wicked* all things are *deadly* and *forbidden*: ſuch as are *good deeds*, to *make* or *hear* Sermons, to *read* the Scriptures, to *do good* to the *poor*, to *pray*, to *faſt*, and ſuch like, as is before ſaid: *for to the unclean all things are unclean and hurtful*: ſo that it cannot be, but the things that to *the Good are profitable*, ſhall be to them *Unclean* and deadly. Briefly, the good man, *in point* of God, is never at reſt, till being *Entred* into God, He have loſt his own *Pleaſure*, *Will*, *Act*, yea, *Himſelf*, and all *His things* in God: ſo that wanting *Senſe*, *Will*, *Deſire*, He doth now (as the word requires at his hands) *Covet* nothing:

thing: ſo that now God *in him* freely *Wills, Knows, Deſires, Doth, leaves Undone, How, What, Why,* and to *whom he pleaſeth.*

Summarily, In ſuch a man, God hath *freely* his *Will, Kingdom, Pleaſure, Place*: ſo that he is not now, *The man* he was, but is as *A dead man,* who attributes nothing to himſelf: yea, *ſo far* that God is in him *All things*: God in him *Loves, Reads, Writes, Preacheth, Gives, Prays, Hears, Knows,* and is *All things*: and therefore it is, that the great God, hath determined to *Crown, own,* or *Reward* Nothing in us, but *His own work*: the reſt, which himſelf *in us* doth not *Know, Read, Write, Do, leave Undone, Speak, Preach, Hear, Think,* are Sin: and therefore ſaith St. *Paul, Now live not I, but Chriſt liveth in me*: And I dare not *Do,* nor *Say* any thing which Chriſt doth not *Say* or *Do* in me.

To this *Iudge* let every man *refer* all his life: he ſhall then ſoon find in what *eſtate* all his *Affairs* are, and to whoſe *Service* he hath addicted himſelf, and offered his members *as a living ſacrifice*: Let him *obſerve himſelf,* and underſtand who it is that *worketh* in him: And That *he to whom* he liveth and beareth *fruit,* His *Servant* he is. Now the *fruits* of the two *Maſters* are reckoned up in the Epiſtle to *Gal.* 5. 22. *The fruit of the ſpirit is love, joy, peace, long-ſuffering, gentleneſs, goodneſs, faith, meekneſs, temperance, &c. againſt ſuch there is no Law*: *and they that are Chriſts, have crucified the fleſh with the affections and luſts*: *if we live in the ſpirit, let us alſo walk in the ſpirit,*

ſpirit, &c. I would be glad *with all my heart*, if by the *help* of God, I might have *ſo much power* as to drive all *natural men* from their *good Deeds, Actions Omiſſions, Life, Arts, Reading, Writings*, and the reſt, unto God the *True Sabbath*: that lacking both *hands* and *feet*, and utterly *void* of will, *Art, Deſire*, they might keep *Holy-day* from their own works: Truly, then God (which otherwiſe *goeth not forth* in our ſtrength) would *go forth* in them with great *ſtrength*: for indeed God *muſt and will* go forth (and the time is at hand) *that the heavens muſt keep Holy day*; as it is in that pious and precious proverb, *All things muſt be comprehended, and keep Sabbath*; *there muſt be no going up, no running out, nor no work done*; Seeing God deſires not *Our works*, but *Our Sabbath*; and that himſelf in us, *Free* and None *Hindring* him, a MASTER and a GOD, may *Work, Know, Love, Praiſe, Pray, Hear, Crown*, and *Reward HIMSELF* in us.

Beloved, without all doubt, this is the ONE, and *Onely* thing that pleaſeth him: And he commands *All Fleſh*, that in Divine matters, it never *Stir it ſelf*, or deſire any thing: And therefore it is, that I in this Book have *Robbed* man of all, and *Rejected* him, with all *his Beſt Ware*, and moſt *Precious* Riches, that he had in *Divine* buſineſſes, *viz.* Of all his *Will, Knowledge, Wiſdom, Goodneſs*: All theſe muſt we *Unlearn*; from all theſe muſt we *Faſt*, and keep *Holy-day*, as from the *Tree of knowledge of good and evil*, from whence *Death* is eaten. And therefore there is in *Heaven*, meer *Peace*,

Peace, Gladneſs, Felicity; as where there are *Eternal Sabbaths, and no Will*, but Gods *Will, Light, Knowledge, Art, Wiſdom* in all his Saints, whereby he doth *Illuſtrate* and *Enlighten* them: And Chriſtians do pray in the Lords Prayer, *that the ſame thing may be upon earth*, and that *the will of God* may be *there done, as it is in Heaven*, where no man *Doth, Wills, Knows, Speakes* any thing but God, who will have, and in Chriſt *hath Appointed* this Sabbath alſo *upon Earth*. This God grant unto us all. *Amen.*

A moſt clear *Glaſs*, and lovely *Example* of our Lord Ieſus Chriſt which as he *practiſed* in himſelf, ſo he *propounded* unto us to be followed; and it may ſerve for an EPILOGUE or *Percloſe* of this Book, out of the 106 *page* of *John Taulerus* his Works, printed at *Colen* in Folio, 1548.

WHoſoever *deſireth* to order his life according to the *moſt Acceptable* will of God, and to be *Partaker* of his grace, without any *impediment*, ought warily to look into this *Inſtruction* following *of the life of Chriſt*, which containeth all good things, and to expreſs it in his *life* and *converſation*.

Therefore every *good* and *religious* Chriſtian, ought *in all things*, and above *all things*, and at *all times*, with all the *ſtrength* of his ſoul, in all his *thoughts*, *words* and *works*, purely to love and *intend* for God (who is the eternal *happineſs* and *bleſſedneſs* of all men) as his own *Portion*: which that he may the better do, he ſhall *moſt ſtrictly* obſerve himſelf within: and in ſilence *hear* what the Lord ſaith *within* him: and avoiding all *Imployments* and *Multiplicity*, he ſhall reſt with God in

in *unity*: He ſhall *Shut up* all his *Senſes* in quietneſs, Continually *Praying* and *Calling* upon God, His eye being *Fixt* on him, in all his actions: He ſhall *enjoy His Preſence* in every *place*, *time*, and *thing*: He ſhall be A *perpetual* inhabitant of himſelf, and ſhall *Eſpecially* love *Truth of heart*, and *peace* of *conſcience*: He ſhall be *milde* and *Humble* in heart as well as *in word*, and be *Divine* and *God-like* in his life and converſation: Taking *Patiently* All things at the hand of God; He ſhall *Praiſe*, *Thank*, *Honour*, and intend *him* in all his works: He ſhall be always *Endued* with a certain *humble* Abnegation, ordering of himſelf to what God wils; & ſhall *ſubmit himſelf* not only to God, but to *All creatures*, avoiding thoſe hateful vices, *Pride*, *Envy*, *Wrath*, and *Arrogancy*. Moreover, perpetually *conſidering* and marking the *Goodneſs* and *Perfection* of God, He ſhall *wonder* and be *aſtoniſhed* at the great *love* and *faithfulneſs* of God toward him; and contrariwiſe at his own *Unthankfulneſs* and *Infidelity*, judging himſelf (from his heart) The *Leaſt* and *Unworthieſt* of all men; He ſhall *more diligently* take heed of his own *Senſe* & *Eſtimation*; and of all the *wickedneſs* of his nature; neither ſhall he think *More of Himſelf*, then he hath *from* or *of Himſelf*, which is indeed *Nothing*.

He ſhall alwayes take in hand a certain *New life*, and exerciſe himſelf in *New virtue*, and in *New Truth*: He ſhall be *Sober*, and *Sparing* in words, but *Plentiful* in Holineſs of life, and ſhall deſire to be *Left* and *Deſpiſed* of all men (as men) He ſhall much weigh *Small* ſins, and ſhall think

The leaſt defect not light, He ſhall take ſo great care of Himſelf, that he be never *fruſtrated* of the preſence of God *in his ſoul*; and that other men may be *by him* provoked to better things, he ſhall do all his works in the *moſt Perfect* manner, and ſhall *Satisfie* thoſe things which he comprehends in his underſtanding: He ſhall (by his *good will*) do nothing in this life to *repent of hereafter*; He ſhall have *In daily Adverſity*, either within him or without him, perpetual patience, and in continual *Multiplicity*, *A Recollected* mind: he ſhall not *conſent* either to *Have*, or to *Will* any thing *Proper* in this world, but be ready to *diſtribute* to others wants, nor to have any *Election* or *Choiſe* in things, but receive thankfully The *goodwill* of His Father in every thing: He ſhall admit *nothing* within himſelf but [God] continually; He ſhall diligently *Eſchew* and withdraw himſelf from all men (as men) and ſhall preſerve himſelf *Naked* and *Free* from all *Inwardly-received* Images, and his ſoul *Untangled* from all *Accidents* whatſoever, that he may continually receive *The Influence* of His Heavenly Father into his ſoul.

He ſhall often behold and *Exerciſe* himſelf in the *Moſt worthy Life* and *Example* of our Lord Jeſus Chriſt, As in a glaſs, conſidering well, How *like* or *unlike* He is unto *Him*; and He ſhall *in himſelf* give an *Enſample* and *Teſtimony* to all men *Of A Better life then This*; He ſhall be *True* in all his words, *Religious* and *Mature* in His converſation; He ſhall contemplate *His beginning and Original* From whence *He* and *All things* flowed forth; and

and ſhall *Strive* with all diligence *To return* into the ſame again: Finally, tending *diligently*, What *He is*, whether *He Ought*, what *He Doth*, and for *What cauſe* he doth *every thing*; and ſhall moſt *conſtantly perſevere* in virtue and truth, even unto *Death*: And all this, not by any *power* of his own, but by Chriſt, He alone Working *all theſe things* in him, and not *Himſelf*, nor Any His own *Induſtry* or *Acquiring*.

Another ſhort Inſtruction, taken from the ſame place in *John Taulerus* his works, *pa.* 107.

WE ſhall moſt certainly *Attain* The Various and *Numerous* exerciſes of this Book; yea, whatſoever can be written of a *Perfect* and *Divine-like* Life, *viz.* by this means: if we withdraw our ſelves from the love of all *frail* and *mortal* things: if we ſtudy to attain an *humble* Reſignation, and inward *Nakedneſs*, and embrace *Onely* God, by *faith* and *love* in the boſom of our ſouls, *and hide our ſelves* wholly with our *Souls*, *Spirit*, *Body*, *Heart* and *Senſes* in his *Moſt Holy* Humanity; and labour by a certain *lively* imitation, to become conformable thereunto: and Finally, by His life and merits, *Inhere* and cleave *continually* and *perpetually* to his Divinity. Whoſoever is enabled by Jeſus Chriſt to do *Theſe things*, doth doubtleſs *Obtain* all the afore-

Things, and is *Comforted* and *Led by* God, and hath alwayes a *Free introverſion* or turning *inward* into himſelf; And all his *works*, and *Himſelf* alſo, are *made* Divine: ſo that in this Perfect imitation of Chriſts example, He doth *plainly* and *clearly* know the *Lively Truth* of the *Sacred* Scriptures in *his own experience*, and as it ſhineth into all Pure Hearts.

The PRAYER.

THE Almighty power of God the Father, vanquiſh and overcome in us, whatſoever may hinder us from him, and give us ſtrength to do his moſt acceptable will in all things: The moſt bright wiſdom of God inlighten us, and lead us to all good things, which may bring us forward to him Alone: The unſpeakable and ſuper-abounding love of the Holy Ghoſt, pierce through all the oppoſitions in us; kindle and unite our love unto himſelf, with a moſt Ardent and Pleaſant Turning, all our powers and ſtrengths; So that forgetting thoſe things that are behind, we may follow His moſt Sweet calling and Amorous drawing, whereto from Everlaſting, The-more-then Moſt-glorious Trinity hath predeſtinated us, Namely, from the love of This deceitful world, to the enjoyment of Himſelf, and to all His Riches and infinite Bleſſedneſs; So that by Grace we may be made that which we are not, Nor cannot be by nature: To whom be All Praiſe, Obedience and Reverence, from Every Creature, Through Infinite Ages. Amen.

A SHORT DIALOGUE Between a Learned Divine and a Beggar.

A Certain *Divine*, who (if we may believe the ancient Copies) was *John Taulerus* himſelf, who meeting with A Beggar, Had this *Diſcourſe*, Containing *A moſt Excellent Example* of a Perfect man; whence we may be taught, How in All things we ought to be of the ſame mind, *Reſigned* to the *Will* and *Appointment* of God.

There was in times paſt, a certain *famous Divine*, who by the ſpace of eight years, had continually *importuned* the Lord by prayer, conceiving He wanted the Right *knowledge* of the Truth, notwithſtanding all his *Learning*; And ſpent whole *Nights* therein, begging of God to let him know *Him*, and know *himſelf*, and to ſhew him *Any man* that might teach him *The way* of *Truth*: and when upon a time, He was *inflamed* with a moſt *Vehement* deſire thereof, a voice *from Heaven* Thus ſpake unto him, *Go forth to the Church-doors and there thou ſhalt finde A man that can Teach thee the way of Truth*: And going forth, he found there a certain BEGGAR with *Patcht* and *Torn* apparel, and filthy dirty feet, all whoſe *Apparel* was ſcarce worth three half pence; to whom by

way of Salutation He thus ſpake unto.

Divine. God give thee *a good* morning.

Beggar. Sir, I do not remember that ever I had *an Evil* one.

Divine. God make thee *Fortunate* and *Proſperous*; why doſt thou ſpeak in this manner?

Beggar. Neither was I ever *Unfortunate* or *Unproſperous.*

Divine. Be *Happy!* what mean theſe words of thine?

Beggar. Nor was I ever *Unhappy.*

Divine. God ſave thee! now at laſt ſpeak more plainly.

Beggar. Truly Sir, I will do it *willingly:* Thou Sir, didſt wiſh me a *proſperous* and *good* morning; and I anſwered, I never had *an Unproſperous* or *Evil* one; for when I am pinched with *hunger*, I praiſe God: if I ſuffer *cold*, if it *hail*, if it *ſnow*, if it *rain*, if the weather be *fair* or *foul*, I praiſe God; if I be *wretched* and *deſpiſed*, I likewiſe praiſe God: and therefore there never happened any *Sad* or *Evil Morning* to me. Thou didſt likewiſe wiſh that I might be *Fortunate*: and I anſwered, that I had never been *Unfortunate*: Becauſe whatever God *Gave me*, or I *ſuffered*, or whatever *happened* to me, whether it were *agreeable to Me*, or otherwiſe, were it *Sweet* or *Bitter*, I gladly received it at his hands *as the beſt*: And therefore I was never *Unfortunate.*

Thou ſaidſt moreover, that God would be pleaſed to make me *Happy*: whereunto I likewiſe anſwered, that I never had been *Unhappy*: for I

am

am fully reſolved *through his grace*, to adhere and onely to *cleave* to The will of God *as the beſt* (as abandoning *mine own* will) into which I have ſo *wholly* poured out *mine Own* will, that whatever *He Wills*, that I *Will* alſo: and for this cauſe (as I ſaid) I was never *unhappy*, Seeing that I will *cleave to his will* onely, and have *wholly* reſigned mine own *Proper* Will.

Divine. This is very ſtrange: But what I pray thee wouldſt thou ſay, if the Lord of Majeſty would *Drown Thee* in the *Bottomleſs* pit, couldſt thou Then be content with His Will?

Beggar. Drown me in the *bottomleſs pit?* Why certainly, if he ſhould, I have *Two Arms*, by which I would ſtill Embrace Him And claſpe faſt about Him: One is, *True humility*, and that I lay Under Him: and By *Him*, I am *united* to His *Moſt Sacred Humanity*: The other, and that is the *Right arm*, which is *Love*, which is United to his Divinity: And *by* this love Given to me, from *Himſelf*, I hold him *ſo faſt*, that he would be *Forced* to go down *to Hell* with me: and it were *much more* to be wiſhed by me to be in Hell *with God*, Then to be in Heaven *without* him.

By this, That DIVINE learned That the moſt *Compendious* way to God, is, *A True Reſignation* with profound *Humility*: Hereupon the *Divine* ſpake again to the Beggar, and asked him.

Divine. Good Lord, Whence cameſt Thou?

Beggar. From God.

Divine. Where foundeſt Thou God?

Beggar. Even *There*, where I left All the Creatures.

Divine. But where didſt thou leave *him*?

Beggar. In *Humble* and *Clean hearts*, And In Men of Good-Will, Which is His *Temple* and *Dwelling-Place.*

Divine. I pray thee *friend*, who art Thou?

Beggar. Who am I! Truly, I am a King, and and Jeſus *himſelf* hath *Crowned* me with *Peace*, *Power*, and *Reſt*.

Divine. Art thou A King! But, Where *is thy* Kingdom?

Beggar. Sir, The Kingdom of Heaven is *Within* me, In my Soul, And I Can Now, and Do, by His power *in me*, So Govern & *Command*, All my *Inward* and *Outward* ſenſes, That all the *Affections* and Powers of the Old man in my ſoul are *Conquered*, and are *in Subjection* To the *New man* In me; Which Kingdom, No man can doubt, But *is better Then* All the *Kingdoms*, *Scepters*, *Crowns* and *Glories* of This world.

Divine. Lord! What brought Thee To This Perfection?

Beggar. My SILENCE, *Sublime Meditation*, and, Above All, My *Union* with the *Ever-Bleſſed* God *of Peace* and *Reſt*; Which is MY *Kingdom*, And To ſay the *Truth*, I could *Reſt in Nothing* which was *Leſs* Then God; And Now Having *found* My God, I have *Forſaken*, *The Un-Quiet* world, And In HIM I have Found,

Everlaſting Peace and Reſt.

JOHN

JOHN 1. 45.

PHilip Findeth Nathanael, And ſaith unto him, We have found HIM, Of whom, Moſes in the Law, And The Prophets, did write.

ISA. 53. 7.

OH! How Beautiful, upon the Mountains, Are the Feet of Him That bringeth Good Tydings, That Publiſheth Peace, That bringeth Good Tydings of Good, That Publiſheth Salvation, That ſaith unto Zion,
Thy God REIGNETH.

LUKE 1. 29.

LOrd, Now letteſt Thou Thy Servant Depart in peace, According to Thy Word; For, Mine Eyes Have Seen Thy Salvation, Which Thou haſt Prepared, before the face of All people, A light to lighten the Gentiles, And to be The GLORY Of Thy People Iſrael.

EPHES. 6. 23, 24.

GRace be with All Them That Love The Lord Ieſus, in Sincerity. and *PEeace be to All the Brethren, And Love, with Faith, from God The Father, And The Lord Ieſus Chriſt.*

JUDE 25.

AND To the Onely Wiſe God And Our Saviour, Be Glory And Majeſty, Dominion and Power Now and Ever. Amen, and Amen.

JOB

JOB 42. 1, &c.

THen Iob Anſwered The Lord and Said, I Have Heard of Thee by the Hearing of the Ear, But Now Mine Eye Seeth Thee,

Therefore, I Abhorre my Self in Duſt and Aſhes.

Now After The Lord had ſpoken Theſe Words unto Iob, The Lord Alſo ſaid unto Eliphaz The Temanite,

My wrath is kindled againſt Thee, And againſt Thy two Friends; For Ye have not ſpoken of me The thing That is Right Like my Servant Iob.

Therefore, Take unto you Seven Bullocks and Seven Rams, And Go to my Servant Iob, And offer for your Selves a burnt Offering, And my Servant Iob ſhall Pray for you:

For, I will Accept Him, Leſt I ſhould Put you to Shame, Becauſe Ye have not ſpoken of me The Thing which is Right, Like My Servant IOB.

The Heads of the Particular Sermons Analyſed, and may ſerve as a TABLE.

Part I.

UPon this Text, *Mark* 9. 50. *Have ſalt in your ſelves*, he firſt ſtirreth up to attention, and then

He ſheweth { 1. What *Salt* is. 2. What it is to *have* ſalt. 3. What to have it in our ſelves. } *Pag.* 3.

Several judgements what is meant by ſalt, *pag.* 6.
In what ſenſe the *Apoſtles* were called *ſalt*, *pag.* 7.

Chriſt is the ſalt {
1. To *ſeaſon* our duties; nothing from man accepted, onely Jeſus Chriſt *in us*. *pag.* 9.
2. To heal our *ſin-wounds*, *p.* 11.
3. To preſerve the ſoul from putrefaction *p.* 13.
4. *Salt* hath a virtue to preſerve it ſelf.
}

All Gods promiſes are as a *Covenant of ſalt* like himſelf, *unalterable*: tis childiſhneſs to think God to be *altered* or *changed* by prayer. *p.* 13, 14.
The fifth and main reaſon (as the Author conceives) as ſalt is the *ſubſtance* and *knitter* of all things, ſo Chriſt is the ſalt of the ſalt. *p.* 15, 16, 17.
Object. Chriſt comparing himſelf *to ſalt*: if Chriſt can *loſe his ſavour* as ſalt, and be *good nothing*, in what ſenſe this may be in regard of Chriſt, anſwered under the two heads explained, *p.* 18, &c.
The Exhortation by way of Uſe, *p.* 29.
Third head is, to *ſee* we have *ſalt* in our ſelves, and to leave *cenſuring* and *condemning* others, *p.* 30, &c.

That

That ſoul is a *glorious* Temple, where God *reveals* himſelf in the *graces* of his Spirit, *p.*35,&c.

Two Sermons upon that Text, 1 *Cor.* 2.2. *But I determined to know nothing among you, ſave Ieſus Chriſt and him crucified.*

HE ſheweth *Pauls undervaluing* all things but *this* knowledge, *p.*41,&c.
Then what it is to *know* Jeſus Chriſt *truly*, which muſt not be *externally* onely, but internally alſo, *p.*43,&c.
Men may know *the letter*, and never know Jeſus Chriſt, for he is *hid* therein, *p.*45.
Yet we may not ſlight the letter. *p.*46.
True Chriſt (as to us) muſt be *formed in us*, or he doth us *no good*, *p.*48.
All men, yea the *learneдſt*, and all the Princes in the world, *ignorant* of Jeſus Chriſt, except it be *revealed* from above, *explained under two heads*, *p.*49,&c.
How *Abraham* (more then *Prophetically*) ſaw Chriſts day *explained*, *p.*56.
Chriſt is *alwayes* in us, in regard of his *being*, yet *revealed* but to ſome, *p.*57.
True Demonſtrations of Chriſt his being in us, in ſeveral particulars: and how he is ſaid to be in us, *p.*58.
1. His *birth*, if he be born in us, *ibid.*
2. Chriſts *ſtar* ariſeth in us, *manifeſting him* to our ſelves and others, *p.*59.
The manifeſtation or birth of Chriſt *terrible* to the fleſh, *p.*61, &c.
3. We are circumciſed with him, *ibid.*
4. His *ſilencing* all the Doctors in the Temple, which is done alſo *in the ſoul* before he can be entertained, *p.*65,&c.
1. *Pleaſure.* 2. *Profit.* 3. *Honor*, all diſpute againſt Chriſt, *p.*67, &c.
A digreſſion, *occaſioned* by a *terrible* ſtorm of *thunder* and *lightning*, encouraging againſt fear, *p.* 69.
4. Arrogance,

4. Arrogance, *A dangerous* and *Common diſputant*, p. 70, &c.
5. *Reaſon*, another *great* diſputer againſt Chriſt *in us*, p. 72, &c.
An Exhortation to look *within* our ſelves, while *theſe things* are unfolding, p. 73.
6. After Chriſt came to *preach*, being thirty three years of age, his firſt miracle, turning *water* into *wine*; how done *in us*, p. 74.
While men are in *unregeneration*, they wholly *ſeek* themſelves, Neither the *glory* of God, nor *good* of others, p. 76.
Chriſt his *coming* to us, and *departing* from us, further explained, p. 77.
Third head, what it is to *know* Chriſt *crucified*, p. 79.
1. So long as the *ſtrong man* keeps the houſe, Chriſt is *crucified*, p. 81.
The knowledge of Chriſt not to be had without *knowing the Myſtery* of the Trinity, briefly *explained*. p. 82, &c.
2. While we *hearken* to, and *obey* the fleſh, Jeſus Chriſt is *crucified*, p. 88.
The Letter of the Scripture owned, juſtified, but reſting barely therein *condemned*, p. 89.
A Queſtion anſwered, how Chriſt ſhould *ſuffer*, and not God, in regard they are *One* and the *ſame*, p. 92.
An example to clear theſe truths to us, p. 98.
A concluſion and application of all, p. 99.
He that truly ſeeth he hath crucified Chriſt, cannot do it again for a thouſand worlds. p. 100

Eight Sermons upon Rom. 8. 17. *If ſo be we ſuffer with him, that we may be glorified with him.*

SHewing as there were three *rooms* in *Solomons* Temple, ſo there be three kinds of *ſufferers*, p. 118, &c.
The laſt onely the true ſufferers, p. 125.
If this *definition* of *Chriſts* ſufferings *amaze us*: Two *qualifications* are propounded to encourage the *weakeſt*, if *true* ſufferers, p. 134, &c.

All

All *outward* ſufferings nothing, if we *ſuffer not* with *Chriſt* in thoſe two things expreſſed, *Phil.* 2. 6,&c.

1. 2. } in { *Emptying* / *Humbling* } our ſelves. } p. 148, &c.

There is no ſuffering with *Chriſt*, but by *overcoming* the Old man. p. 160.

He is deſcribed by twenty ſeveral names, explained, and ſhewing what *Armour* each one weareth, p. 149.

Called {
1. *The Old man*, p. 164.
2. *Adam*, 165.
3. *The Serpent*, 168.
4. *Lucifer*, 161.
5. *The Red Dragon*, 164.
6. *The Roaring Lion*, 174.
7. *The Devil*, 175.
8. *Antichriſt*, 179.
9. *Rebellion*, 180.
10. *Sin*, 188.
11. *Falſe-light*, 190.
12. *Darkneſs*, 194.
13. *Fleſh*, 195.
14. *Selfneſs*, 196.
15. *Propriety*, 197.
16. *Self-love*, 199.
17. *Our own will*, 200.
18. *Errour*, 201.
19. *Satan*, 203.
20. *The evil one*, *ibid.*
}

Theſe Enemies being *overcome*, we have ſix *ſteps* to aſcend to the *Throne* of Reſt or *Glorification*, 1. *Condemnation*, 2. *Annihilation*, 3. *Abdication*, 4. *Indifferency*, 5. *Conformity*. 6. *Deiformity*. p. 205.

1. Real condemnation of our ſelves, *and not onely verbal*, p. 206,&c.

In this *Condemnation* three ſorts of men ſit Judges. 1. *The Carnal*

Carnal man. p.209.
2. The *Rational man*, and he *judges* the Carnal, p. *Ibid.*
3. The *Spiritual man*, and he *judges* both the former, p.210.
The ſpirituality of the Law opened, and the firſt Commandment ſet before us as a glaſs to behold our condition. p.215.
Further explained, p.224.
Yet for all this *guilt*, *the blood of Jeſus Chriſt purgeth from all ſin*: if Chriſt apply it, and not onely *our ſelves*, p.229.
2. Step, *Annihilation*, reducing our ſelves *to nothing*, what it is, p.231,&c.

The effects of this Annihilation.

This Man
1. Receives all as from God, p.237,&c.
2. He doth all by the *power of God*, 238. to the *glory of God*, ibid.
3. He rejoyceth in others goods as his own, 239.
4. He is not glued to any temporal things, but is ready to part with them when God calls, *ibid.*

3. Step, Reſignation: *forſaking all things* in the world, of what condition ſoever, p.240.
4. Step, *Indifferency to all conditions*, p. 251.

Effects of indifferency.

This Man
1. He hath two eyes, two feet, as to the body, ſo to his ſoul, p. 264.
2. His *eye* is not *divided* between God and *Mammon*, p.265.
3. He *reſigns his judgement* to *God alone*, *regards* not *what mans judgement* is, *ibid.*
4. He is gotten above all *heights* and *depths*, *principalities* and *powers*, &c. *ibid.*
5. He is an *Anabaptiſt*, his former name is *changed*, and his Father hath given him *a new name*, p.268.

The Author being interrupted, came not to preach of the two

two laſt ſteps, which is *Conformity*, and *Deiformity*, p. 270.

Four Sermons on Joſh. 15. 15, 16. *And Caleb ſaid, He that ſmiteth Kiriathſepher, and taketh it, to him will I give Achſah my daughter to wife, &c.*

THe Hiſtory of *Moſes* ſending the *Spies* to diſcover the Land of *Canaan*; of the peoples *murmuring* and *mutining* upon the ill report raiſed by the ten *Spies*; of *Calebs* and *Joſhuas* faith: theſe things run over and applyed to our ſelves, as concerning as much us as them, from p. 272 *to* 280.

Part of this Chapter, and 2 *Cor.* 3. *Compared*, and anſwering *face to face*, as the two *Cherubims*, p. 212, &c.

The words opened and explained, p. 287.

Kiriathſepher, *the City of the Letter*, muſt be *ſmitten* and *taken*, before it can be *to us Debir*, *The word*: then we likewiſe ſhall marry *Achſah*, ſignifying *The rending of the vail*, p. 294, &c.

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Chriſts *body* and *actions* in the fleſh *ſymbolical*, p. 343.

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The *Awfulneſs* of God in that ſoul that truly ſees him, *p.* 357, &c.
Pilates queſtion *what thing is truth*, anſwered, *p.* 363.
A ſhort view of ſome *Priviledges* which are to be enjoyed *within the Holieſt of all*, after we have *married Achſah*, and obtained *The rending of the vail*, *p.* 364, &c.
The two Wonderful and unknown Trees of *Eden*, *viz.*
The Tree of Knowledge of Good and Evil, *p.* 379.
The Tree of Life, in the midſt of the Paradiſe of God, *p.* 385.
How the Tree of Knowledge, &c. Is the Seed of the Serpent in mans Heart, *p.* 389.
That Great *Idol* a Mans *Self*, 392.

Two Sermons on Pſal. 61. 17. *The Chariots of God are twenty thouſand thouſands of Angels: the Lord is among them as in Sinai, in the Holy place.*

Part 2.

THe parts of the text, *p.* 7.
God hath his *Chariots* of { *Triumph* and *Terror* } *p.* 8.
All the Creatures are *Gods Chariots*, wherein he *gloriouſly* rides; ſo many *creatures*, ſo many *chariots*, *p.* 11.
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How God is ſaid to be in *Hell*, and in *Lucifer* himſelf, *p.* 21.
God not to be *found* or *known* by *Addition*, but onely by *ſub-*

ſubtraction, p. 23.
The Kingdom of *Heaven* commonly *miſtaken*, which conſiſteth not in *meats* or *drinks*, or *crowns* or *ſcepters*, *muſick*, &c. or any *ocular* or *carnal* glory, p. 25.
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What *repoſe* of *heart* the people of God may take in this their *infinite* God and Father, becauſe his everlaſting arms are under them, p. 44.
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Two Sermons on Cant. 1. 7. *Tell me, O thou whom my ſoul loveth, where thou feedeſt, and where thou makeſt thy flocks to reſt at noon; for why, &c.*

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Things in heaven, are neither *viſible*, *material*, *ocular* or *tangible*, *&c.* *p.* 77.
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They that limit Jeſus Chriſt according to the thirty three *years* he lived on *earth*, do *circumciſe and cut ſhort* the *large* vaſtneſs of his *greatneſs*, *p.* 88.
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The heads of a Sermon on *Rev.* 2. 17. *To him that overcometh, will I give to eat of the Hidden Manna, &c.*

ALL the *words* of God have *not only* a dead letter, but a *living ſenſe* in all ages *alike*, *p.* 109.
Overcomers do eat this *Hidden Manna*, and theſe *that eat* overcome, *p.* 110.
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2. They all imply *that* which is *here* began in this *life*, and to be *perfected* in that to come, *p.* 113.
3. Not one promiſe to be underſtood *according to the letter*, yet the letter *undeniably true*, *p.* 115.
As Gods *wayes* not like *mans*, ſo not his *Covenants*, nor *Knowledge*, nor *Love*, nor *Hatred*, *Election* or *Reprobation*, *&c.* *p.* 118.

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Which things ſhould have been *enlarged*, becauſe therein there are ſo many miſtakes, but time prevented, *ib*.

A Sermon on Jer. 6. 13. *From the leaſt of them, even to the greateſt, every one is given to covetouſneſs, &c.*

THe *whole houſe* of Iſrael { *Accuſed* / *Condemned* } of Covetouſneſs, p. 122.

This *Indictment* includes { 1. *Fault*. 2. *Extent*. 3. *Intention*, 4. *Reproof* & *Sentence*. } p. 122.

Covetouſneſs hard to be uncaſed; it ever wears *a cloak*, p. 124
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No Saint read of in Scripture, though ſtained with *other ſins*, yet not with this; and why, *ibid*, *&c*.
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How

How particularly to
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2. *Noblemen.* ibid.
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3. Head, the *intention*, which is the greatest aggravation, *They give themselves* up to it, p. 153.

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Secondly, in
Gods denying them *the use*, p. 159.
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Six Remedies.

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A brief Expoſition, occaſioned by ſinging, Pſal. 148.

THere is a threefold *ſinging*, with the *lips*, with the *ſpirit*, and with *underſtanding*: we may ſing with *lips*, and with *zeal* (as the Apoſtle ſaith of *knowledge*) yet not with *underſtanding*, p. 167, &c.

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uſes.
1. To make us aſhamed of our *backwardneſs* to this duty, p. 180.
2. To take notice of the *vaſt* circumference of Gods *Kingdom*, *ibid.*
3. To go *boldly* to God in the *name* of Jeſus Chriſt p. 181.
4. To look upon *all the Creatures* as Angels on *Jacobs* Ladder, *aſcending* and *deſcending* according to *his commiſſion*, p. 182.
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6. Take heed *of abuſing* any creature, tis *enough* that we may uſe them, *ibid.*

A Sermon on Luke 2. 40. *And the child grew, and waxed ſtrong in ſpirit, filled with wiſdom, and the grace of God was upon him.*

The words contain 1. *A Hiſtory*, p. 187.
2. *A Myſtery*,
The *Hiſtory* brief, and ſhews onely *the truth* of Chriſt his *Humane* nature, *Hypoſtatically* united to the *Divinity*, *ibid*, &c.
That which is *more material* is the *Myſtery*, p. 189.

The

The *Letter* of the Scripture *kills*; and how, *p.* 191.
What *imitable* actions Chriſt *wrought* in the days of his fleſh *he works ſtil* ſpiritually; the *other* though wrought *for us*, yet do us *no good*, except *theſe alſo* be wrought *in us*, *p.* 193, &c.
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Three *degrees* of the *excellency* of prayer, *ibid.*

Which { *Honourable*, p.229.
More Honorable, *ibid.*
Moſt Honorable, and that which wears *the Crown* above all; and to preſs to attain the laſt, as the beſt and moſt excellent, *ibid.*

Two Sermons on Exod. 3: 6. the firſt ſix verſes. *Moſes kept the flock of Iethro his father in Law, and he led them to the back ſide of the Deſart; ---And the Angel of the Lord appeared to him in a flame of fire, in the midſt of a buſh, &c.*

THis is one of the *greateſt* miracles in the whole Scriptures, p.232.
This Hiſtory and Miracle concerns us now, as much as the Iſraelites then, p. 233.
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The infinite *condeſcenſion* of God to become weak to the weak, p.242.
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heaven, was to him: and ſo this *miracle* to encourage *Moſes* for the great work he was to go about, *p.* 255.
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The ſecond Sermon on the ſame Text.

THe life of a *Shepherd*, and of a *Husbandman* further explained, *p.* 275.
The life of a Husbandman *not condemned*, but a *Shepherds* life *preferred* before it, *p.* 276.
Going into the *Deſart*, not meant of forſaking all things *actually*, but in *affection*, and *uſing* them as if we uſed them not, *p.* 280.
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The way to *underſtand* the viſion, *is to put off our ſhoes from our feet*, as *Moſes*; and what that means, *p.* 285.
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Something about the *name* and *nature* of angels, *ibid.*
Every *beam of the Divinity* is an *Angel*, *p.* 294.
Chriſt the *Subſtance* of all *types* and *viſions*, *p.* 296.
The *true* interpretation of *viſions* and *types* from God alone, *p.* 297.
He that can ſee God thus, cannot (ſo far) fear any *creature*, nor any *croſs*, *or death it ſelf*, *p.* 298.
The wonderfulneſs of the viſion opened, *p.* 300.

Jeſus

Making known Jesus Christ, is the *business* of all creatures, of all men, and all ages, p. 302.
The substance of *this* vision is Jesus Christ; he is that *fire* that burns and *changeth* all things, but not himself, *ibid*, &c.
He *weighs the mountains*, and *measures* the waters; he alters all *things*, yet preserves *the substance* entire, so that nothing is lost, p. 304, &c.
How Gods will and theirs *harmonize* and *coincide*, to whom God hath *shewed* this vision, p. 308.
They cannot find fault with *any thing* God doth, but they see *one spirit* moving and guiding all actions of *men* and *creatures* through *heaven and earth*, p. 310.
Vain man, as his *ignorance*, so his *wisdom* is to stoop and bow before the Almighty, p. 311.
He that looks no further then the *letter* of the vision, he sees not these mighty things, p. 312.
But he that doth, he sees Jesus Christ not onely *changing all things*, but how *at last* he shall *change* our *vile* bodies to make them *like* his glorious body, p. 315.

The substance of several Sermons on Mark 1. 25, 26. *And Jesus rebuked him, saying, Hold thy peace, and come out of him; and when the unclean spirit had torn him, and cryed with a loud voyce, he came out of him.*

The Text divided, as *Paul divides* a man into *body*, *soul*, and *spirit*, p. 318.
Six *morall* observations onely named, from the soul or letter of the Text *not stood upon*, *ibid*, &c.
Nothing absolutely evil but sin: and nothing *perfectly* good but God, p. 323.
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